

# QUAKERISME

The path-way to

# PAGANISME

Or

A View of the *Quakers* Religion;

BEING

An Examination of the *Theses* and *Apologie* of  
*Robert Barclay*, one of their number, published lately  
in latine, to discover to the World, what that  
is, which they hold and owne for the only  
true Christian Religion.

By

J O H N B R O W N

Minister of the Gospel.

*W. Dudgeon*

*Stirling*

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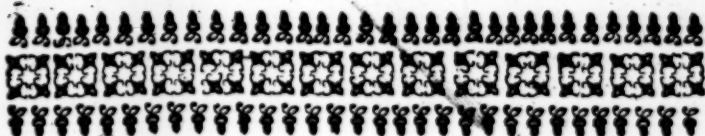
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An  
E P I S T L E  
to the  
R E A D E R.

CHRISTIAN READER.



Aving, in the following Discourse, given (as the Lord was pleased to helpe) at some length; yet with as much brevity as the matter would suffer, and thy good and edification (which I was called to consult) would permit, my poor Testimony unto those precious Truths, which are trode upon by this late Upstart generation of *Quakers*; I shall not detain thee long in the entrie: Only let me say, That, as this impendent Pestilentious Cloud of Heathenish and Hellish Darknes, which the Devil by the ministrie of these Locusts (only Masculine in Malice against Christ, being the very impure Spawn of perfect Antichristian Enmitie to our Lord Jesus his Person, Offices, Work, Institutions, and to the Whole of the blessed Gospel; and in consonancy to that Hel-hatched designe, breathing forth nothing but that putrid Poison, that innate Serpentine Venome of manifest and mad Opposition to all the Mysteries of God, concerning our Salvation; which as they have implanted in them from their Father the Devil, that it may appeare, they are his very Children, by working his works; so they endeavour to propagate to others) hath now exhaled out of the bottomless Pit; and by their Activity and Diligence, Assisted by his Art, and Prompted by his Spirit, brought unto this Prevalency of darkening our Horizon, and infecting so many even of such, of whom sometimes better things were expected, should, as upon the one hand, make all of us look back with griefe, and fix our eyes upon our misimproving and abusing the faire day of the Gospel, that we enjoyed, until our eye affect our heart, and we, in the conviction of our heinous guilt, in this matter, (the Nature and Aggravations of which are clearly enough seen, in this judicial stroke, which carrieth a Proportion, both as to Kind and Degree, with the Sin, and is therefore much more

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dread-

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dreadful, then Famine, Sword and Pestilence would be) become humbled and sorrowful after a godly manner; so, upon the other hand, the consideration hereof should raise in us a more high esteem for the Precious Interests of Jesus Christ, and kindle in us more godly Zeal for his Truths & Cause, and make us heartily receive not only the Truth, but the love of the Truth, that we may be saved; for the neglect of which Duty, it was foretold and threatned, *2 Thes. 2: 11, 12. that for this cause, God shall send strong delusion, that they* (to wit, who received not the love of the truth) *should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness.* When the Lion is roaring, ought not we to tremble? When the Jealous and Righteous God is sending on a generation of Undervaluers and Despisers of the great & inestimable benefite of the Everlasting Gospel, a sader stroke, than his three great Plagues would be, that should make populous Countreys and Cities waste, and without Inhabitants, in a very short time, what Christian heart will not tremble and be afraied? When the Lord sends upon a Land his three great Messengers of wrath, which can but destroy the Body, that must at length however return to the dust, are not all called to consider their wayes, and to turn unto the Lord? How much more are we now called hereunto, when the Lord is saying, *I will also chuse their delusions*; and is giving many up unto this Spirit of Delusion and Apostasie, whereby some, that have been formerly enlightened, and have tasted of the heavenly gift, &c. put themselves under that terrible impossibility, whereof the Apostle speaketh, *Heb. 6: 6. Of being renewed againe unto Repentance, seeing they crucifie to themselves the Son of God afresh, and put him to an open shame*; and under that dreadful sentence, *Heb. 10: 26. For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sinnes, but a certain fearful looking for of judgment and fiery indignation, which shall devour the Adversaries*; and under that much sorer punishment (*ibid. vers. 29*) *which they shall be thought worthy of, who have troden under foot the Son of God, and have counted the blood of the Covenant, wherewith He was sanctified, an unholy thing, and have done despite unto the Spirit of grace*? For I know not, if ever there was a Seck of Hereticks, and Apostats from the Truth once received, since the Apostasie of the *Jews*, unto whom these passages are more truly and emphatically applicable, than to the Apostat-*Quakers*; who at length shall know, how fearful a thing it is to fall into the hands of the living God; though now they be so bold & wicked, in their way, that it is not enough for them to Apostatize from the Truth; but they must also with a furious madness persecute the same Truth which their souls do now hate, with their blasphemous mouthes and pens; and with their railings and Rabshakeh-language reproach the Wayes of God, and all who follow the same. Sure I am, a due pondering of the desperat Designe, pernicious Wayes, hellish Doctrine, & wicked Practices, which these Emissaries of Satan project and follow-forth with a stupenduous activity, should affect us otherwayes, than (alas!) we seem to be at present. What, are we asleep? Are we not crying to the Lord,

night

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night and day, that he would arise, and vindicate His own Truth, when an enraged company of *Runagadoes* are destroying (so far as they can) the whole of our Religion, and driving us back to Paganisme, and betraying the whole of our sacred Interest into the hands of their Master, the Devil? Can we hear our blessed Lord and Saviour thus blasphemed, as he is by this Paganish Antievangelick Seck of *Quakers*, and not be so much moved with Indignation against them, as even *Turks* (who blasphemously assert our Lord to be no more, than a Prophet, inferiour to their deceiver *Mohomes*) would be, of whose just severity, in punishing a *Jew*, who, in his rage, striving with a Christian, did blaspheme the blessed name of *Jesus of Nazareth*, according to the sentence of one of their *Mufis*, we have heard, and found standing on record, to the shame of Christians, who have not so much Zeal for Him, whom they profess to owne for the true and living God, and for the only Son of God, and Saviour of Man, as *Turks* have for a Prophet of God? Thus it ought not to be; and a redress is called for, at the hands of one and other, according to their Place and Station. And however, it is the duty of all, who love our Lord Jesus Christ, and hope to see His face, one day, with joy, and of all who would carry as true and loyal Subjects unto Him, and would not be charged with the guilt of this God-darring, Christ-blaspheming, and Spirit-despiting generation of the prodigiously profane and arrogant Seck of *Runagad-Quakers*, to be this day, holding them up in their addresses unto God by prayer, to our Lord Jesus, the righteous Judge, as His sworn and stated Enemies, and as standing in perfect Opposition to His Kingdom and Interest; and to cry unto Him night and day, that He would arise and appear against them, and plead His own cause, in His good time, for the glory of His name; as also to be mourning for those sinnes, that have provoked the Just and Jealous God to suffer such Hellish Locusts to arise, and darken with their pestiferous blasphemies all the Glorious & Comfortable Truths of the Gospel; and to be manifesting the truth and sincerity of our Repentance, by the native and kindly effects thereof, mentioned by *Paul* 2 Cor. 7: 11.

And if it were thus with us, sure I am, it would not be needful to say much, to move all unto a fixed abhorrence of the Errours, Wayes and Practices of these Men, and to a fleeing from them, as from Men, carrying about with them the very Credentials of Hell, and the Devils Commission to go forth, and pervert the right wayes of the Lord, and to destroy Souls. We would not need to inculcate the duties already pressed in the Scriptures, in reference to such Hereticks and false Teachers; *to wit, to beware of them, to avoide them, turn away from them, to reject them, and not to receive them in our houses, or salute them, lest we should be partakers of their evil deeds, Mat. 7: 15. Rom. 16: 17. Phil. 3: 2. 2 Tim. 2: 5. Tit. 3: 10. 1 Joh. vers. 10, 11.* For every one would, of his own accord, by a special Christian insti nct, flee from them, more hastily, then from persons having the blak botch; upon the account, that when these could endanger only the Body, those were actively

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seeking to destroy the precious Soul: And all, who feared to fall under that sad sentence of summar Excommunication from Heaven, *Anathema Maranatha*, durst ever enter into a friendly communing with them, have any followshipe with them, or give them the least token of kindness and affection, by word or deed, yea or by a cast of the eye, let be by more homely Discourfings and Conversings. And it is more then probable, that if this course had been followed with them at the first, they had not prevailed so much, as they have done, to our Shame, Sin, and Sorrow, this day. O that this were yet thought upon, and amended!

Much less would there be any necessity to use much seriousness, in dissuading all, who had any love to their own souls, from hearkning to their discourfes, even though assurance were had (which who, that know what their Principles and Designs are, can expect?) that they should say nothing, but what is consonant to Truth; seing it will be easily granted, that the Devil, speaking in whomsoever, and uttering whatsoever, should not be listned unto, lest afterward he cause these same persons either question, or deny these same truths, because held and declared by such, who by their other abominable Errours, declare whose Slaves and Emissaries they are; beside the advantage he hath, when he getteth an hearing ear, to distil and insensibly drop-in soul-destroying venome, sugared over with faire Speeches, and plausible Insinuations.

Moreover, were all affected with this matter, as they ought to be, there would not be much need of Arguments, dissuading from a Perusal and Reading of their *Scripts and Pamphlets*: For this impression would prompt them to an abhorrence of such Libels against the God and Father of our Lord Jesus Christ, against blessed Jesus of *Nazareth*, (of whom these *Quakers* say, as their Father the Devil did before them, *what have we to do with thee, thou Jesus of Nazareth?*) And against the holy Spirit of grace. Is it not obvious to all, that beside the advantage the Devil hath in our losse of so much precious time, spent in reading of their heretical and blasphemous writings, (which may be one end why the Devil prompteth them to be at so much paines and charges, to Write, and Printe so many pernicious Scripts, and distribute them so freely) he hath this also, that the reading of their Impertinent Reavings, in and about the holy things of God, and with all, of their Presumptuous and ridiculously confident Assertions, doth oft excite the Reader to laughter, who should rather be weeping over the manifest Effrontry done to the holy and precious Truths of God; and Indignity done to the Holy Lord, when His name is thus taken in vaine: And much more, when the reading of their Blasphemous and Outragious Speeches against the Holy One; of their Profane and Temerarious Abusings and Wrettings of the holy Word of Truth; of their Audacious and Wicked Overturnings of the whole Gospel of the grace of God; of their Subdolous and Craftie Undermining of the Fundamental points of our Religion; of their Supercilious and Effronted Rejections of, and Mockings at the sacred Truths of God; and

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and of their Irreverent and Fearless Pratings about the Mysteries of Divine and Unsearchable Wisdom, cannot but immensely debauch the spirit of the Reader into, at least, unsuitable thoughts about these great Matters, if he be not more then ordinarily ballasted with the apprehension of the dreadful Majestie of that God, whose Truths these are. A ne consideration of which should, me thinks, coole our Curiosity; and cause us, even when some necessity is laid upon us, which we cannot evite, to read them, as when called to write against them, and to discover their abominable and blasphemous Assertions, for preventing of further mischief (a necessitie that lyeth not upon every one of our Common People) to live nigh to God, and to be oft praying for a stayed frame of heart, that our spirits be not debauched, by the reading of such things, as have a native tendency thereunto; nor place be given to one thought of these great and glorious matters, as if they were but indifferent, or of small moment. Who can dive into the depths of Satan, the mysteries of their Blasphemies and Abominations, and not be in hazard of receiving hurt thereby, if the Lord do not strengthen and steel the Soul?

Finally, were we as we ought to be, there would be no necessity of dehorting any from giving countenance, in the least, unto their Synagogues of Satan, and Diabolical Conventicles, where some, out of curiosity or some other corrupt ends, sisting themselves within the jurisdiction of Satan, who there reigneth, being there solemnly Served and Worshiped, have been) as the Quakers themselves do boast, and this *R. Barclay* professeth himself to be a clear instance) caught by the Devil, and made to drink of the same Cup of Delusion, with the rest; and to devote themselves to the same service of the Enemy of God and of Mankind, in which these Matter-workers are so active and busie. It is not good to approach too nigh to a raging Devil, nor to tempt the Lord: The history of the two perions, that would be present at stage playes, is known; and the Reader may see the same related to his hand, by the worthy Author of the *first Epistle to the Reader*, prefixed to Mr *Durham's Exposition of the Commands*. Let any sober and judicious person consider that, which these *Quakers* call their *Solemn Worships*, as this *R. Barclay* hath laid it forth before us, and judge, whether there be not there to be found, without any narrow search, such plaine Vestiges of *Devilrie*, that may cause all, in whom is the least measure of the fear of God, run far from them, as from persons possessed with an evil Spirit, and acted by the Devil, the God of this world, the Prince of the power of the aire, the Spirit, that now ruleth in the Children of disobedience. Nothing, that I ever heard or knew of them before, did so much confirme me of their *Devilrie*, as the reading and examining of that, which thou hast here *Chap. XXII*. Beside that, every one may know, that it is something more then Humane, for persons Illiterat, and of meane Understandings, when turning *Quakers*, to learne in so short a time, in a few dayes, if not, in a few houres, all their Notions, Errours, Blasphemies, Pranks  
and

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and Practices, (all so contrary to the Way and Profession, wherein they have lived from their Infancy) that they can act their wayes, and utter their Abomination, in their very dialect and tone, so exactly, as if they had seen nothing else, all their dayes; to speak nothing of Persons civilly educated, who yet, turning *Quakers*, can so suddenly and so perfectly imitate and follow their rude and rustick carriage, as if they had never seen civility with their eyes: All which may confirme Rational Persons, that it is not humane, but the work of some powerful Spirit, possessing them; And what this Spirit is, which Teacheth, Possesseth, Prompteth, Affecteth, Leadeth, and Driveth them, and Speaketh in them, the Word of God doth sufficiently evidence, and may satisfie all Christians: By the fruit we know a tree; and by their doctrine, we may as infallibly know, that it is the Spirit of Satan, that rageth in them, if we will be satisfied with, and submit to the Decision of the Spirit of Truth, speaking in the Scriptures. Their Unfavoury, Pernicious, and Blasphemous Positions and Assertions will put this matter beyond all debate. I have gathered together an heap of such, to the Number of Three Hundred and Fiftie, and moe (and the Reader may possibly finde yet moe, that have escaped me, and that without noticing such things, as may be drawn by just consequence from their Positive Assertions; for if these were collected, we might soon finde out the number of the Name of the Beast, Six hundereth Sixty and Six) to which may be added Sixty and Five, found in one book of *G. Keiths*, set down here at the end, after the Postscript; by which, thou mayest judge, what a Masse would be found, if all their Books were searched. But I suppose, the fearer of God will say, there is here enough, and more then enough, to cause all Christians' abhorre them and flee from them, as from the Devil himself.

I shall not trouble thee, with any *Apologie* for the work it self; Only because I apprehend, some will think I am too large, and might have contracted the whole into narrower bounds; I must tell thee, that considering the genius and temper of these *Quakers*, and knowing how ready they would be to vaunt and triumph, as if any thing they said were unanswerable, if I had passed over any thing said by their Patron and Advocat, and had not examined particularly, not only his Erronious and Blasphemous Assertions; but also all that he did alledge for confirmation of the same; and also all that he belched out against the Truth; I was constrained to leave nothing untouched: and that the book might be of more universal use, I saw a necessity of clearing and confirming the Truths Opposed, by other Grounds and Arguments, then this Contradictor of the wayes of Truth had taken any notice of: And yet I have done it with that brevity, that maketh me apprehend, Moe shall blame me, upon the other hand, for not confirming the Truths at greater length; seeing, as to several Heads, here touched, Others now a dayes, beside *Quakers*, are appearing against the Truth, once received. The Heads, it is true, are many; and I have in most, for confirmation, adduced only our *Confession of Faith*, and *Catechismes*, to the end, that



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one and other may be enduced to peruse that book more, as a good Antidote against the many Errours of this time, pointing withall the Readers to apposite passages of Scripture, for the ground of their faith. And if I had handled each Controversie, here touched, at full length, how many volumes should I have been necessitate to have written? What intertainment this shall finde with the *Quakers* (a sort of Men, that cannot be silent) I am not much concerned to enquire; And if they examine it, as Rats or Mice use to deal with books, snatching at a word here, and at half a sentence there, and no more, I suppose no man will think me called to notice the same; nor yet to be troubled at their Railings, and Barkings: And as for any answer to the whole, that shall savoure of Reason, Religion, Candor and Plainness, I do not expect it from them.

Farewell,

J. B.



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A Cata-



## A Catalogue

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AN  
**Examination and Confutation**  
 of  
**ROBERT BARCLAY,**  
*The QUAKER, his*  
**Theses & Apologie.**

CHAP. I.

Some remarks upon his Preface to his

**T H E S E S.**

**B**Efore this Author come to set downe his *Theses*, he pre-mitteth a Preface; wherein (1.) He giveth us the Title & inscription of them. (2.) He sheweth to whom he doth particularly make his address, or to whom he directeth these his *Theses*, to be considered, or confuted. (3.) He is pleased, to prevent our mistake, to give us a description of himself, their Author. And (4.) We have his prologue, or preliminary discourse, to those, unto whom he addresseth himself.

2. I shall not so farpreoccupy the judgement of the Reader in the threshold, as to shew & demonsttraue, that his *Theses*, which he stileth *Theological*, might more fitly & truly be called *Ecclesial*, or, if you will, *Diabolical*: for upon the review of the whole, after the ensuing *examen*, this will appeare so manifest, as is written with a sun-beame, to all not blinded with prejudice, & who believe the Word of God, & close with it, as our only Rule of Faith & Practice.

3. His *Theses* he directeth to all *Clerks*, or clergymen, or what he will have us understand by *Clericis* (for thus he loveth to speak, whether Ironically (as he supposeth we call him, & others of his way, *Quakers*) & out of contempt & disdain, or upon any other account, I leave every man to judge: But what *Clerks* are these? To *Clerks* (sayeth he) of all sorts of the whole Christian world. Whereby it is obvious, that he acknowledgeth a Christian world, in which are *Clergy-men* of various kinds, & to which he himself, & others whom he here

Patronizeth, do not belong; for he speaketh of them all, as belonging to another Profession; than what he & his fraternity hold: and while he thus manifestly excludeth himself & his party from the Christian world, every one may freely judge to what a world he & they must needs belong. It is ominous to stumble thus in the very threshold. But whom doth he meane by these *Clericis*? The following words will not suffer us to think, that he meaneth all the people of God; nor will the expressions themselves admit that; because these *Clericis* must be but a part of the Christian world. And if he understand here by *Church-officers*, as distinct from *Church-members*, he joyneth herein with Papists against Protestants, who account the whole Church; & not the Officers thereof only, as do Papists, to be God's Clergy or Heritage, as doth the Apostle Peter, 1 Pet. 2. 9.

4. More especially, in the next place, he directeth them to *Doctors, Professors, & Students of Theology*: (and this, I cannot but think is spoken indeed ironically; for in his esteem, it is not true *Theology*; which is taught by these *Doctors & Professours, & learned by these Students*;) and that we may know, who these all *Doctors &c.* are, he addeth, in all the *Academies of Europe*, whether *Popish or Protestant*: what his designe hereby is cannot be hid; for who seeth not that he intendeth his *Theses* as a charall to provoke them, or any of them all, to a dispute; which must needs argue too great an excess of blinde confidence in this Man: and withal, there is a subdolous Insinuation here manifest; for hereby he would make the world believe, that his opinions are equally different from & repugnant to the *Popish Abominations*, & to the *Protestant Truth*: which is a shreud presumption, that his ensueing doctrine will not savoure much of Christian candor; seing it is so obvious, & shall be made manifest, ere all be done, that his opinions homologate more with the *Popish*, than with the *Protestant doctrine*. And if a provocation to dispute were not here intended, why would he direct his *Theses* more especially to *Professours & Students in Academies*, & not equally unto all Christians in common; as charity would require of one, who should intend the common good, that is, the edification & right information of such, as he supposeth to be out of the way? But I am apt to think, (and it may be every one shall judge me not far mistaken in this) that this confident brag was resolved upon, to the end common people might hear, that such a *Quaker* had provoked all the learned men of Europe to a dispute, & none durst enter the lists to fight with this *Goliath*: & thence suspect, if not conclude, that the *Quakers* are the only maintainers & owners of *Truth*: & their sayings must be all unquestionable & irrefragable *Affirmations*: But the judicious & learned may at the first see, there is little cause to be moved at all this confidence, there being so little said here by him, which hath not been examined, & condemned both from Scripture & sound Reason, by the faithfull asserters of the orthodox truth, writing against the *Pelagians, Arminians, Socinians, Enthusiasts, Anabaptists, Papists*, & others, to whom alone he is obliged for all that he hath said, whether in his *Theses*, or in his large *Apologie & Vindication*, & that before he was borne. So that once to take notice of what he hath here scraped-together out of the writings of the *Heterodox*, might seem a rejecting of the wise mans counsel, Prov. 26: 4. *answer not a fool according to his follie, lest thou also be like unto him*: But the consideration

sideration of the humore of these men will enforce a compliance with what the Spirit of the Lord, in & by the same wise man, sayeth, *Vers. 5. answer a fool according to his folly, lest he be wise in his own conceits*; and the simplicity of some, who are ready to believe every thing, set off with such art and cunning, as these men study, and the pronensse of many in this generation to a relinquishing of the received Truth, will in some sort necessitate an examination of what this late Disciple, & now Patron, of the *Quakers*, hath so say, in his owne & in their defence. Notwithstanding that the beginning of strife is as when one letteth out water, & that therefore it were better to leave off this contention before it be medled with; yet, upon the forementioned considerations, & to establish such as, it may be, are staggering, or ready to be shaken; & others, who desire further clearing of, & their own confirmation in the Truth, I shall, through the help of the God of Truth, (howbeit I be none of those, whom he particularly here describeth, as the men he would faintest deal with) adventure to discover what evil I apprehend to lye wrapped up in his *fifteen Theſes*, & in his large book entituled an *Apologie*, written for further confirmation & explication of his *Theſes*; and that in the language best understood by our countrey men, whom I judge most in hazard by these mens doctrine: leaving such of those, he most particularly bespeaketh in his preface, as shall judge it convenient & to edification, to emit in latine, a discovery of his pernicious, but groundless, errors.

3. He stileth himself a *Servant of the Lord God*: upon what true account I know not, unless upon the same account, that all the works of creation beare that Title, *Psal. 119: 91.* which yet, if we consider his work, may be very much questioned, seeing he endeavoureth so much (as a *Servant of Satan* rather) to darken & deface (so far as he can) the glory of that God, whom the works of creation, after their kinde, extol. But if he speak thus, upon a more special account, as some will confidently believe he doth, he must not be offended, if I desire to see his credentials, that it may appear, he taketh not that honour to himself, but is called thereunto, as all are who run not unsent. It is no strange thing for this sort of *Fanaticks* (a sort of men truly such) & *Enthusiasts*, to pretend to immediat missions, & to assume this stile to themselves: the history of the *Anabaptists* in *Munster*, & in other places of *Germany* & *Helvetia*, will not suffer us to forget this: *Thomas Muncer* stiled himself so in his letters; *Melchior Hoffman* would needs be called & accounted an *Apostle from heaven*; and what blaspheinous titles *David Georg* did assume to himself, is sufficiently known. It is obvious enough, what moved the former *Fanaticks* unto this, & what this man designeth by arrogating to himself this stile: but reason will require, that we try such *Impostors* before we trust; & that we have clear & manifest evidences of his divine call, who cometh with a new doctrine & a new Gospel. Nay, I think, it will be safest for us to hearken to *Paul*, saying, *Gal. 1: 8, 9. But though we, or an Angel from heaven, preach any other Gospel to you, than that which we have preached unto you, let him be accursed: as we said before, so say I now againe, if any man preach any other Gospel unto you, than that you have received, let him be accursed.* And this ground abiding firm, we need not anxiously enquire after the



nature & quality of this mans call; for be he Man or Angel, an Apostle, or any Other Person, the other Gospel or *Antigospel*, which he preacheth in his *Theses & Book*, discovereth the curioudness of his Call & Imployment: I wish, we all more minded what our Lord said, *Mat. 7: 15-20. Beware of false Prophets, &c.*

6. Moreover, in his single *Theses*, he calleth himself, *one also of these, who are ironically (as he supposeth) called Quakers*, but I finde that he leaveth our this particular in the second edition of his *Theses*, premittid to his large *Apologie*, whether as ashamed thereof, or upon whatever other account, I leave to others to judge. I need not descant upon the Name, nor use many words to shew the appositeness of its application, or the grounds thereof; seeing it is sufficiently known, how, at the beginning of their appearance, they used, while at their meetings, to be strangely affected with Quakings, Shakings, Tremblings, Foamings at the mouth, & other such like Unusual Motions of the body: Others of his perswasion rather owne this title, as disowne it, while they maintaine the thing, & look upon it, as an effect of the same power, that made *Moses* to quake, shake & tremble; saying that *Moses* was a *Quaker*: so *Richard Farnworth*, in his *Returne to the Priests about Beverly* (as he stiled his book) *Page. 14.* as also in his writings against *Mr. Stalham*, saying, *Thou speakest against the power of God, that worketh effectually in his people, as it did in Moses, Habbakuk, David, Paul, & others, &c.* Insinuating that as they are all Prophets, immediately inspired, so they are made to quake the same way that *Moses, Habbakuk* & the rest were. Nay himself giveth us this account of the matter, in his *Apology Page. 230. 231.* *That from the inward birth, while the darkness striveth to obscure the light & breaketh through the darkness, there ariseth great trouble in the soul, which affecteth even the outward Man, so as that by these workings, oftentimes the body is wonderfully shaken, many sighs & groanes are emitted, yea, as it were, the paines of a woman in travails are felt; and this not only in one person alone, but in the whole meeting, so that every one fighting against this power of darkness, & being moved with the motions of contrary waves, are exercised as in a day of battel; & thus trembling & motions of the body seize upon all: And then he tels us, that hence came the name, *Quakers*, whereof (though they did not choose it to themselves, yet) they are not ashamed; but rather rejoyce that they are made sensible of this power. And seeing it is so, why he should account this name ironically attributed to them, I know not; especially seeing it is the most apposite characteristick that can be, expressing in a signal manner that which they account their glory, & which manifestly distinguisheth them from all other Secks, which we know now a dayes. But passing this, I only observe from thence, That he clearly intimateth a distinct party, of which he accounteth himself a member; & withal giveth us no other name, by which they should be called, who make up that distinct Seck; and therefore till he helpe us to a more apposite characteristickal denomination, & to a more adequate distinguishing title, we must, with his favour, use the old, though he should think, that we used it only ironically. If he say, that his meaning is, That all those, who ironically (in his judgment) are called by others, *Quakers*, should go under that distinguishing character & title, which he assumeth to himself; & so be discriminated from all other persons of the Christian world, by the Name*

& Stile

& *Stile of The Sermons of the Lord God*. Then indeed, beside that his latine conjunction *et*. will not well admit of that construction, or sense, we must of necessity cast away our Bibles, as no more to be regarded, than the *Turke Alcoran*, (which, it is like, they would gladly have us do) before we be induced to own them, as such.

7. His Salutation, being a *wish of sincere repentance unto the acknowledgment of the truth*, is good in it self, but what his perverse meaning is, cannot be hid: and I shall not here anticipate a clear & full manifestation of the perverseness of his meaning; our following discourse will abundantly discover that. Only I add, that I think all true Christians should repay him & his Associates, with a full measure of the like kinde, shaken together, pressed downe & runing over, If it can stand with the unchangeable purpose of God.

8. Having thus described himself, & the party, for whom he appeareth, to prevent our mistake, in the next place he bespeaketh those, he directeth his *Theses* unto: and first he would perswade them, that his following propositions, being read & viewed in the fear of God, will discover simple, naked, & plaine truth. But though he, both in his *Theses* & in his large *Book*, holdeth forth his meaning, more plainly & nakedly, than heretofore others of his perswasion have done, so far as I could observe, (in which I must needs commend him;) yet I dar not say, that he is in all things so clear & distinct; as I could have wished; as I shall have occasion to note hereafter. And whereas he thinketh, that such as read & view his *Theses*, in the fear of God, will observe simple, naked & plaine truth, I must needs judge him to be in a mistake, & to speak thus through the blindness of prejudice: for after all the reading & pondering of them, that I can make, (and, I hope, in the fear of God) I cannot come to that light or perswasion; for I finde them to be a *Farrago* of errors, old & late, parch'd up in a bundle, & sometimes set off with dark & enigmatick expressions, which can no way suite *plaine, simple & naked truths*.

9. Secondly he goeth on, & inveigheth, in a subdolous manner; against all humane learning, that hath been any way made use of in Theology, not sparing even usefull Commentaries written upon the Scriptures, complaining that the whole of the worthy labours of pious & orthodox writers, hath but darkned the Truth, an hundred fold more, than it was in it self. I will be loath so far to contradict him, as to say that, through the corruption of man, & Satan improving the abilities of some to his own wicked ends, there is nothing of this too true; for, as in all ages, so never more than in this present, Satan's wicked designs have been & are carried on, by the writings of men of corrupt mindes, darkening the Gospel of our Lord Jesus Christ, & perverting the Truth, as it is in Jesus: Yet I must needs say, that, though his single sheet of *Theses* beareth no great bulk, it hath, in its designe, contributed, nevertheless, no small assistance unto the corrupting & darkning of the Saving truth of God: yea, I may safly say, more than any, or many of the volumes, at which he carpeth. Nay, I doubt, if more error, pernicious in it self, & dangerous to souls, shall be found amongst the heterodox writers themselves, couched up in lesse, yea or in so little, bounds, as is his single sheet of *Theses*, than is ro-



be found here. It is usual with this sort of men, as it was with their forefathers, or fore runners, to cry down learning & books: *John Marthize* at *Munster*, after a revelation from heaven: (as he pretended) commanded all books to be burnt, except the bible; & nothing doubt, but that had been commanded to be burnt with the first, if he had not seen how odious that would have made him, & how it had crossed his corrupt designs. And they ordinarily cry out against Learning & Schools of learning: what they intend hereby, is so obviously notour, that it cannot be hid; for if all books were once destroyed, & all learning once banished away, how easily might they prevail with their errors, & lead captive silly people, with their faire flourishes of glorious-like expressions, & make faire way unto their dreames & pretended Revelations, & to their setting up their *Diana*, the *Light within* their Scripture & all? But they know, that the learned & judicious, having read of the Franks & Pretensions of men of their stamp, in former ages, & of the heterodoxies of men, corrupt as to the faith; & of their grounds, in all former ages, will soon be in case to detect their pernicious errors, & deceits, now againe revived, & brought up from the bottomlesse pit; & discover their abominations, which, by all meanes possible, they would carefully prevent. I should judge it superfluous & unnecessary, upon this occasion, to digresse, & shew the usefulness & necessity of learning, & of books written for our help to understand the truth & the minde of God, revealed in his word, whether by particular Treatises, written on particular & practical subjects, or by more general Treatises, clearing up the whole body of divinity, or by Commentaries on one or moe particular places, or books of holy Scripture; seeing the labours of the worthy & painful servants of Christ, in this kinde, speak sufficiently for themselves.

10. He complaineth moreover, that the world is overburthened with books: wherein, I acknowledge, he speaks not far amisse: But I would faine know, why he & his party contribute their assistance, to the making of this burthen heavier? It is sufficiently known, how busie they are in scribbling, & troubling the world with their *Pamphlets*, and though his sheet of *Theses* did not adde much weight unto the oppressing burthen of books, under which, he said, the world was groaning; yet his *Apology*, consisting of moe than *fifteen sheets* in a *large quarto*, addeth some considerable weight.

11. He inveigheth also against disputes & debates, or books written of that nature, calling them *altercations*, & thus would condemne all the useful works of the faithful vindicators of Truth against hereticks, & other erroneous persons; & among the rest, all that have been written against *Papists*, *Pelagians*, *Arminians*, & others, of whose dregs he hath made a *mass*, & framed it into fifteen *Piles*, to be swallowed by such as love death; & that they may the more easily goe over, hath painfully laboured to guild them over with his voluminous *Apology*: But I think he might in prudence have forborn this, not only because, he hereby giveth a manifest ground of suspicion, that he loveth neither the detection, nor confutation of error; but also because his *one Sheet* smelleth rankly of *Ismael*; and so, as his hand is against every man who is not in all things of his judgment, so every mans hand must be against him: and his thus charlat-  
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ing of all *Doctors, Professors & Students*, in all the *Universities of Europe*, whether *Papish or Protestant*, is no great token, that he would have all *Disputes & Altercations* laide, and his voluminous *Apologie* is a demonstration hereof, beyond contradiction.

12. He proceedeth & inveigheth against *Scholastick divinity* (as it is called) telling us, *that an age were not sufficient to learn it, & that it helpeth no man nearer to God, nor maketh any less a sinner, or more righteous*. I must confess, that I am not a very fit person to judge in this matter, being it may be, as little, if not less, conversant in this kinde of writings, as himself; and shall willingly grant, that much of that learning might have been spared, as being more a lapsed, I mean as spun out by light, audacious and too too philosophical braines, to the drawing of mindes off the serious study and improvement of substantial and necessary Truthes; than to the fixing of hearts, in the faith and practice of saving Truthes; and though much of it be not very necessary, yet it is not wholly to be rejected or thus condemned, as noxious or useles; for though it be (as the best things may be); abused by some; and not only idle and vaine questions handled therein, but errors and pernicious doctrines maintained thereby; yet experience hath taught us, that worthy instruments have been raised up of the Lord, who, having had a competent knowledge therein, (which they acquired in far less time, than the one halfe of an age) were in case to defend the Truth against *Papists*, (who most study, and cry up this *Scholastick Theologie*), against *Socinians, Pelagians and Arminians*, who make no little use of that sort of learning to maintaine their errors; as also against other hereticks, and erroneous persons; having had hereby no small advantage in detecting their shifts and evasions, and in urging them to a punctual debate, without oratorious declamations, long and tedious argumentations, and subtile subterfuges; so that such as have had most acquaintance therewith, have been most fit to deal with aduersaries; and I suppose (though it be little to the commendation of that learning, upon the account of its perversion) had himself been an utter stranger hereunto, he had not been in case to have said so much (to such good purpose, as he imagineth) as he hath done, in his *Apologie*, in the defence of his *Theses*. Upon which account, as also because, *Papists, Pelagians, Arminians and Socinians*, (to whom he is so much endebed for his new doctrine) have by their practice so much declared their approbation thereof; I cannot but wonder at the mans unadvisedness in this point; and especially because, some, most acquainted with this sort of learning, can tell us, how much *Quakers* are beholden to it, for some of their prime notions, which have either had their first rise there, or confirmation therefrom. As to the censure, which he passeth upon this *Scholastick Theologie*, I shall only adde, that howbeit he preferre his *Script*, to all learned volumes, written by *Scholastick divines*; yet I must needs say, That the chiefe heads of his doctrine (Theology I cannot call it) which I confess may be learned very quickly, and that without the help of subtile Teachers, being (so far as I can judge of it) borne with every corrupt son of *Adam*, and deeply seared in the dunghill of corrupt Nature, if reduced into practice (which is the end he driveth at) shall prove no less, if not more, insufficient:

insufficient and inept, for the effects mentioned by him, that is, to bring Men nearer unto God, and to make them less sinners and more righteous; as our following examination will manifest.

13. I do the less wonder at his taking in, among the rest, the commendable labours and paines of such, as have written Commentaries, for explaining of Scripture, (though I will not say, but that, as all that proceedeth from Men, wanteth not its own dross) when I consider, how low an esteem this man and his party have of the Scriptures, which they will not look upon, as our only sure Rule, by which we are to order our Pathes; and to examine the Teachings of Men. One Francis Hougil (as Mr. Stalham sheweth in his *Revilers rebuked* part. 1. sect. 20) called the Scriptures, *other mens words*. Commonly they deny that the Scriptures should be called the word of God; and therefore in contempt they call it, a *printed bible*. So did Richard Farnworth call it, as Mr. Stalham reporteth, in the forecited place: and sect. 36. he tels us, that one John Larson, another Quaker, called it, *the letter, the written word, which is natural and carnal*. Such like is to be seen ordinarily in their writings, as we will hear afterward.

14. For a ground of his prejudice against the many volumes, written in divinity, he allaigeth, *That they have more darkened, than cleared up the truth*. And yet I judge, that the smallest *Systeme of divinity*, that ever was put forth by an Orthodox writer, is able abundantly to discover both his error, and ignorance; and will be found a fitter mean to clear up the Truth, and to attaine the ends by himself mentioned, than Cart-loads of such *Theses* as his are, though backed with as many moe of his *Apologies*, which do manifestly both darken and deny Truth. But I am apt to think, that the real ground of his prejudice, is, that there is so much to be found in any of these books (I meane such as are written by the Orthodox, and upon the points, here touched by him; or more generally upon the wholly body of divinity) against his old errors, new broached again, and put into a new dross, that he could wish, for salving of his own credite, and for helping forward his desperate designe, that either these were all consumed, or that they were utterly laid aside; for he cannot but know, that who ever readeth these, must needs see his nakedness and folly, without much study.

15. The account he maketh of all the learned men of the world, beside himself and his party, is, that they are *the Wisemen, the Learned, the Scribes, and the Disputers of this world, whom the Lord hath cast downe, or destroyed, understanding, no doubt, such as Paul meaneth, 1 Cor. 1: 19, 20*. But this is the measure of charity that must be expected from them: However, let his esteem of them be as meane as he will, there are among them, who shall be found to be, whether he will or not, no enemies to the crosse of Christ; and to whom the preaching of the crosse is not foolishness, but the power of God; and who, through grace, are helped, by the foolishness of preaching, to save them that believe; and make it their work to preach Christ crucified, even Christ the power of God, and the wisdom of God. And on the other hand, what enemies to Christ, to his Crosse, to the Preaching of His Truth, and to all His Ordinances, he and his party are, we may have occasion to shew, ere all be done.

be done. And I am not afraid to say, that they will be found among the Chief Enemies of the cross of Christ, howbeit he would faine equalize them to the Apostles, whom I suppose he meaneth by, the *fisher men*, he mentioneth. Hereby also we can see, that this new *Seck*, would faine become, yea make themselves, the only Compurgators of all that hithertill hath been written in Theology; and from them alone we must expect the *indices expurgatorii*, which will only except, or reserve, some writings of Papists, Pelagians, Sempelagians, Arminians, Enthusiasts, Anabaptists, Perfectionists, Antiscripturists, Libertines, and of such as are against the Ministry and the Ordinances of Christ; or some special pieces of their writings, which serve to confirme his sentiments, which are an *Hotch Potch*, made up of the Quintessence of all these: and for the rest, that any way contradict him, they will have but one sentence and censure passed against them, viz, *all is naught*. It is remarkable also, that according to this Mans judgment, the pure and naked Truth of God was never unfolded and declared, until this Generation of *Quakers* arose, and (if some of themselves be to be believed, it is far from half an age, since they appeared in our Horizon) which neither agreeth with truth, nor with himself.

16. He tels the Clergy, That God thrust downe the wise men, &c. and hath chosen some few despicable and unlearned persons, as to Scholastick learning (as he did of old fishermen) to publish his pure and naked truth; by whom no doubt, he meaneth himself and his fraternity; for which we have nothing but his own assertion: If their call be thus immediate and extraordinary, it can be evidenced by such characters of credentials, as may rationally satisfie any man concerning it: and what these characters are, I would gladly understand. The Apostle Paul hath told us, that the Spirit speaketh expressly, that in the later times, some shall depart from the faith, giving heed to seducing Spirits, and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with an hot iron. 1 Tim. 4: 1, 2. And how fitly this will quadrate with this sort of men, the sequel will evince. The same Apostle hath told us in that same Epistle, Chap. 5: 3, 4, 5. That who ever consents not to wholesome words, the words of our Lord Jesus Christ, and to the doctrine, which is according to godliness, is proud (or a fool, as the margine hath it) knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gaine is godliness: from which he adviseth Timothy, and us all in him, to wish draw. He describeth also, in his second Epistle, a sort of men, whom he would have shuned, saying Chap. 3: 1, 2, 3, 4, 5, 6, 7. They know also, that in the last dayes, perillous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to Parents, unthankful, unholly, without natural affection, trucebreakers, false accusers (or make bates, as it is in the margine) incontinent, fierce, despisers of those that are good, traitours, beady, high minded, lovers of pleasures more than lovers of God, having the forme of godliness, but denying the power thereof; from such turne away: for of this sort are they, which creep into houses, and lead captive silly women, laden with sins, led away with diverse lusts, ever learning, and never able to come to the knowledge of the truth. And how appositely these all, or the most of them, agree to this generation of Men, a few words might evince, if

it were my present business: But all that I now designe, is to evince a necessity laid upon us, to try Pretenders, before we trust them; especially such pretenders, as are thus described by the Apostle.

17. As concerning these *fishermen*, he mentioneth, and to whom he compareth himself and his complices (by whom I imagine, he meaneth the Apostles, except *Paul*, who was no fisher man, but was learned, being brought up at the feet of *Gamaliel*) I would enquire at him, if he thinketh, that they did publish the naked and pure truth? If so, he must know, that we desire only to follow that, as we have it recorded to us in the Scriptures of truth, which he and his party do not much value. And I would ask further, How it cometh to pass, that there is such a discrepancy and contradiction betwixt what these Apostles did teach, and what he and the rest of the *Quakers* do teach? Truth, sure, and pure and naked truth cannot be contrary to itself. And if he say, that there is no difference, betwixt his doctrine and the truth delivered by the Apostles, he must not be offended, if we try the same by their writings, and make use of what light within we have, to this effect.

18. It is not enough for him falsely to accuse all that have written of *Theology*, of darkning and obscuring the truth; but he must also usurpe the throne of God, and judge of the heart and intentions of men: for he alleidgeth that this was their end, *That the poor common people might admire them, and maintaine them*: which carryeth as little truth in it, as it evidenceth Christian charity in the asserter: But we must not storme at such reflexions, from the men, whose works declare what Spirit they are of. Nor shall I retaliate (though I might) nor enquire what way they are maintained; it is enough, that there are shreud presumptions, that their flock lieth at *Rome*.

19. Whatever we think of them, they will needs look upon themselves, as the only called and authorized dispensers of the Gospel; for he sayeth, that *God hath made choise of some few despicable and illiterate persons, to publish the pure and naked truth; and among the rest of himself, to be a dispenser of this Gospel*. So that among them, all are equal administrators, and dispensers of this their Gospel, for they have no select officers, especially set apart for this work; and so with them all are eyes, eares, &c. and their body is no organical body; so that their Church (if their combination may, with any propriety of speech, be called a Church) must needs be a monster. But passing this, which sufficiently discovereth, what enemies they are to Gospel Order, and to the institutions of Christ, in his Church; of which more when we come to his *Tenth Thesis*: we think ourselves concerned to know, what for a Gospel this is, which they pretend to a million to preach. Sure, it is not that, which Christ and his Apostles taught, and left on record, as this man putteth beyond all debate, in his writings; and others clearly demonstrate by their books, containing such positions, as overturn and destroy the Gospel. Mr *Norton*, teacher of the Church at *Boston*, in *New England*, being appointed to write against the *Quakers*, by order of the *General Court*, tels us, in his Tractat printed A. 1660. Pag. 6. 7. &c. that the *Quakers* deny, that the *Father, Son and Holy Ghost, are three distinct Persons*,

Persons; that Christ is God and Man in one Person: that Christ is a distinct person from the person of the Father: that Christ is a distinct person from any of his Members: And so their Christ doth unchrist Christ. He tells us moreover, that they deny the Scriptures, or written word, to be the Rule of life; and that they make the light within them, and the Spirit without the Scriptures, to be their guide: that they own none as lawful magistrates, who are not of their way: that they assert an insupportable light within them, above the trial of the Scriptures: that they will not acknowledge that they sinne; but profess perfection of degrees in his life. Mr Stalham, in his Epistle to the Reader, prefixed to his Reviler rebuked, sheweth us, that they make nothing of the historical letter of Christ's Death, Resurrection, &c. but turne all into allegories. And that they are, with H. N. in his joyful message of the Kingdom, Pag. 170. ready to call these things meer lies, which the Scripture-learned (through the knowledge, which they get out of the Scriptures) bring-in, institute, preach & teach. As also, how they joine with Jacob Behme, who slighted the imputed righteousness from without, and magnified the little spark within, whereby the Father draweth them all to Christ, and teacheth all within them: and say further, that in Adam stood the Covenant of grace: that there is no certaine Ordination from eternity, upon any soul particularly, which is yet to be borne; but only a common universal foreseeing of grace. He sheweth us also, how Will. Erbury, in his Call to the Churches. Pag. 4. said, what Gospel or glade tidings is it, to tell the world, that none shall be saved, but the elect and believers? and that the Gospel, which Christ taught was but in part, that which was proper only to the Jewish Church; not that to be preached to the world. And moreover Pag. 6. he telleth us, that he said, the Gospel, which the Apostles preached to the world, was not that, which they wrote to the Churches, nor yet what they read in the Scriptures of the Prophets: but the Gospel was a mystery, which in the light of God, they could manifest to men, and make all men, see themselves in God, that's in Christ. And Pag 9. that God is in our flesh, as in Christ's ——— for the mystery of faith was more than men imagine, and, it may be, more than Paul wrote to the Romans and Churches of Galatia. And Pag. 37. that Christ's coming againe promised, Act. 1: 11. was nothing but his coming in Spirit and power in the Saints, and in their flesh, when they are most confused and dark. Further the same Mr Stalham, in the book cited, sheweth how they contradict Scriptures, in several points, as concerning Scriptures, Trinity, the Light within, the Law, Sin, Justification, Regeneration, Sanctification, and its Perfection, Christian warfare, Repentance, Means of grace, Baptisme, Lord's Supper, Prayer, Singing, Elders and Ordination, Ministers maintainance, Immediat calling, Immediat teaching, Civil honour, Swearing: unto which might be added several things brought out of their writings, by Mr Hicks; beside what we shall have occasion to remark in this Author, with whom we now deal. By all which, we may conjecture, what a Gospel this is, which they teach, even another, than we have in the Scriptures, and than that, which the Apostle taught: And what welcome such as come with another Gospel, were their credentials angelical (unto which these men are strangers) should have, Paul hath taught us Gal. 1: 8, 9. as was mentioned above:



which is a sufficient warning for all that fear God, to beware of these men.

20. This man hath an high and mighty conceit of his *Theses*, calling them *though short yet ponderous*, and saying, that they comprehend many things, and denote the true original of knowledge, of that knowledge, which leadeth to life eternal. And I do indeed conceive, that they containe much (though I dar not say the whole) of the marrow of that Gospel, whereof he is a dispensator; we may look upon ourselves therefore, as called more narrowly to consider and examine them. If the matter contained in them were good, I should not quarrel at their brevity; but I see, what they want in length, the *Apology* hath. *Ponderous* he calleth them; but we know, wet sand, though of smal value, is more ponderous than what is more worth; and indeed so ponderous are they, that they will sink the poor soul, that embraceth them, without any other superadded weight, into the bottomless pit. His saying, that they point forth the true original of saving knowledg, will never perswade me that they do so. How defective they are as to this, we may shew in the next Chapter. Nay rather: I dar say, that they discover the true original of that science (falsly so called) which leadeth to the bottomless pit: and this I hope, to make appeare, ere all be done.

21. He tels us that he beareth witness to this truth, in this his work: But he must hold us excused, to seek for a more sure ground to our faith and perswasion, than his bare testimony, especially when he speaketh not only not consonant to Scripture, but so manifestly contrary thereto. Indeed if we were called to rest upon his and his co-partners bare testimony, all further dispute were at an end, and we might cast our bibles at our heels, and learn all our divinity, at their mouth, or at the light with in us, & rest thereupon, notwithstanding it contradict sound reason and experience, let be Scripture. But through grace, we have not yet drunk in that principle; and therefore must stand upon our old bottome, and go to the Law and to the Testimony.

22. In fine, he tels us, that he leaveth this his testimony unto the light of Christ, illuminating every one of our consciences: which words may have a double sense, as expressed in his latine; and either import, that he leaveth this his testimony, as a confirmation of that light of Christ, which illuminateth every man: and if this be his meaning, the preaching up of this light, must be the whole of his Gospel work, and the whole Intent and designe of his writing and publishing these *Theses*; yea if so, these *Propositions* of his must serve for no other end, but to confirme the truth and reality of this light of Christ; But then I think, They, or He by them, should have given us some clear discovery and explication of the nature of that light of Christ, which is (as he saith) within every man, which I finde not: but it may be, what is here wanting is supplied by his *Apology*. But if his meaning be, that he leaveth this testimony, to convince that light of Christ which illuminateth every mans conscience, than it seemeth, that light of Christ hath need of his information; and that, notwithstanding thereof, conscience may refuse to receive his doctrine and information: so that this light of Christ, though it enlighten the conscience, cannot captivate the same too kindly

kindly submission to that Gospel, which he preacheth, till some other thing worke. But seeing he leaveth this his testimony to be pondered and considered by the light of Christ, which enlighteneth every mans conscience; and thereby granteth, that every man hath this Supream light of Christ within him, and thereby may, and is allowed by him to judge of what he saith; he cannot be offended, that I judge by all that light of Christ within, enforming my soul and conscience, from that light of Christ, which is held forth in the Scriptures of truth; and determine accordingly against his Assertions.

CHAP. II.

Of the true ground of Knowledge.

I. **H**AVING thus considered his Preface, with which he ushereth in his *Theſes*, I come now to a particular examination of his doctrine, expressed in his *Theſes* and vindicated and explained, in his large *Apologie*: His first *Theſis*, which is concerning the true ground of Knowledge, is short, wherein he tels us, that, *seeing our chiefe happiness is placed in the true Knowledge of God (for this is life eternal, that they might know that true God, Ioh. 17: 3.) the true and genuine understanding of the right original and ground of Knowledge is especially necessary to be known and believed.*

2. Christ indeed in his prayer *Ioh. 17: 3.* speaketh to his Father thus. *And this is life eternal, that they might know thee, the only true God, and Iesus Christ, whom thou hast sent:* which last words, why this man did leave our (and his *Ec.* added in his second edition is but a small reliefe) who can tell? if of designe, it must be a bad *Omen*, and giveth small ground of expectation of a full and satisfying discovery of that knowledge of God, which is through faith in Iesus Christ, and is thereby begun felicity here, and leadeth forward to the certane fruition of God. However, Christ hereby giveth us to understand, that that knowledge of God, which is eternal life begun, cannot be had without the saving knowledge of Iesus Christ, as the sent Ambassadour of God, in whose face and manifestations, God, who commanded the light to shine out of darkness, shineth into the hearts of his owne, to give the light of the knowledge of his glory, *2 Cor. 4: 6.* Our Lord doth not meane here a bare speculative knowledge, but such a knowledge, and beholding of the glory of the Lord, as changeth the beholder into the same image from glory to glory, even as by the Spirit of the Lord, *2 Cor. 3: 18.* and so is accompanied with Faith, apprehending and closeing with the Son, in whom is this eternal life; so that he who hath the Son, hath life *1 Ioh. 5: 11, 12.* And it is this Son of God, who must give us an understanding, that we may know him, that is true, and we are in him that is true, in his Son Iesus Christ. This is the true God and eternal life, *1 Ioh. 5: 20.* And another foundation, or original, of knowledge, that is saving, and the way to eternal life, can no man say, *1 Cor. 3: 11.*



3. It is good and necessary, I confess, to have the genuine and true understanding of the right original and ground of this true and saving knowledge: But whether this mans doctrine hath a genuine tendency thereunto, or not, the sequel will evince. I am far mistaken, if, after tryal, his doctrine prove not a perverting of the Gospel of Christ, *Gal. 1:7.* and of the right wayes of the Lord, *Ab. 13: 10.* and contradictory to that Gospel, whereby life and immortality is brought to light, *2 Tim. 5: 10.* and which is the Gospel of Salvation, *Ephes. 1: 13.*

4. We might readily think, that one, taking upon him, with no small confidence, to teach the whole world, and to give a new discovery of pure and naked truth, which hitherto hath been (as he supposeth,) darkened and obscured; and who openly declareth, in the beginning of his doctrine, that the genuine understanding of the right original knowledge of that God, whom to know is life eternal, is necessary to be known and believed, should explaine to us some hidden mysteries of God, and help us by his new grounds to some more distinct apprehensions of what is revealed to us of God, in his word: But alas! this mans *ignis fatuus* is no sure guide to us. The grounds he layeth down are both defective and destructive: Of their *destructive* nature, we will have large occasion to speak hereafter; and how *defective* they are, a few Instances may clear.

5. And first. Seing he would hold forth to us clear and naked truth, and acquaint us with true divine and saving knowledge, how cometh it to passe, that in his *Theses*, we heare nothing of the nature and attributes of God? Supposeth he, that we can attaine to the true and saving knowledge of God, and yet not know Him to be a Spirit, Pure and Invisible, without a Body, Parts, or Passions; nor know, that He is the only True and Living God, Infinite in Being and in all Perfection? Shall we think, that it is no part of that knowledge of God, wherein consisteth true felicity, to know Him to be Immutable, Immense, Eternal, Incomprehensible, Almighty, Most Holy, Most Absolute, Most Just, Most Righteous, Most Wise, Most Gracious, and Long-suffering, &c. Is it no part of the genuine knowledge of God, that tendeth to life, to know, that He hath all Life, Glory, Goodness and Blessedness in & of Himself, &c. and that He is the sole Fountaine of all Life, Glory and Goodness, which the Creature partaketh, or is capable of; and the only Author of their being? what for a knowledge of God must that be, in which all felicity consisteth, whereof the knowledge of these particulars mentioned shall make no part? And if he thinketh, that the knowledge of God doth of necessity comprehend the knowledge of these particulars, how cometh it to passe, that in his Most comprehensive *Theses*, and his large *Apology* too, which hold forth (as he would make us believe) that knowledge, which leadeth unto life eternal, there is such a deep silence of these so many particulars, so necessary to be known and beleaved? It concerneth him to answer this.

6. Next, Shall we think, that it is no necessary part of this saving knowledge of God, to know that there is one God in Essence, and Three distinct persons

persons in the Unity of the God head, of one Substance, Power and Eternity; viz God the Father, being of none, neither Begotten, nor Proceeding; God the Son eternally begotten of the Father; and God the Holy Ghost, eternally proceeding from the Father and the Son? And if the knowledge of this be such an essential part of Christianity, and a ground of that knowledge of God, which leadeth to salvation, and so necessary for the right up-taking of the great work of Redemption and Salvation, as it is, and cannot rationally be denied by any sober man, who considereth what a sure basis this is unto the Christians hope, peace and comfort; how cometh it to pass, that there is no express, and distinct mention made of this fundamental point, in all his *Theses*? we have heard how the *Quakers* of N. England have denied this foundation: And Mr *Stalham* in his *Reviler rebuked* part. 1. sect. 7. tells us, that the *Quakers*, against whom he wrote, denied that there was any Scripture for the Trinity, and said, that the Holy Ghost was no Person. It is known also, how others of them inveigh against this fundamental Truth. It is true. I finde not this man, either in his *Theses*, or in his *Apology*, directly writing against this truth; Yet, as I finde no expressions hereant, in his whole book, others than such, as might come out of the mouth of an *Antitrinitarian Socinian*; so I judge, if his *Theses* had answered his great brags in the *Preface*, they had expressly and distinctly not only mentioned, but clearly have unfolded this truth.

7. In the (3.) place. If by his *Theses* he would direct us into the Saving knowledge of God, and make a plaine discovery to us, from the very fountain, of all that knowledge, that leadeth unto life eternal; how cometh it to pass, that we have no declaration made to us, of the Eternal Purposes and Decrees of God, whereby some Men and Angels, are predestinated unto everlasting life, and others foreordained unto everlasting death; and whereby, according to the most wise and holy counsel of his will, he hath freely and unchangeably ordained whatsoever cometh to pass? Shall we think, that the knowledge of this hath no interest in the saving knowledge of God, or in that knowledge, which leadeth unto life, which yet undeniably yeeldeth such a noble ground of Faith, Dependence, Praise, Reverence, Humility, Hope, Consolation, Admiration and holy Fear? Nay, this Man not only doth not asseert or explain this; but, as we shall hear, doth deny and impugn it, with all his might.

8. How cometh it (4) That in all his *Theses*, or *Apology*, there is not the least mention, direct or indirect, made of the Covenant of Redemption; or of those mutual actings of the blessed Persons of the Trinity, resembling a mutual Covenant and engagement, concerning the everlasting Interest of man? Shall any man think, that this point of truth, which is such a sure ground of all our hopes and consolation, such a sure support of staggering souls, and such an armour of proof against the assaults of Satan, maketh no part of that knowledge, which leadeth unto life, or hath no place in true and saving knowledge?

9. Further (5.) Doth not the doctrine of the first Covenant of Works, entered into with *Adam*, as the representative of Man-kinde, upon condition of Personal, Perfect, and Perpetual obedience, belong to that necessary know-  
ledge.

ledge, which bringeth forward unto life; or unto that knowledge of God in Christ, which is begun felicity? How is it then, that his *Theses* are so silent herein, or at next give us such a darke and jejune hint of this, as is next to none, as we shall see? It is one of the *Quakers* tenets, as Mr Stalham Sheweth in his forecited book, Part 1. Sect. 7. that Adam was not under a Covenant of Works: that the Law, which Adam had in innocency written in his heart, was not the moral law: that Adam did not stand by the observation of the positive branches given him in command, according to that Law. So said I. Naylor and R. F. as he sheweth us; and that the same James Naylor, in his Book called, *The discovery of the Man of sin* Pag: 23. went about to prove this by such piteful Arguments, as these, *The Covenant of Works saith, do this and live; but he (that is Adam) had the life already, while he stood in it, and so it was not to be obtained by working; as if do this and live, could not hold forth the condition of continuing in life; and againe, That the law was added because of transgression, which, if it had been before the transgression, could not have been; as if the law must not of necessity be before sin, which is the transgression thereof, 1. Ioh. 3. 4. and could not afterward be held forth as a glaſs to discover the foule spots of transgressions: and the same would R. F. in the 12. Pag. of his Book go about to prove.*

10. Moreover. (6.) If his *Theses* be such an unfolding of clear and naked truth, how cometh it, that he speaketh so obscurely, and enigmatically of the fall of Adam? Doth not the clear and distinct knowledge of his truth concerne such as would be acquaint with true and saving knowledge?

11. But especially, (7.) We may wonder how it cometh to pass, that in his *Theses*, which he would give out, as a summe of saving knowledge, nor in his great *Apologie*, we have no description, explication or delineation, yea, or mention of the Covenant of Grace, wherein Life and Salvation, Pardon and Acceptance, Grace and Glory is promised and offered, through faith in Jesus Christ, or acceptance of Him, as He is offered in the Gospel? Shall we think that the knowledge of this is no part of that pure and naked Truth, which is necessary to be known? Or that it can contribute nothing unto that knowledge of God in Christ, which is the sure way unto eternal life? How shall he be able to perswade us hereof?

12. Again. (8.) Shall we think, that the doctrine of the Redemption, purchased by Christ, of the Atonement made by him unto Justice for the finnes of his people; and of their Reconciliation unto and Acceptance with God, upon the account thereof; of the Sufferings of Christ in Body and Soul, in his state of Humiliation; of his Death Resurrection and Ascension, and Sitting at the Fathers right hand; of his Obedience, and of the Sacrifice of himself, which he, through the Eternal Spirit, once offered up unto God, to satisfie Justice, and purchase not only Reconciliation, but also an everlasting Inheritance, in the Kingdom of Heaven, for all such as were given to him of the Father? shall we think, (I say,) that the knowledge of this is not necessary unto Salvation; nor necessary to such, as would have such a knowledge of God, as is eternal life? If he dar not be so impudent as to say so, why is there such a shamefull silence hereof in his *Theses* and Book, as there is? Had he no will to displease his friends, the *Socinians*.

13. Further

13. Further (9.) Shall it be thought, that the doctrine of the Incarnation of the Son of God, the Second Person in the Trinity, hath no great interest in that pure and naked truth, the knowledge whereof leadeth unto life, because it hath no place in his writings?

14. The like (10.) may we say of the work of Grace and of Sanctification, of which his account is so dark and enigmatical, that it is far from abiding forth of pure and naked Truth: And how cometh it, that he is so silent in explaining to us the nature of Faith in Jesus Christ, and of its Actings; and of Repentance unto life, and of our Communion with the Father and his Son, through Faith? do not these appertain to that knowledge of God, which is Eternal Life? What shall we then think of this Gospel, which he taketh upon him to be a publisher of?

15. In the next place, (11.) To speak nothing of the law of God, in obedience whereunto, with a right frame of Spirit, consisteth true Sanctification, and that Obedience, which is a real mark of true Love to God; and so must be necessarily known, to the end we may come to the possession of Eternal life, whereof notwithstanding he not only giveth no plain or naked account; but also, with the rest of the *Quakers*, layeth down grounds destroying all obedience to the law of God, as we shall hear: How cometh it, that in all his explication of the true nature and origin of that knowledge, which leadeth unto life, whether in his *Theses* or *Apology*, we have no account given to us of that Eternal life, which we are to mine an eternally ascending end; nor yet of its opposite, Eternal Death and Hell, whereby we might come to know some thing of the nature, worth and necessity of Glory?

16. Yet once more (12.) I would ask why this, that in his *Theses*, he giveth us no account of the Resurrection of the Body, nor of the last judgment? He cannot say, that the knowledge and faith of these particulars are not necessary, unless he be of the same opinion with other *Quakers*, who either speak dubiously thereof, or do down right deny it. Mr. Hicketheweth us, in his Book, called *The Quakers appeal answered*, Page 21. that one *Whitehead* asserted in the hearing of many witnesses, that *this body shall not rise again*, and that *Will Pen*, in his Book intitled *Proof against Ross*, Page 133. saith, *That is inconsistent with Scripture, Reason and the beliefs of all Men right in their senses*. And Page 134. that the *duration of the Transfiguration was but sixteen hours, then equalled by this carnal Resurrection*. And that Page 138. he called it a *Barren concern*. Shall I think, that this our *Apologist* is of the same mind? If not, it concerneth him to speak more positively thereunto; for his silence will give an approbation of what his party speak expressly; and further, as concerning the last judgment, we may suppose, that such as look on the Resurrection of the dead, as a figurement, will give no place in their creed unto the doctrine of Christ's coming again to judge quick and dead; and indeed, I finde in the *second Dialogue* of Mr. Hicks Page 42, 43. that *Whitehead*, in his *Christ ascend*, Page 28, 20, 21, 69. denieth *That Christ hath a personal being, as the Right-hand of God, without all men*. And Page 27. that he denieth, *That he shall come visibly again*, saying that *they are like to be deceived, who are expecting, that Christ's second coming will be a personal*

*sonal coming.* And I finde G. Keith, in his *Immediat Revel.* Pag. 77. applying the second or next coming againe of Christ, mentioned by *Iames* Cap. 5. 7, 8. by *Paul* Heb. 9. 28. and by *Peter* 1 *Pet.* 1. 13. to *Christs* revelation, when he shall appear in us glorified, who before was crucified in weakness, yet now raised in power, and living by the power of God, and raising us up together with him, & setting us in heavenly places in him? Waereby he cannot but meane a second coming againe of Christ, which is already past; and nothing else.

17. By these particulars, & several others, which might be ad led, every one may judge, what a delineation of that knowledge, which leadeth to Salvation, this confident man will give us, in these his *Theses*, when so many, so important, and so necessary and essential parts of our Christian faith, are not once by him mentioned or asserted, let be cleared up or explained; but rather, tacitely or expressely, rejected and condemned. We may also judge, what that knowledge of God, wherein is life eternal, is, which he shall point forth to us, in his *Theses*; when so many things, so manifestly belonging to true divine and saving knowledge, are, if not denied, yet waved, by him, as not necessary to be known and believed. Hereby also we see ground to suspect that Original and Foundation of knowledge, which he followeth, and would propose to our understanding & faith, in the two next following *Theses*: for either that must be, a false Original and rotten Ground of saving knowledge; or he is yet a stranger to the true and genuine Knowledge thereof; other wise he should be in case to give us a more distinct & faithful account of these and such like particulars, which are so necessary to be known and believed.

18. I Shall readily grant, that it is very necessary and usefull, to know what is the true ground and original, out of which we are to draw that knowledge of God, and of his wayes, which is necessary for us to know and believe, in order to the obtaining of that felicity, which consisteth in, and is had further by, the knowledge of God in Christ; not only because many are ready to drink in false Notions and Principles (as he sayeth, but very obscurely and indistinctly in his *Apology* Pag. 1. and 2.) of God and of his Truth; & to hold fast what they have so, through Ignorance, Misinformation, and Prejudice, imbibed; but especially because, so many Pretenders to high and great matters, as he and his like, are ready to imbrace a Shadow for a Substance, and take a suggestion of Satan, the Father of lies, or a dream of their own braines, or a lying Vision of the Prince of the powers of the aire, for Revelations and Manifestations of the God of Truth; and the Motions of their own corrupt minds, enlightned with the wildfire of their owne fancies, or the fire slaughter of the God of this World, for the Motions of the Spirit of God. That such things have been; and may be, himself dar not deny; and if he should deny it, his experience of the fantastick Enthusiasts, and false Teachers, which every age hath produced, will put it beyond all denial; as also the Idolatry and Superstition of so many Nations and People, (as himself affirmeth Pag. 2.) which were a clear evidence of the false and fictitious Opinions and Apprehensions, which they had of God, and a fruit of the false Divinations and pretended Revelations, which they trusted to. And therefore, with good warrant,

and

and with his own approbation, I shall say. That it is a most dangerous thing to lay a wrong foundation of Knowledge, and to draw the same out of a corrupt Original; and that we ought to be sure, that the Ground and Original of our Knowledge be such, as we may safely trust to and build upon. but whether the Original, which He and other *Quakers* do follow, and which he would prescribe unto us, be the true and genuine Original, and Ground of saving Knowledge, he must allow us liberty, seeing the danger here is great, (as himself confesseth) and such as enter not by the door are Thieves and Robbers, to examine; and to try, whether the Ground, he holdeth forth, be Saife; or the Ground, we build upon, be not Sufficient.

## CHAP. III.

## Of inward and immediat Revelations.

1. **T**He maine scope of his second *Thesis*, which is concerning *Inward and Immediat Revelations*, is, to give us the true and genuine understanding of the right original and foundation of Knowledge: So that this *Thesis* must point out unto us this Original and Ground of true and saving Knowledge: and by the title, which he hath prefixed unto this *Thesis*, we learne, that his opinion is, that *Inward and Immediat Revelation is the only right Original and Foundation of Knowledge*: and this Inward and Immediat Revelation is given us, in place of the holy Scriptures, as his adjoining the third *Thesis*, concerning the *Scriptures*, and what he saith of them therein, make manifest.

2. We should now come to the examination of what he saith, of this Inward and Immediat Revelation; but in the entry of his explication of this *Thesis*, in his *Apology* Pag. 4. we are stayed off by a hudge Preoccupation, and meet with a dangerous Dilemma; for either we must give our assent unto what he saith, in this *Thesis*; or bear the stigma and blake mark of *Carnal and Natural Christians*, ignorant of the motions and operations of the Spirit of God in our hearts. But perceiving an open way of escaping from betwixt the hornes of his dilemma: and waving his uncharitable censue of such, as oppose him, as being not only strangers to these motions of the Spirit in their hearts; but as accounting them no way necessary; yea as mocking them, as foolish and ridiculous, and much more to this purpose (wherein, as he manifesteth what Spirit he is of, and with what Spirit he is led; so he bewrayeth much ignorance of the minde and assertions of his Opposites) which would be both endles and unprofitable, for me once to take any notice of, let be to answer, seeing a simple contempt of his Calumnies is sufficient: Waving, I say, these his imperinencies, as the native fruit of his imbinerred Spirit, against all that do not applaud his wilde Notions; I shall tell him, that I cordially give my assent unto that of *Paul, Rom. 8:9, 14.*  
 — now if any man have not the Spirit of Christ, he is none of his. For as many as



are led by the Spirit of God, they are the Sons of God. And I know no Christian, whether Private Person, or Doctor, Minister or Divine; that will not homologate with me in this; howbeit he slander us, as not only denying this, but also as contradicting it.

3. But he would hence deduce, that no Knowledge of God can be acquired, without a Divine and Immediate Revelation; and for this cause, he distinguisheth betwixt a *Certain* and an *Uncertain*; a *Spiritual* and a *Literal*; a *Saving* and an *Empty*, *Aery* and *Brainy* Knowledge of God; and sayeth, the One can be many ways acquired, but the Other *enricheth* *an Inward*, and *Immediate Manifestation of the Spirit of God, shining in the heart, and enlightening the understanding.* By which we see, what Darknes and Confusion occupieth this mans minde; and how, either through blinde Ignorance, or wicked Prevarication, he laboureth to pervert the true state of the Question, and leadeth his Readers into the same ditch of Ignorance and Prejudice, wherein himself is fallen. If he cannot, we know, how to distinguish betwixt the Spirits Inward and Immediate Revealing and making known the minde of God, as he did of old unto the Prophets, and Apostles, whether by Dreames, Visions, Vive voice, or inward efficacious Inspirations; and the Spirits gracious In-working and Impressing the Truthes, other wayes revealed and made known mediately, upon the soul of a man, giving him, through the spiritual Illumination of his minde, and the gracious and effectual Moving of his heart, grace to See, to Inbrace, and to Close with and savingly Improve the Truthes revealed. These things, which are most manifestly distinct, &c. clearly different, he is pleased, either out of meer Ignorance, or out of Designe, all alongs, to jumble together and confound, that he might the more darken the Reader, and perjudge him, both of the right state of the Question, and of the orthodox truth, which he maliciously misrepresenterh. The difference betwixt these two Operations of the Spirit, without running forth here into a tedious and unnecessary digression, for the clear information of the Reader, and for preventing our further labour afterward, we shall thus make plaine and manifest. The first Operation of the Spirit mentioned, is that which he, &c. the rest of the *Quakers*, endeavour to assert & plead for, in prejudice of the Scriptures, which now to us, under the New Testament, suppliceth richly, and with advantage, the want of the Immediate and Extraordinary Revelations of the minde and will of God, concerning duty, whether as to Faith or Practice, by which the Lord was pleased formerly, after diverse manners and wayes, to make the same known. The other, which we assert and maintaine, is an *Efficient* and not *Objective* Revelation, and confirmeth the authority and truth of the *Objective* Revelation of the minde of God, both touching *Faith* and *Manners*; and so reserveth to the Scriptures their due place, as our compleat *Objective* Canon and Rule, and confirmeth them therein, bringing home, with power and saving grace upon the heart, the Truths therein revealed, and casting the soul into the mould of these saving Truths. The One, which they plead for, rakerh away all the use of the letter of the Scriptures, all the study thereof, or all the paines to be used, in Acquiring the knowledge of the Original tongues, in Reading of Commentaries for attaining to the knowledge of the letter, in Preaching

### Chap. III. Of Inward and Immediat Revelations. 21

Preaching and Hearing of preachings, &c. in Using other meanes, for reaching the knowledge of the Truths, delivered in the Scriptures. The Other, which we maintaine, presupposeth in ordinary this knowledge of the letter of the Scriptures, and the use of meanes contributing thereunto, as a meane appointed of God, whereby we may come, through his Grace cooperating on our Understandings &c. Wills, onto the saving & soul-captivating knowledge of the same Truths. As the saving and gracious beleeving and improving of the Truths of God, revealed of old by his immediatly and extraordinarily inspired Prophets, who others, did presuppose their hearing and understanding the letter of what these Prophets and extraordinary Messengers revealed, as the minde of God; and did not destroy and make uselesse that meane: as the way of *Quakers* would necessarily have done; for they alleidge, that every individual soul, before they could savingly beleeve and understand the Truth of God, behoved of necessity to have the same, as immediatly, Inwardly and Extraordinarily revealed to themselves, as it was to the Prophets; and thus every man was to be an immediatly inspired Prophet to himself: and what need was there then of immediatly inspired Prophets, singularly preached upon and raised up, for the use and benefite of others?

4. This being plaine, &c. a sure basis, whereupon we may stand; and such a cleare stating of the Question, betwix us and the *Quakers*, that none needeth be ignorant of the true difference betwixt us and them; we may very shortly dispatch this Man and his Doctrine; which for the most part (as we shall see) runneth upon this Confusion and Mistake, for thus he beginneth Pag. 5. to tell us, *That in all ages this hath been acknowledged wix, That there is no saving knowledge of God to be had, without the Spirit*: and to this end citeth some passages out of *Augustin, Clement, Alexandr, Tertul, Hieron, Ambrosius, Gregorius Magnus, Cyril, Alexandr, Bernard, Luther and Melancthon*: None of which speak any other thing, than what I have already granted and asserted; and no true orthodox Christian, or any that I know, will deny, except *Pelagians, Arminians, &c.* the like, with whom this Man doth too much conspire, as we shall heare. But, can he produce any of the Fathers, or of our Reformers, maintaining such Inward and Immediat Revelations of the Spirit, as the *Quakers*, with their predecessours, the *Enthusiasts*, do assert now to be necessary, and do pretend to? If he be so well acquainted with the writings of the Fathers, as by these his citations, he would have us beleeve, he hath done wisely for himself, but not very honestly, in concealing what several of the same Fathers, and Others, write expressly against such high Pretenders, as the *Quakers* now are, and in whose footsteps they, in many things, now tread, *Theodoretus* in *Epi. Haret. Fab. Cap. 3.* giveth us *Corinthus*, as the first Patriarch of Fanaticks, pretending to such Revelations: *Irenaeus lib. 1. advers. Valentiniuum &c. Cap. 9.* sheweth how *Marcus Valentinianus* had a great Impostor, &c. a certaine Devil for his Assessor, by whom he himself seemed to Prophecy and foretel things; and how he made some certane women, whom he accounted worthy of that honour to prophecy, and speak some braine-sick discourses, when warmed by that empty Spirit, so that they supposed themselves to be Prophetesses: *Theodoret*, in the forecited

book *Lib. 3. Cap. 11.* tells us, that one *Montanus*, out of an ambition to excel all others, alleidged that he had all his Opinions from the instant of his Spirit, the *Paraclete*; and did pretend to *Enthusiasmes* and Revelations; and that he took unto him *Priscilla* and *Maximilla*, as two Prophetesses; calling their writings *Prophecies*, or *Prophetick Books*, and preferring them unto the divine Evangel. And from this *Montanus*, borne at *Pepusa* in *Phrygia*, came the Seck of *Cataphrygians* and *Pepuzians*. *Augustine* may also be read concerning this, *Catal. Hæres. Num. 26. and 27.* And these men, because they pretended much to the Spirit (as our *Quakers* do now) were usually called, *spirituales*, and they called and accounted others, *Carnal Persons*, *Physiciei*, *Animales*. *Eusebius Hist. Eccles. Lib. 5. Cap. 16, and 17* may be read to this purpose, relating some of the pranks, and opinions of these *Cataphrygians*, and how one *Apollonius* wrote against them and their revelations, and how *Serapion* and others gave witness against them. Let him, if he please, read also *Epiphanius contra Hæres. Tom. 1. Lib. 2. Hæres. 48. & 49.* Where he will meet with some things, not unworthy of his consideration. Of this sort also were the *Euchites*, who came of the *Messalinians*, who were also called *Enthusiasts*, concerning whom see *Theodoretus Epis. Hæres. Fab. Lib. 4. Cap. 11.* and *Phylastr. Hæres. 49.* A wonder it is, that he citeth not *Tertullian's* books written de *Ecstasi*, after he turned a follower of *Montanus*, whom, and whose ecstasies, he laboured to defend, in these books; sure such, could he have fallen upon them, had been more apposite to his purpose, then what he here citeth out of his book, *de volandis Virginibus*: & we could also cite his book *de præscript. advers. Hæres. Cap. 52.* where he inveigheth much against such Prophets. Among others of the predecessors of *Quakers*, may the *Circumcelliones* and *Donatists* be reckoned; who did pretend to Visions, and such Revelations: and we may take in *Quintus* the *Liberine*, though much later, and others of the like stamp.

5. In his §. 3. he goeth on rancing at the same rate, inveighing against all Doctors & learned Persons, who are not of his judgment, as being void of the Spirit (and so no more to be called Christians) as subserving, in their writings and labours, the designe of *Satan*, being only instructed in the external letter of the Scriptures, while, as others, that had only this inward and immediat revelation, were true Christians: & hence he very profoundly doth inferre, That the inward and immediat Revelation is only that sure and undoubted methode of true and saving knowledge. I shall not be the man that shall plead for Doctors or Professors; that deny, or are strangers to the workings of the Spirit of God: only I may say, that the *Quakers* have not as yet given such irrefragable demonstrations of their being illuminated and led, by the Spirit, as may make us secure and confident, as to the truth of all, which they say. I suppose the Spirit of God would teach them to speak more soberly of such, as they are yet great strangers unto: But to what purpose is all this waste of words, if he meane nothing else by his *Inward and Immediat Revelation*, than what we formerly §. 3. did owne and explaine, against whom doth he fight? But if he meane (as he must, if he speak to the purpose) what we said was the opinion of the *Quakers*, all his wit and skill shall never

never be able to inferre his Conclusion from the Premises. I grant, that the knowledge of the letter of the Scriptures, will never bring a man to heaven, if with that there be not some gracious and saving Work of the Spirit, working up the man to an Embracing, Closeing with, and rightly Improving of the Truths there contained; yet I dar not say, that the very letter of the Scriptures, in its kinde, as a compleet Canon and Rule, is not able to make us wise unto salvation, seeing the Apostle is expresse for this 2 *Tim.* 3. 16. nor will I say, that to the end the Truths revealed in the Scriptures may be savingly beleeved, there is a necessity that every one have these same Truths revealed and declared unto them Objectively, by new Inward and Immediat Revelations, as the Prophets and Apostles had the Truths revealed unto them, which they delivered unto others, in the name of the Lord. And when he shall be able to inferre this Conclusion from solide Premises, we shall think ourselves concerned to take notice of it.

6. In his 5. 4. He would have us beleeving, that he doth not hereby condemne all other second wayes or meanes, as he purposeth to cleare in the next *Thesis*, that is, all other Wayes and Modes of attaining to the knowledge of God; for he granteth these to be profitable, and that they may conduce to facilitate the work; but he is here pleading (as he saith) for that which is absolutely necessary. But all the question is, concerning the true meaning and import of that, which he accounteth so Necessary; if it be such Revelations of Truths, as the Prophets, and such as were Immediately inspired, had; and as *Enthusiasts* plead for, I deny the necessity hereof; and as to this, what way I pray can other meanes and modes, as the Scriptures, conduce to facilitate these Revelations? have they any influence upon the person, who is to receive these Revelations, disposing him thereunto? Let him explain this, and then he may hear what shall be further replied. If the thing so necessary unto the saving knowledge of God, be only that operation of the Spirit, which we mentioned above, we assent, and only say, That he should speak more intelligibly, than call this an *Inward and Immediat Revelation*. But it is usual with this sort of men, to speak, (as did the *Libertines*, against whom *Calvin* wrote *Cap. 2.*) after an high and loftie manner, as if they were alwayes ravished in an ecstasy; for as they alwayes have the Spirit in their mouth, so they use a strange idiom, that such as hear them are at first amazed; and this they affect of purpose to deceive their hearers, and raise in them an admiration of them and their Opinions.

7. Having thus premised what he thought fit to say, to cleare the Question, and to make way, for vindicating of his *Thesis*, he cometh next to the explication and confirmation of his Assertion in his *Thesis*, where he tell us of five particulars, 1. That there is no knowledge of the Father, but by the Son. 2. That there is no knowledge of the Son, but by the Spirit. 3. That God did alwayes reveal himself by the Spirit. 4. That these Revelations were the formal object of the faith of the Saints. 5. That the same object of faith remaineth. He nameth here, we see the Father, the Son, and the Spirit; and we might readily think, that he would

would here hold forth the order of working of the glorious Persons of the Trinity, in things without, *ad extra*; and particularly in the Brethren of the mind of God concerning mans duty: But whether we may well persuade, that his judgement herein is Orthodox, and that verily he believeth, that there are Three Persons in the Godhead, equal in Power and Glory, of one Substance and Duration, may be a doubt, partly because, the *Lightism*, which to him is the supreme and only adequate Rule of Faith, cannot teach this mystery: and hence it is, that the *Socinians* not only will not admit this, as an article of their creed; but do also with much industry and rage oppose it, and mainly upon this ground, that their Natural Reason, or the light within them (which upon this matter, so far as I can judge, differeth not from the Light of the *Quakers*) cannot comprehend it: and partly because I finde other *Quakers*, such as those of New-England, and those against whom Mr. *Stalham* wrote, as I hinted above, denying it. His true, this man hath several expressions further, in the words following, which would seem to evince, that he is orthodox herein: and there are some also that may seem to look another way. But not purposing to make more debate with him, than I must needs do, I shall not fix any thing upon him, for which I see not clear ground: only I wish, that the next time he cometh forth in publick, he would be more plain and positive, as to this.

81. As to the first of the forementioned Propositions, It is true, that *no man hath seen the Father*, but the Son, and he to whom the Son will reveal him, *Matth. 11. 27. Luk. 10. 22.* for *no man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him, Joh. 1. 18. and God, who at sundry times, and in diverse manners, spake to times past unto the Fathers, by the Prophets; but, in these last times, spoken unto us by his Son, &c. Heb. 1. 1, 2.* and for the Son of God, the Second Person of the Trinity, being the true Eternal God, of the same substance, and equal in power and glory with the Father, when the fulness of time was come, took upon him mans nature; so that the Word was made flesh, and tabernacled among us, *Joh. 1. 14* to the end, that he might exercise his Office; and, among the rest, declare the whole Counsel of God concerning mans Salvation, as the great Prophet and Teacher of Israel: But shall we suppose, that this Man looketh upon Jesus of Nazareth, of whom the Father said, *Mat. 11. 27. This is my beloved Son, in whom I am well pleased, begotten him, to be this Son that revealeth the Father, and to be that great mystery, God manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory, 1 Tim. 3. 16?* The reason of my doubt is this: because I finde some *Quakers* give a very indistinct and unsatisfying answer to such a question as this, and give ground to suppose, that they understood nothing by the Word being made flesh, but the Light within them. But his profound explication of this Proposition is observable *Page 9.* He saith it thus: *By Jesus God, who is the root and fountain of all operation, made all things by his eternal word & Son; and cith. Joh. 1. 1, 2. 3. By Joh. 1. 9.* If hereby he understand the first Creation, with the orthodox, how shall he evince this Consequence, That because God created all things in the beginning by his Son Jesus Christ, Therefore there is no knowledge of the Father, but by his

his Son? and is this a point so difficult to be proved, that he was constrained to run back to the first Creation for an argument? This would justly give ground of suspicion, that the man meaneth by the *Creation* in the places cited, not the First, but the Second Creation, with which Christs Revelation of the Father hath a more clear and natural connection; and so joyneth with *Socius* and his followers, *Enjedinus*, *Smulcius* and *Schligbingius*, in denying, upon this account, Christ to be God creating all. They say, that, when the Scripture saith, *God made all things by the Word*, &c. the meaning is, *God made all things by his owne word and vertue*; the same expression, which this Man useth here: and thus interpret and apply the same Scriptures, which he here citeth, even that *Ioh. 14: 6*. But admitting that he taketh the Creation in the orthodox sense, we may observe some other Abomination lurking under this; To wit, That this manifestation of the Father by the Son, is not to be understood of a Gospel Manifestation, but of a Natural Manifestation, had in and by the works of Creation; and so not of a Manifestation peculiar to the Church and people of God, but of a Manifestation common to Heathens, and all without the pale of the Church; otherwise he shall hereby destroy what afterward he labour-eth to build, viz. the Universality of this Manifestation. But whoever considereth the Scriptures, by us cited, shall finde, that Christ meaneth a manifestation and declaration of the Father, in and by the Gospel, and Gospel Ordinances, to the destruction of this mans Universality.

9. He cometh §. 6. to the clearing of his second Proposition, viz. *That there is no knowledge of the Son, but by the Spirit*. And who will deny this, as to that Knowledge, which is truly and eventually saving, (of which Saving, Certaine and Necessary Knowledge, his Proposition is to be understood, as himself expressly sheweth us, with an *Observandum*) and *1 Cor. 2: 11, 12.* & *12: 3.* whereby he proveth this, are cleare enough: but I see not the necessity of adduceing, as a proof hereof, *Revel. 3: 20.* *behold I stand at the door*, &c. Yet beside this Saving knowledge, there is a Literal knowledge, had by the common gifts of the Spirit, which is also true, in its kinde; and though as to any Saving Effect, it be Ineffectual; yet we must not say with him *Pag. 12.* that the Spiritual Truths in the Gospel are as lies, in the mouth of carnal persons; for they are true, even as to them, *Heb. 10: 26.* *Some may sin wilfully after they have received the knowledge of the truth*, for whom no more sacrifice remaineth, and *2 Pet. 2: 20.* *Some may have escaped the pollutions of the world, through the knowledge of the Lord and Saviour, Iesus Christ: and have known the way of righteousness, who, after they have known it, turne from the holy commandment*, &c. I cannot then say, with him, that this Knowledge of Christ is no more properly to be called a Knowledge of Christ, than the speaking of a Parot is properly humane knowledge; for I cannot think, that when Christ sent *Judas* to preach the Gospel, it was as a man sending an ambassage by the hand of a Parot; or that *Balaam* had no real knowledge of what was revealed unto him, in histrance.

10. But, not insisting on this, which is not much to the maine purpose, I Observe, that the thing, which concerned him chiefly to clear up & prove is not once touched by him here. He should have proved to us, That this teach



ing of Christ by the Spirit, is, and was alwayes, by Immediat Revelation, that is, by *Enthusiasmes*, and such Extraordinary Wayes: Nor doth he (which is also remarkable) distinguish betwixt Christs teaching by the Spirit, in the Prophets of old, and the Apostles of late; and Christs own teaching immediately in his own Person, while in *Incarnate*: which two the Apostle clearly differenceth, *Heb. 1: 1, 2. & 2: 3, 4.* Nor doth he speak any thing of Christs Mediat teaching, whether by Apostles, extraordinarily assisted, or by Ordinary Ministers, or by his Word: nay, by his language we might suppose, that he excludeth these wayes, from being wayes of Christs teaching, contrary to *Math. 10: 20. 1 Thes. 4: 8. 2 Cor. 5: 19, 20. Mar. 28: 18, 19.* and many other places.

11. Let us proceed, and see what he saith §. 7. in confirmation of the *11th Proposition viz. That God did alwayes make himself manifest to the Sons of Men by the Spirit.* For this cause he would have us considering, how God, from the beginning, did manifest himself in his creatures: But our enquiry should be, how he did manifest himself to his creatures: These words *in creatures* suit, in his creatures, cannot but be understood of the way of his manifesting himself. But to Manifest Himself in or by the Creatures, is not the same with Manifesting Himself in or by the Spirit. For confirmation of his Proposition he adduceth *Gen. 1. 2. And the Spirit of the Lord moved upon the face of the waters.* Is not this a pregnant proof of Gods revealing his mind unto Men, who were not yet created? But passing this ridiculous Argument, which moreover perverteth the genuine meaning of the Spirit of the Lord, in that passage; let us see what he adduceth further. *I think (saith he) no man will deny, that from Adam, to Moses, Gods communion with man was by immediat manifestation of the Spirit: I answer Though it be true, that Christ, as the great Prophet of his Church, did by the Spirit reveal the Counsel of God, concerning mans salvation; yet that he did this by the Spirit's Immediat Revelation, unto every Individual Person, will never be proved: now, this being the matter, that he would have us grant, and which only maketh for his purpose, he must prove it, ere we assent to it. That the Lord was pleased to reveal his mind Immediatly to Some, and by them to Others, from Adam to Moses, we know: but that every individual Person, even of the people of God, were advanced to this privilege, I deny. Yea, even during that time, we read in Scripture but little of these Manifestations. We know, what was spoken immediatly to Adam & to Cain: we read also of the Prophecy of *Enoch*, in *Jud's Epistle*, (which yet was not any new Truth revealed) we read also of what was revealed to *Noah*, and to *Abraham*, to *Isaac* and to *Jacob*, and to some few others. But what will all this make for his point? Sure, these few persons were not all that lived, during that long tract of time: what then became of the rest? how were they instructed? was it not Mediatly by those *Patriarchs*, and selected Persons? And did not the Fathers instruct their children from generation to generation, that the right worship and knowledg of God might be propagated from hand to hand?*

12. This proof evincing nothing, let us see the next, *afterward (saith he) in the times*

*times of the law, the Lord spoke no other way to his children; which cannot be denied by such, who acknowledge the Scriptures to have been written by the inspiration of the Holy Ghost.* Answer. That the Scriptures of the Old Test. were so written, I grant: That the persons, employed in that work, had immediat Revelations to this end, I grant: Nay moreover I grant, that, all other true Prophets, who were raised up of the Lord, whose Prophecies the Lord thought not fit to make a part of the Canon of the Scriptures, had Divine, Inward and Immediat Revelations: But this Reason is as childish, as the preceding. Doth he think, that this is enough to prove his point? Doth he think, that all the rest of the people of God, in those generations, had those Immediat Revelations? or that this followeth, as a clear consequence from his Argument? What folly is here? He might as well prove, that all the people of this generation are Quakers, because he, and some few more, are such. But Pag. 13. he saith, *That the Lord did always speak immediatly to the High Priest, when he entered the holy of holies, who did communicate the same will of God unto the people.* Answer. How will he prove, that the High Priest had alwayes then and there Divine Immediat Revelations? And though it were granted; what hath he gained, being himself confessor, that this was not the privilege of the people, who were to learn the minde of God, at the mouth of the High Priest. He goeth on, at the same rate of raving, and tells us, that no man was excluded from this inward Communication; who did diligently seek it, and attend upon it. Which is his fonde and groundless conceit, fit to be taught unto his admirers, but to be hissed at by all rational persons. Then he saith, That others beside the high Priest had this inward communication. And who denieth it, who remembereth, that there were Prophets in those dayes, who were neither High Priests, nor Levites? But he addeth a wonderful confirmation, adducing instances from *Numb. 11: 25. 29. Neh. 9: 30. Psal. 110: 13. and 139: 7. Esa. 48: 16.* Is it imaginable, that this Man knew what he was doing, when he wrote thus? Or did he write his book for his foolish and credulous followers. Were these seventy Elders, the whole congregation? Or was that Spirit, that rested upon them, a Spirit, inwardly revealing the minde of God, concerning the duty of the people of God; and not rather a Spirit of government, fitting them for the employment, to which they were called? Why did he not cite also the Instances of *Balaam* and *Jothab*? *Exod. 35: 30--35.* and of wicked *Saul*, *1 Sam. 10: 10, 11, &c.* and of the Inchanter *Balaam*, *Numb. 23: & 24?* Did not the good Spirit by *Moses*, guide his people in the wilderness, *Neh. 9: 7. 20.* as afterward by the Prophets, *vise 30?* Had all the people the privilege of *Moses* and of the Prophets? what can such foolish reasonings import? Did *David* speak of the Spirit of Prophecy, *Psal. 51?* And who denieth that *David* was a Prophet, and had many Revelations? And what would he inferre from the place of *Esa?* Doth any say, That *Esa* was not immediatly sent of God?

13. By these his reasonings, he doth abundantly declare, that he can prove no more, than what no body will deny, (though many of his proofs come even short of that) viz. That there were Prophets immediatly inspired of God,

from *Moses to Malachi*. But did the Lord inspire all the people with the knowledge of his will Inwardly and Immediatly, as he did these Prophets? Though this be the only thing he should say, if he would speak to purpose; Yet he dar not say it, it being so manifestly false. The Apostle tells us, *Heb. 1:1*. That *God spoke in time past unto the Fathers, by or in the Prophets*, and so not Immediatly to all the Fathers: when the Lord had solemnly given the law at mount *Sinai*, and had written it once and againe in Tables of stone, *Exod. 34:28. Deut. 4:13. & 5:22. & 10:4*. He gave orders to *Moses*, to write the rest of the law, *Exod. 24:4. Deut. 31:9, 22*. And this law was to be written in a book that it might be kept and read. There were also officers appointed to Interpret and explaine this law, *Isa. 23:6. 1 King. 2:3. Isa. 1:8. Deut. 29:21. & 30:10. & 31:26. & 17:18. Isa. 8:31. 2 King. 14:6. & 22:8. 2 Chron. 17:8, 9. & 24:4. Neh. 8:8. Añ. 15:21*. The like we may see of the Prophecies of the Prophets, *Ier. 30:2. & 36:2, 10. & 41:1 & 51:60. Ezech. 2:9, 10. Hab. 2:2. Nah. 1:1. Luk. 4:17, 20. & 3:4. & 40:42. Añ. 1:20. & 7, 42*. Was this teaching and instructing by books read, studied, and explained, the Immediat Revelation of the Spirit? Or was it no Revelation of the minde of God, because it was not an Immediat Revelation? Hence then we see, that even when this Immediat Revelation was most in use; it was not the only way of God's communicating his minde to every individual Son of Adam.

14. Then he telleth us, *That is confessed by all, that under the N. T. the Lord revealed himself by his Spirit, unto Apostles and Evangelists*. This is very true, but maketh no more for his purpose, than what he hath already said; for we know, that all are not Apostles nor Evangelists, *1 Cor. 12:29*.

15. His *saith Proposition*, viz. *That these revelations were of old the formal object of the Saints, cometh next to consideration*. But before I proceed to examine what he saith of this, I must first dispatch some things, which he saith in his *Thesis*, which will contribute to our more compendious examination of his *Apology*, both as to this, and the following proposition. So then, when he speaketh thus, by this formal object of faith he must meane, the total formal Object, or all that which is the ground of faith of, and obedience to such, or such particulars. Next, I would know, what he meaneth by these *Revelations*; whether the Things revealed; or the Revelation of the particulars, in such or such a way; or both? If he understand hereby the Propositions, or Assertions, or Duties, or Rebukes, or Instructions and Lawes, and the like, which were Revealed: Then he cannot call these the *Formal Objects* of faith; because they were only the Material Object, or the particulars, which were to be received and beleaved; and not the Reason or Ground why and upon which they were to be received and beleaved. If he understand hereby the Revelation it self, either simply considered, or as so or so modified; Neither can he call this properly, the formal Object of divine faith: for, suppose the Devil should have deceived some, by Dreames, Visions, or any other way, (which was not impossible (he alwayes labouring to be God's ape) as we see, *Deut. 13. Ier. 27:9. & 9:8, 24. 18:23. 27, 32.*) here would be a Revelation, and a Revelation so and so modified; and yet there was no ground of faith, as the same places

places prove. But if he say; That he speaketh of a True Divine Revelation, which must of necessity be the Ground or Formal Object of faith; *I answer*, Then it is manifest, that the Revelation, whether as considered in it self; or as so or so modified, is not the total Formal Object of divine faith: But the *Veracity & Truth of God*, declaring by Prophets immediatly inspired his minde, must be the Formal Ground of receiving what is delivered, as Truth to be believed by a divine faith; and the *Supream Authority of God*, declaring by the same men of God, his will and command, must be the Formal Ground of receiving what was delivered as a Law to be obeyed: Both which were comprehended in this sentence, *Thus saith Iehovah*, with which the Prophets did usually usher in their Sermons and Prophecies. As it is not a mans bare saying, or signifying this or that to us, which is the Formal Ground of our giving credite thereto; but the Truth and Honesty of the Person speaking these words: nor is the simple Reading or Making known such or such a Command to us, the Formal Ground of our receiving it, and of yielding Obedience thereto, as a Law; but the Legislative Authority of the Person giving out that Law, in such a manner: So it was not the Prophets their simple declaration or revelation, that did solely ground the peoples Obediential believe of, what they spoke; But the Veracity and Authority of God, speaking in and by them. Revelation, whether to the Immediatly Inspired Holy men of God, or by them Mediatly to others, was a necessary meane, to hold forth the particulars to be believed and obeyed; but not the total formal Ground, upon which the particulars revealed were to be believed and obeyed; But thus, *Thus saith Iehovah*, which was also conveyed unto the people, and made known unto them by the Sent Prophets: As a mans speaking is a necessary meane to make us know both what he asserts as truth, and what he would have us believe upon his report; And as Promulgation of Lawes is a necessary meane to convey the knowledge of the particular Lawes, together with the authority enjoining them, unto the Subjects concerned; and cannot be the whole, but at most a part of the formal object of faith and Obedience, or a natural meanes of the Production of the material Object; for whether the Revelation be to be looked upon, only as such a meane (as some) or as a part of the formal object (as others) it is all one against the *Quakers*: and we need not fall upon that debate here. But, if be understand both together; Then neither can that be the Formal Object of Faith divine, as is cleare from what is said. It is not from the Revelation simply, that such or such a Proposition is true; but from the Veracity and Truth of him, that maketh the proposition. Nor is it from the Promulgation, that such or such Words, framed into the forme of a Command or Law, have the force of a Law; but from the legislative Authority of him, who giveth forth the command. Hence we see, That it is all one, as to the Formal Object, or Ground of Faith and Obedience, whether the Revelation be Mediat, or Immediat, One way or Other, providing it hold forth the Proposition to be Believed, & the Law to be Obeyed, as coming from Him, who is Truth, & the undoubted & supream Legislator. So that our believing of such or such a Proposition with divine Faith is resolved into this, *Thus saith Iehovah* to us, who is *Truth it self* and cannot lie; and our divine

Obedience to such, or such a Command resolveth into this, *Thus saith to us*, and *thus commandeth us the Supreme Lord and Lawgiver Jehovah*; & here the outward reformation or declaration of God, is not excluded, but included rather.

16. That we may not walk in the dark, with our confused and confounding Author. When he calleth Revelation the Formal Object of Faith, I would gladly understand, whether by this Revelation he meaneth the Lord's making his minde known, unto the Patriarchs or Prophets themselves, by Voices, Visions, Dreames &c. Or the Revelation made known by these Prophets or Patriarchs to the people, by vive voice, or by writing &c. or doth he meane Both? If he understand the first, then he speaketh only of the Formal Object of the Faith of these Patriarchs and Prophets, who received these Immediate Revelations from God. But I would faine know of him, what was the Formal Object of the faith of the people, to whom these divinely inspired Patriarchs and Prophets made known these Revelations, with a *Thus saith the Lord*? The Revelation made to the Prophets could not be the Formal Object of the Peoples faith, because it was a Revelation immediately made only unto the Prophets, and revealed to the people not Inwardly and Immediately by Vision, or Representation to their mindes; or God's Vive Voice to their ears; but Mediatly by way of Declaration or Preaching outwardly to their senses, by the Prophets. If he understand the Second, then the Immediate Revelation is not the Formal Object of Faith; for the Revelation, which they had, was Mediat. If he mean Both. Then his Thesis is defective; and this should also have been mentioned; for a Divine Revelation, coming to us Mediatly by the ministry of Men, divinely inspired, may hold forth the Formal Object of faith to us; as the Scriptures, penned by men immediately inspired, do now hold forth to us the Formal Object of our Faith; for we believe with a Divine Faith what is asserted in them, because spoken and delivered to us by the Lord Jehovah, who is the God of Truth, not Immediately, but Mediatly.

17. Upon this ground, we see what way to Interpret that word in his Thesis, *Divine inward revelations are absolutely necessary for Founding of true Faith*. For it is true, Nothing can be received by a true divine Faith, but what is delivered by God, or revealed by the First and Prime Verity, who is Veracity it self; yet it is not necessary, that this First and Prime Verity reveal his minde Immediately to every person; as if none could be, or were, obliged to beleeve with a true and divine Faith, what God saith, but only such, as are Immediately inspired. Because (1.) Then the People of old, to whom the Prophets were sent, with a *thus saith Jehovah*, might have refused Faith and Obedience; and alleiged, that these Revelations were not made to them Immediately; and therefore, they were not bound to Believe and Obey them. But we finde that the Lord spoke even to the Fathers by the Prophets Heb. 1: 1. (2.) If this were true, then the people of Israel, that heard not God speaking from Mount Sinay, being borne after that time, were not obliged to receive the Law, delivered on Mount Sinay, with a divine Faith; and yet the word spoken by Angels was stedfast and every transgression & disobedience received a just recompence of reward Heb. 2: 2. And he that despised Moses's Law

(though

(though *Moses* only had that law from God by Immediat Revelation, except the Ten words) died without mercy. *Heb.* 10: 28. (3.) Then the Prophets & Patriarchs, or such as had the Inward and Immediat Revelations, could only be guilty of Unbelief and Disobedience; and not the People, to whom they spoke; contrary to the wole tenor of the book of the Prophets: How then, I pray, could *Sauls* disobedience to the command of God by *Samuel* be as the sin of witchcraft? *1 Sam.* 15: 19. 23. &c. See *Jer.* 7: 23; and 18: 4, 7. and 26: 13. and 38: 20. and 42: 13. and innumerable moe places. (4.) How then could this aggravate their sin, that God himself spoke unto them, and called upon them, by his Prophets? *Hos.* 6: ver. 5. *Jer.* 7: ver. 13, 25. and 25: ver. 3, 4. and 35: ver. 14, 15. and 26: v. 5. and 29: v. 19. and 44: v. 4. and 11: v. 7. and 32: 33. (5.) Then there was no difference, as to the yeelding of Faith and Obedience to what was spoken, to be put betwixt a True Prophet, that spoke in the name of the Lord; and a False Prophet, that prophesied out of his owne heart, *Ezech.* 13: 17. and spoke lies in the name of the Lord, *Ier.* 23: 25. & 26: 36; & 27: 10, 14, 15, 16. & 29: 9, 21. (6.) Then it could not be said, at that time, that he that despised, despised not man, but God; and yet we finde this charged upon them, *2 Chron.* 36: 16. *Prov.* 1: 30. *Esal.* 5: 24. *Amos* 2: 4. It is manifest then, how Uncertaine, yea how False this is, which he here asserteth; and this being the only pillar of his fabrick, we may judge how tottering it is.

18. He granteth in his *Theses*, That these divine inward Revelations ( which he maintaineth yet to be in use ) neither do, nor can contradict the external testimony of Scripture and sound reason. Whence it is clear, that such inward Revelations, as do contradict either Scripture, or sound Reason, are not Divine; if then, upon tryal, it be found, that he and others pretending to divine Revelations, deliver Assertions point blank contrary to the Scriptures of truth, we are allowed to reject them, as being not Divine: And upon this ground, I may boldly say, that these *Theses*, (let the Author pretend to what Inward Revelations he pleaseth, in conceiving and framing of them; and let him alledge, that they were given to him, by Inward Revelation, as much as he thinketh good) are not of Divine Authority: and if he had them by any Inward Revelation, it hath been a Revelation of Satan. My reason is, because they are so diametrically opposite to the testimony of God in the Scriptures of truth; and this shall appeare yet more manifest, ere we have done. And he cannot be offended at my trying of his Assertions and Revelations, by the touch stone of the Word, seeing he here granteth, that a Divine Inward Revelation will deliver nothing contrary or contradictory to the testimony of God in the Scriptures; and consequently, that it can be no Divine Inward Revelation, which doth contradict the Scriptures; for God being a God of truth, yea Truth it self, His testimonies cannot be Yea and Nay.

19. While as he addeth, That hence it will not follow, that divine Inward Revelations should be examined and tryed by the Scriptures, as by a more noble and certain rule, he gaineth nothing; for though this should not follow upon the ground, which he laid down, yet it may follow upon another more sure and



and certane ground: for albeit a divine Inward Revelation, carryng its owne divine evidence with it, needeth not be examined by him, who is thus Immediately inspired thereby, by the Rule, of the Scriptures, as by a more noble and certane Rule: as the Prophets, truly inspired of God, received what was really and divinely manifested by the Spirit of God, without Further examination: yet that same Divine Revelation, when it cometh to be published and declared to others, may justly and warrantably be brought to tryal and examination by the Scriptures, as a more sure Rule and Teste to us. Though one divine Testimony cannot be more true and certaine, in it self, than another; yet one may be more clear and evident to us, than another; and we may try that, which is less clear and evident unto us, by that, which is more clear and unquestionable, without the least impeachment of the divinity of the other; and that also by Gods allowance and approbation: For (1) we finde the noble *Bereans* highly commended, as acting gallantly, and more nobly then those of *Thessalonica*, because, though they received the word of Revelation, delivered by *Paul*, with all readines of minde; yet they received it not without examination; for it is added *Act. 17: 11.* That they searched the Scriptures daily, whether those things were so. They would not take *Paul's* bare word upon it, though he was one divinely Inspired, and had the Gospel by Revelation, which he preached, *Ephes. 3: 3.* but brought this Revelation to the teste of the Scriptures, as a more sure Rule unto them. (2) It was the command of the Lord, of old, *Esaï. 8: 20.* that his people should go to the law and to the testimony; and consequently examine what was brought before them, and delivered unto them, as Revelations; that so they might know, which were truly Divine or from God; or which were only from *Wizards*, or such as had familiar spirits, pretending to divine Revelations. (3) What meaneth, I pray, the Apostle *Peter*, *2 Pet. 1: 19. 20.* to say, that the Prophecy of the Scriptures is a more sure and firme (*βασιστερον*) word, than was even a voice from heaven? His words are remarkable *verse 17. 18. 19.* for He (i. e. Christ) received from the Father honour and glory, when there came such a voice to him, from the excellent glory, This is my beloved Son, in whom I am well pleased: and this voice, which came from heaven, we heard, when we were with him, in the holy mount. And then addeth *verse 19.* We have also a more sure word of prophecy, or propheticall word, (*προφητικον λογον*) which was a standing authentick Canon; and though not more sure and firme, in it self, than was the voice from heaven; yet it was more sure as to men, and less obnoxious to Cavils, Suspensions and Exceptions of Adversaries. (4) It is remarkable, that Christ himself directeth his hearers to search the Scriptures, in reference to the tryal of the truth of what He delivered, *Iob. 5: 39.* Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. (5) We are commanded to beware of false Prophets, *Mar. 7: 15.* &c. Therefore we must try and judge of their Doctrine and Revelations; and so come to know the Prophets, Pretenders or Real, by this fruite. So we are commanded not to believe every spirit, but to try the spirits, whether they are of God, *1 Iob. 4: 1.* and consequently, we must have a Rule, by which we must try the Revelations, both of False and of True Prophets;

Prophets; and this Rule must be more clear and unquestionable to us, otherwise it can be no Rule. (6.) So, of old, when the people of Israel were commanded, *Deut. 18.* not to hearken to a Prophet or Dreamer of dreames, though he should give a signe of a wonder, to confirme his commission, when he would draw them away after other Gods, contrary to the standing Law of God; this standing Law and Commandment, not to go after other Gods, to serve them, was the Teste, by which they were to try the Revelations of Prophets Divine, or meer Pretenders: and so of necessity it behoved to be more clear unto them, than a divine Revelation made known to them by a True Prophet. (7.) When Paul saith, *Gal. 1: 8. 9.* that though Apostles, or Angels from heaven, should come and preach another Gospel, they should be rejected, as accursed, he clearly sheweth, that the Gospel already delivered was such a clear and evident Rule, that by it we may warrantably try and examine all Doctrines and Revelations of Angels, or Apostles; and so must be a more clear and certain Rule to us, than divine Revelations, brought to us by Prophets, or Apostles: (8.) The same may be cleared from these Passages, *Mar. 16: 17.* *54. Mark 13. 22.* *2 Thes. 2: 2.* *1 Tim 1: 4.* but the matter is evident enough from what is said: I proceed.

20. If he say, That he may grant all this, without any detriment to the maine thing he driveth at here, upon this account, that, though others may be allowed to try by the Scriptures, what some deliver, as Revelations from God, unto them; yet such as have the Revelations immediately from God are not to try them: and consequently, that he and others of his persuasion, who have such divine Manifestations and Revelations, are to act accordingly, without any further tryal and examination, by Scripture, or any other Rule. I answer first, Then he, and the rest of the Quakers, cannot be offended with us, for not receiving their Assertions by faith, and not yielding thereunto all submissive Obedience, as the very Assertions and Commands of God, until we finde the same to be consonant to Scripture, notwithstanding that they should, with all the confidence imaginable, affirme to us, that they have those Doctrines and Assertions delivered to them by divine Revelations. Secondly, Then certainly, we should have an higher esteem of the Scriptures; and not look so contemptuously upon them, as the Quakers commonly would have us do; not say, with *Nicolas Lucas a Quaker*, That if the Bible were burnt, as good as one might be wiser, as *Mr Hicks* reporteth in his 2. dialogue, *Page 8.* and evinceth againe *dialog. 3. against Wilk. Page 86. Thirdly*, Then I think He, and the rest, should obtrude nothing upon us, without Scriptures; but should confirme unto us all their Assertions out of them. Sure, we finde the Apostles, though divinely inspired, yea and Christ himself, confirming their Doctrine from the Scriptures, *Mar. 12: 3. 5. 7. & 26: 31. Mark 14: 27. Luk 4: 8. 1 Pet. 1: 16. Rom 11: 8. 26. & 10: 19. 20. 21. & 12: 19. & 15: 9. 10. 11. 12. 21. & 14: 11. Gal. 3: 20. 1 Cor. 1: 31. 2 Cor. 4: 13.* And Paul in his Apology doth plainly affirme, *Act. 26: 32.* that he delivered no other things, than those, which the Prophets and Moses did say should come. Fourthly, Either it must be granted, that some Illuminations, strong Perswasions, and the like, that come as new Revelations,

may and must be examined by a Rule; or it must be said, that there are now no diabolical Injections or Delusions, working upon the Fancie and Imagination, and casting in Wilde Fire and Wilde Light in the Minde; or that all these Manifestations and Illuminations must be received, as unquestionably good, and beleev'd & obeyed, whether they come from the Father of lights, or from the Father of lies. But no rational man will assert this last; nor will the many *Enthusiasts*, or *Enthusiicks*, or *Ecstasicks* and the like, who have been, to manifest conviction, deceived and deluded, suffer us to assert the Other. Therefore seeing there have been, and yet may be, Satanical Delusions, in stead of Divine Revelations; and seeing these must not be received as good coine, it is manifest, that they must be tryed by a Rule, and we know no other Rule, beside the Scriptures, by which we can try the Spirits, and the Insinuations of Spirits; for we owne not the Doctrine of *Swenckfeldius* or of the *Antinomians* and *Familists*, who said the word should be tryed by the Spirit, and not the Spirit by the Word. Fifthly, may not the Lord give up some to strong Delusions? *Succ.* Paul giveth us to understand so much *2 Thes. 2: 11*. when then some are judicially deserted of God, and given up to strong delusions, to beleevelies, and to receive Impressions of lying and deceiving Light, Either they sinne not in receiving and walking according to that light, or they are under an obligation to reject such a corrupt guide. The *First* cannot be said: and if the *Last* be said, then such persons are under an obligation to try and examine these Revelations and Discoveries, by some certaine Rule, with whatsoever plausible and insinuating Glance, they dazzle and affect their Mindes and Imaginations: And if so, we have our point, seeing it will be readily granted, by Protestants, that nothing can pretend to be this Rule, beside the Scriptures only. Sixthly, The great doubt is, if it be the Lords fixed and established way now, under the *New Testament* dispensation, when the Gospel is sufficiently promulgated, and the Foundation of Gospel administrations abundantly laid, to reveal his minde, and make his will known, concerning what we are to beleve, or what we are to do, by Inward; Immediat and Extraordinary Revelations and Inspirations: And if this be uncertane, as shall appear by examining what he hath said for it; than it is more than manifest, that such deep Apprehensions, and fixed Phancies; yea and (it may be) Injections or Insinuations of the Prince of darknes, in the Mindes and Imaginations of men, either naturally Melancholick, or given up of God to strong Delusions, which some may meet with, and fondly look upon, as divine Illapses of light, may very warrantably, yea must be brought unto tryal, by the touchstone of the Scriptures. As of old, even when the way of Prophecy was more ordinary and common, the false Prophets might warrantably have brought their diabolical Inspirations, and phantastical Delusions, to the tryal of the Law and of the Testimony; so much more now, when that extraordinary way of the Lords manifesting of his minde is ceased, may this course be taken, to prevent a deceit; especially seeing, we have a full and complete Rule, whereby we are to walk, and to regulate ourselves, both as to Faith and Manners.

21. The reason, which he addeth in the end of his Thesis, to wit, *That a divine Inward illumination and Revelation, is of it self clear and evident, compelling the intellect, that is well disposed, and insuperably moving and bowing it to an assent, and that by its proper evidence and clearness, &c. evinceth nothing contrary to what we have said:* for, though a truly divine Illumination or Revelation (Extraordinary and Immediate, of which kinde we are here speaking) will bring its owne credentials alongs with it, and by its owne evidence prove it self Divine, & so powerfully perswade the soul, that there shall no hinke or doubt remaine, concerning its authentick Authority; yet every Revelation, or Enthusiastick Illumination, which men may be carried away with, and yeeld up themselves unto, as fully perswaded of the Reality and Relevancy thereof, will not prove truly Divine, or such, as ought to be received with a divine Faith; without being once questioned, or put to the tryal: for, as was hinted just now, then it must be said, that the Devil, the Prince of the powers of the aire, the God of this World, the Prince of darkness, and the Spirit that worketh in the Children of disobedience, cannot deceive any with his false Lightnings; nay, not even such as are judicially given up of God to strong delusions to believe a lie; which yet the experience of all ages would confute; & the Scripture also tels us, that *Satan can transforme himself into an Angel of light* 2 Cor. 11: 14. & that he hath his depths Rev. 2: 24 & his devices 2 Cor. 2: 11. *That he is the Ruler of the darkness of this world, & spiritual wickedness in celestials* Ephes. 6: 12. What meaneth, I pray, *the working of Satan, with all power and signes and lying wonders, and with all deceivableness of unrightousnes in them that perish, because they received not the love of the truth*? mentioned 2 Thes. 2: 9, 10: do we not hear Revel. 12: 9 *that the great Dragon, that old Serpent, called the Devil and Satan, deceived the whole world*? But not to insist on this, which the many Emerguntini, persons obsessed with the devil, and phanaticks with Enthusiasts, and the like, wherewith Histories of all ages abound, will not suffer us once to call into question; and which the late relations of *John of Leiden*, *Thomas Muncer*, *John Battenburg*, *Melchior Hopfman*, *David Georg*, *Swenckfeldius*, *Weigelin*, in Germany: and of *Hacker*, *Coppinger*, *Arlington*, and the rest of the *Grundletonians*, in England; with the instances of Phanaticks among the *Papists*, mentioned by *D. Stillingfleet*, in his *Idolatriy of the Church of Rome* Chap. 4. do put beyond all debate; let us but consider, how it was with the false Prophets of old, in whom Satan was a Lying Spirit to perswade *Ahab* 1 King. 22: 20. 21, 22. Were not they, and the like, deceived with false Impressions, supposing they had the Spirit of the Lord, when it was but a lying Spirit deceiving them? 2 Chron. 18: 23. 1 King 22: 24? Is there not a Spirit of Errors, as well as a Spirit of truth? 1 Job: 4: 6?

22. But, that we may put an end to this, this Mans own expression confirmeth what I say: for he hath a restriction or qualification spoiling all his purpose, while he saith, *that this divine Revelation moveth an understanding, that is well disposed, to an assent.* Whence we see, that every Revelation, pretending to be Divine, is not to be submitted to, as such; but that Revelation only, which proveth it self unto an intellect well disposed, and discovereth thereunto

its own proper Evidence and Perspicuity: And therefore, all Revelations, even though supposed to be divine, ought not to passe without examination. But I had thought, that all divine Revelations and Inspirations Extraordinary and Immediat (for we speak not here of the Lords Mediat and Ordinary Illumination, whereof all the children of God are made partakers, in one degree or other) did either finde, or make the intellect well disposed, for receiving the Impression of Light and Truth revealed, so that a graceless Balaam could say Numb: 24: 4. *Balaam the Son of Beor hath said, and the man, whose eyes are open, hath said: He hath said, which heard the Words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open.* Hence Elisha called for a minstrel, that his Spirit might thereby be composed, and he in case to receive the Revelations of God, 2 King: 3: 15. So that while the Intellect was out of frame, through one passion or other, the man was not in case to receive the divine Illapses of Light, and Revelations of God's minde. Now, while this man insinuateth, that even divine Revelations may come into an understanding, not well disposed; it must be much more probable, that other Revelations, which are not truly Divine, may affect a distempered understanding. And yet, I doubt, if this Man can give such clear marks of distinction betwixt an Understanding, that is Distempered; and an Understanding, that is Sound and well Disposed, at the receiving of such Revelations; whereby the Persons, under these receipts of Illumination, can certainly know, whether their mindes and understanding were Well or ill disposed; that thereby they may certainly know, what to judge of these Revelations. Yea, I doubt, if he can give instances of persons, so immediatly Illuminated; even by the Father of lies, sensible and convinced of a distempered understanding, while receiving these glances of new light. So that, even because of this, and because it is possible, that such Meteors of new Light may fall upon a distempered understanding, and be received and entertained as Divine, when nothing lesse; it is certane, that these Illuminations should passe under examination and tryal; and there must be a Rule and Measure, whereby they must be tryed: and consequently, that the Scriptures must be that Rule, seeing among Protestants, nothing else can pretend to this umpireing Power.

23. Having premised these things, to facilitate our way in what followeth, we return to the Examination of what he saith in his *Apologie*, Upon the *fourth* and *fift* Propositions, formerly mentioned. His *fourth* Proposition is, as we heard, That these Revelations were of old the formal Object of the Faith of the Saints. And by these Revelations, he must meane Inward and Immediat Communications of the minde of God by Dreames, Visions, Vive Voice or the like; such as these were, which the Patriarchs and Prophets of old had; or, as we have shown, he shall speak nothing to the purpose he would be at. New let us see what way he proveth this. He adduceth for this end the definition of faith, given by the Apostle, Heb. 11: 1. saying, that faith is *the substance of things hoped for, & the evidence of things not seen.* But to what purpose, I do not see; seeing it is a most certane Truth, that all that have had, and now have this faith, have not had, nor yet have, these Inward and Immediat Revelations, whereof we are speaking.

speaking. That the Object, or ground of this Faith was the saying and promise of Iehovah, is unquestionable: but the thing that he should prove, is this. That this saying of God, which faith gripped to, and laid hold on, was immediately spoken by God to every individual beleever; as for example, that promise, which was immediately revealed to *Adam*, That the seed of the woman should tread down the head of the Serpent; or That immediately revealed to *Abraham*, That in his seed all the nations of the earth should be blessed, &c. and the like. Doth he think, that no man can beleieve a promise, but he to whom this promise is immediately spoken by God? Let him prove this; for I will not grant it. He attempteth a proof from the Instances mentioned in that Chap, and adduceth only two, *Noah* and *Abraham*; And I willingly grant, that not only these two, but all others, who had immediat Revelations from God, whether touching matters of Faith or Duty, had the Word and Authority of God, immediately so made known unto them, for the only formal Object of their Faith. But withall I say; that all others who believed, though still the Word and Authority of God, was the formal Object of their Faith, and ground of their Obedience, had not this formal Object conveyed and made known unto them by Inward and Immediat Revelation: and of this, beside the manifest and unquestionable evidence of the thing it self, we have Instances in that same Chapter: dar he say, that all, who beleieved from the beginning, that the *Worlds were framed by the Word of God*, &c. had this truth revealed unto them by God Immediately, either by Dreames, or Vive Voice, or the like? where readeth he of Revelations Inward and Immediat made to *Abel*, who yet by Faith offered unto God a more excellent Sacrifice, than *Cain*? Where readeth he (to passe by others) of the Inward & Immediat Revelations, upon which their faith was founded, who, through faith subdued *Kingdomes*, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, received their dead raised to life againe, were tortured not accepting deliverance, that they might obtaine a better resurrection, had trial of cruel mockings and scourgings, and moreover of bonds and imprisonments; who were stoned, sawne asunder, were tempted, were slaine with the sword, who wandered about in sheep skins and goat skins, being destitute, afflicted, tormented; who wandered in deserts and in mountains, and in dens and caves of the earth? Where readeth he, I say, of such Revelations, made to all these persons, who yet had faith, and by faith were they Encouraged, Enabled, Supported and Carried thorow?

24. Because he foresaw, that some would Object That hence it would follow, that there is no formal Object of faith now, because the Lord doth not reveal his minde by Angels, Dreames and Visions, and the like. Therefore he taketh notice of this Pag. 14. & 15. but his answer is so confused and indistinct, that you can hardly know, what he would say. He will not limite the power and liberty of God, Wherein he doth wisely. But will he say, that God either did, or now doth reveal the whole Object of faith, to all beleevers, in such a manner? He distinguisheth betwixt what is substantial and universal in the object of faith, and what is circumstantial and accidental: And hereby he either speaketh non-sense, or destroyeth his owne cause; for if the Immediat Revelation, by those wayes



mentioned, was but accidental, it cannot be called the formal Object of the faith of all believers. He distinguisheth next betwixt *what was obnoxious to doubting, and what was not*; But he leaveth us in the mist, while he explaineth Neither. Then he tels us, *That these vive voices and dreames &c. were the thing which they did believe; and not the formal object or ground, upon which they believed.* I should rather think, that the word of Truth or Command, which was made known unto them by vive voice, or dreame &c. was the Material Object (not the Formal Object *quod*, as he ignorantly speaketh) or the thing, which they were to believe and receive, and that these dreames, &c. were but the manner of conveyance both of the material Object, and of the Formal. He addeth a serious truth; *viz. That they were not ignorant, that the Devil could have formed sounds of words in the aire, and delude the external senses by false apparitions, and this daily experience proveth: Whereby he confirmeth what we formerly said, and giveth us faire warning to take heed, and beware of such Delusions.* I wish, he and the rest of the Quakers would carry the impress of this Truth alwayes with them. But how then was the formal Object of faith secured? He answereth, *There was a secret testimony of the Spirit in their hearts, perswading them that these voices and visions were really from God.* But was this secret testimony distinct from that, which came alongs with these Divine Voices and Dreames &c.? If not; what will he gaine hereby? or against whom would he fight? if it was distinct; than it seemeth God's Immediat speaking by Voices, Dreames, Visions &c. were not so clear and evident in themselves, as to Compel, Move and Bow the intellectuall, that was well disposed, by it's owne evidence and clearness, unto an assent; and were not so clear and evident as the common principles of natural Truthes are, *viz. That the whole is more than a part: Two contradictories cannot be both true and false*, which move and bow the Minde to a natural Assent; and thus he contradicteth what he said in his Thesis. See above §. 2. Moreover, if the matter was so, he must say, that there was no more Objective Evidence and Clearness in Gods speaking by Voices, Dreames &c. than in the Devils speaking so; for without this new testimony, the Prophets themselves could put no difference betwixt the One and the Other. Againe, could not the Devil come with a false token, and perswade the false Prophets, that the voices and visions they had were really from God? And may not the Devil do so now, especially in such, as are given up of God to strong delusions, to believe a lie? But what would he make of this falshood? He would Inferre, that *this Inward Testimony was the Principal and original Object of their faith.* A wilde assertion; for this Inward Testimony should rather be called the Principal and Original Cause, or the Efficient Cause of faith, than the Object of it, for its use was (according to his owne doctrine) not to Declare immediatly the Object of their Faith; but to work up their soul and minde to receive and close with the Object, which was proposed, in these Divine Dreames and Visions; as that power, which openeth the eyes of the blinde, is not the formal Object, but the efficient Cause, of the mans seeing the sun. Then he addeth, *That these exprellions. The Lord spoke, the word of the Lord.*

cant,

came, or was so such, or such an one, and the like, will not evince, that God spoke by audible voices: and that, he who asserteth it must prove it. But we need neither Assert it, nor Prove it: for it is enough to us, if these expressions signifie that singular way (whatever it was) which the Lord used, in communicating his Minde to the Prophets; and so a way distinct from that, which he used with every individual, private and particular Believer. The answer to his formal argument, with which the closeth this Paragraph, may be taken out of what is said, and I need not spend time, with repeating the same things.

25. He cometh §. 9. to the maine business, the last Proposition, viz. *That the Object he should meane the formal Object of the faith of the Saints is alwayes the same.* And thinketh he that any Christian will deny this, which yet he must spend words about the proof of? Thinks he that we beleve not, that there is one faith? But what reasoning is this. There is one faith. Therefore faith hath but one Object? what object meaneth he? *Formal or Material Object?* if the first; we grant, that alwayes & in all ages the formal Object of faith divine, was the Truth and Veracity of God; as to things beleaved, and h's Supream Legislative Authority, as to acts of Obedience. If he mean the *Material Object*, he speaketh nothing to the purpose; because he must here speak of the Object he spoke of in the foregoing Proposition. and of none other. And yet the man, as ignorantly as a childe, talketh in the following words of the *Material Object*; for to prove that the Fathers had the same object of faith, that we have, he adducteth *Abraham's* faith, and the Fathers drinking of the same rock, which was Christ 1 Cor. 10. (and yet all that drank of that water, had not saving faith in Christ) whereby he can meane nothing but the same *Material Object*, which we grant to have been the same, as to the substance. But I would know, what he would say of the *Material Object of Adam's* faith, before the fall? Was Christ that Object? No certainly; and yet *Adam* had a divine Faith. And after this discourse of the *Material Object*, he concludeth rarely and profoundly, that the Object of their faith and ours is the same viz. *Inward and Immediat Revelation*, which before he called the *formal Object* of faith. Is this man fit enough to boast all the learned men of *Europe*, who cannot distinguish betwixt the *Formal and Material Object* of Faith? who would not pity such an *Ignoramus*, that yet is so confident, as if all the wit and learning of *Europe*, were nothing to this rare understanding? Thinketh he, that none of his Readers were able to observe this master piece of Ignorance and Confusion? The same line of Confusion is drawne over the rest of that paragraph; for he citeth Gal 1: 16. which he may apply to both: then he citeth Heb. 13: 7. which only speaketh of the *Material Object*: and then he tells us, that *the diversity of administrations alters not the object*; what object? He addeth a reason, that would seem to plead for the same *formal object*; for *otherwise* (saith he) *God should be knowne some other way, than by the Spirit*: But his next reason is most rare, *all actions are specified; from their Objects*, saith he: These things need no further examination; to rehearse them is more than enough, so exotick and non-sensical are they.

26. But at length he would seem to speak some thing more to the purpose, when he saith, *That such as deny this Proposition of his, make use of a distinction, granting that God cannot be known; but by the Spirit, but without denying that that knowledge is Immediat and Inward, because it is by the Scriptures.* But the same Confusion is continued; for we know not, whether he speaketh of the *Formal Object* of faith, or of the *Material*: If he mean the *Formal*, I know no man, that saith, that the Scriptures are the formal Object of Faith; but that they containe the material object, and expresse the veracity and authority of God, which is the formal object; and so are, at most but a part of the formal Object. If he mean the *Material* object, who granteth, that the Spirit is that? That the Spirit is what the Scriptures say he is; and doth, what the Scriptures say he doth, is, I grant, a part of the *Material Object* of our Faith. It may be, that through ignorance, he falleth upon another question here, than his Proposition gived clear ground for; and would discuss this question, whether the Scriptures containe all that is necessary for us to believe unto salvation; or must we have new Revelations making known to us, what we ought to believe, or what we ought to do, in reference to salvation? together with this (and so still there shall be confusion) whether the Lord doth now Instruct us Inwardly and Immediatly, as of old he manifested his minde to the Patriarchs, Prophets and Apostles; or doth he it Mediatly by the Word, & Ordinances Publick, & private, which he hath appointed for this end? But the man walketh in the dark all along; either through ignorance, or worse. Waving what he here denyeth concerning Scriptures, till we come to examine his next Thesis, let us here see, what he undertaketh to prove; *we are here to prove* (sayes he) *That the Christians now a dayes, are less than of old, are led inwardly and immediatly by the Spirit, after the same manner, though it may be not all together in the same measure.* Here still nothing but confusion and darkness: For (1) How all the People of God of old were led by the Spirit, he hath not shewed; or what way they were led Inwardly and Immediatly: was the privilege of a few Patriarchs and Prophets common to them all? were none of them led by the Spirit in an Ordinary way, by the Teachings and Information of others, the Spirit, by his grace and efficacious Operation inwardly, concurring? were none of them Taught and Instructed by the Ordinances of God, established among them, and blessed by the Spirit? 2 We know not what he meaneth by this *Inward and Immediat Leading*, whether that which is Ordinary and Common to all saints, whereby the Spirit doth Efficiently and Powerfully draw & determine the soul, to a compliance, in Faith and Obedience, with the will of God, revealed in his law, and to a right Improvement of his Ordinances, which He hath established in his House and Church, for building up of his People, in their most holy faith; or that which is Extraordinary and peculiar to a few, whereby, for the good of others, and their further instruction, he was pleased, in a singular manner, to Communicate his minde; and to Reveal Immediatly what others were to believe and to do. If he mean this last, we shall attend his proofs; If he first, he beareth the winde, and fighteth against his own shadow. 3. We know not what he meaneth by the *same measure*, of which he speaketh so doubtingly. Sure as to the light of saving Knowledge

# Chap. III. Of Inward and Immediat Revelation. 41

Knowledge, and as to the Object of faith, there is much more clear discovery thereof under the New Testament, than was in the time of the Old Testament. as Paul proveth 2 Cor. 3: concluding vers. 18. *But we all with open face, beholding as in a glasse the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord:* And as the whole Gospel evinceth. See Ephes 3: 9. 1 Pet. 1: 10, 11, 12. *Ab. 2: 14-20. Luk. 7: 28.* From all which, it is manifest, that we cannot understand, what it is which he would prove, and what his Arguments must conclude.

27. Yet, let us see what his reasons are. He adduceth 5. to. ches promises of Christ *Iob. 14: 16, 17, 20. and 16: 13.* and he woe would cleare to us three particulars, *First*, That the Comforter and the Spirit, here mentioned, is not the Scriptures, and he learnedly proveth this from other Scriptures: As if any sober Christian ever Asserted such a thing. But in the bye, as if he had no friendship with the *Socinians*, he redargueth their incogirancy, that do not acknowledge any Inward Spirit or Vertue, but a meer Natural one. But in what *Socinian* doth he read such a thing? I think He rather and the *Socinians* are one, denying this Spirit and *Paraclete* to be a person, and a divine person, as to Essence one with the Father and the Son, but as to substance distinct: The *Socinians* do say, that the Spirit and Holy Ghost is but the Inward Spiritual Vertue of God; and are not so carnal and natural as to say, that it is a meer Natural Spirit or Vertue. Thus he helpeth us to know, what himself meaneth by the Spirit, here and elsewhere mentioned, viz. Not a distinct person of the Trinity, but an Inward Vertue, which they call the *Light within*. The second particular is That this Spirit is inward; and for this he citeth *Rom. 8: v. 9, 10. 1 Cor. 3: v. 16.* and that, all noble works are ascribed to this Spirit, citinge *Iob. 6: v. 63. Ab. 2: v. 4. and 8: ver. 10. Rom. 8: ver. 2, 13, 15, 16, 26. 1 Cor. 2: ver. 10. and 12. v. 8: 9, 10, 13:* and closeth with a saying of *Calvines Institut. Libr. 3. Cap. 2.* By all which what he would say, and against whom he would disput, I know not: do we deny the Spirits work in his children? Do we deny his Union with them, that he is in them, and dwelleth in them; or their Union with Him, that they are in Him and walk with Him? All the question, is about the way how this is Conceived and Expressed. Will he say, That the Spirit so is and dwelleth in, and abideth with beleevers, that hereby they become personally united with Him, and so are one person with Him? Some indeed have said little lesse; and therupon inferred, that beleevers were *God-led*, &c. as they loved to speak: But if this be his meaning. I account him a Blasphemer? Supposeth he, that the Spirit is in Beleevers as a Vertue or Spiritual power, and is the Light within them? Then as he contradicteth himself, saying that this light and vertue is within every man, which here is but promised to beleevers; so he giveth us a shrewd presumption, that he is a *Socinian*, denying the personality of the Holy Ghost, which the texts cited by himselfe, and many others of the like import, do manifestly evince. The third particular, is the work of the Spirit to guide into all truth, &c. which we shall be loath to deny, whatever his friends the *Arminians* and *Pelagians* do. Do we cry up the Traditions and Precepts of Men? Do we exalt corrupt and carnal Reason? Let him-

self see to this, who cryeth up the Light within, which is but Nature under a new name, as shall be shewne, in due time. This is his first Argument: but what is his Conclusion? *Ergo The holy Spirit abideth and dwelleth in and leadeth his owne. All true Christians have the Spirit of God dwelling in them, as in his Temple; and Ergo (For this Argument must be branched - out into many, so fertile is the mans invention) The Spirit moveth, instructeth and leadeth every true christi an into the knowledge of such things, as are necessary unto salvation. Ans. Concedo totum, and what would he have more? But poor man, knoweth he not what is the point in difference? Hath he Concluded, that the Spirit communicateth the knowledge of Gods minde, to all his saints, in the same manner and way, as he did of old to the Prophets: who were extraordinarily Inspired: and that that immediat way of communication of Truths to be beleaved, and Duties to be performed, which was peculiar to Patriarchs and Prophets, or to the Apostles, is continued, and common to all believers? No: This point is too hot for his fingers to touch: and we must be satisfied, to heare him prove, that which he can prove, though it be the same, which we asseert; and so to no purpose:*

28. Before he come to this second Argument, he tels us §. 11. That there are some who do confess, that the Spirit doth now breath upon, and lead the Saints, but this is Subjectively and in a blinde way, *exco modo*; but not Objectively; that is, He illuminats the understanding to beleave what is revealed in the Scriptures, but presents not any verity Objectively, and this they call *medium incognitum assentiendi*, an unknown medium of assent; that is, of which the man is not certane, nor sensible. *Ans. Whom he doth particularly here meane, I know not, and so I cannot judge, whether he reporteth their opinion faithfully, or not; nor how they explaine the termes here expressed: I know men may have various conceptions of the same Truth, and so may have various and different - like Expreffions, and yet meane one and the same thing. And for my part, though I cannot assent to some expreffions here used; yet I think the substance of the truth, which I owne, is held forth here. The Scriptures are a compleat Rule to us, in all things concerning Faith and Manners. in reference to Salvation, and hold forth the revealed Mind of God here anent, as an outward Objective meane, or an external Rule. And therefore, we need now no new Revelation, either as to Truths to be beleaved, or as to Duties to be obeyed, in order to Salvation; but we need the Breathing, Light and Power of the Spirit, both to cause us see the matters already revealed, and to close with them, as divine Truths and Commands. Let us see however, what he answereth. Though this opinion (sayeth he) be more tolerable than the former, yet it is not true, And why? First because there are many truths, which as they respect every one, (ut singulos respiciunt, it may be he meaneth and should have said, *Personas singulares*) are not all found in the Scriptures. But what are these Truths? Are they Truths concerning salvation? if so, I deny what he saith, and shall waite his proofs; in the Next Thesis, where he promisseth to shew this. Secondly, because (saith he) the Arguments adduced do also*

do also prove that he proposeth truths to us Objectively. But suppose, that several of the Scriptures by him formerly adduced should conclude this, as to the Apostles and some others; yea and more, viz. That they should be filled with the Spirit, and Immediately and Extraordinarily Inspired and acted to pen Scripture, and infallibly to hold forth Gospel Truths, to set downe immutable Gospel Rules, to establish Gospel Ordinances, and the like (which also was so) will he think, that the promises in this extent belong to every individual Believer, so that each of them, by vertue of these promises, are Infallible Dictators, writers of Scripture, and the like? let him assay the proof of this, and we shall consider what he sayeth. But further, though I should grant, what he here sayeth, he hath gained nothing: for I would say so, that the Lord Jesus hath by his Spirit revealed Truths even Objectively unto us, and even this way made good these promises: but how? By Inspiring Apostles and others, to pen Scripture, wherein all New Testament Truths, necessary, and sufficient for us to be believed, and obeyed, in order to Salvation, are contained and revealed. Is not this a proposing of Truths Objectively. Nay more, I say, the Spirit, to this day, is proposing to us truths Objectively, in & by the work of the Ministrie and Ordinances, which are established and maintained by the Spirit, for this end, to clear up the word of Reconciliation, and to explaine all Gospel Truths, which we are to believe and obey: Here is also an Objective proposall by the Spirit. But you will say, it is not an Immediat Objective proposall. I grant it; and yet it is sufficient to confute his reason, which mentioneth not this Immediateness; nor will he prove any such thing, out of these Scriptures, in reference to all believers.

29. Now followeth his Second Argument, taken, as he sayes, from the new Covenant, whereby he would prove, that we are to be led by the Spirit not only Immediately, but also Objectively. A strange conclusion, as full of confusion as the former; for any would think, that by Objectively here he meaneth Mediatly. But I suppose, he would have said, not only Subjectively, but also Objectively. For clearing of the matter, and to prevent a fighting in the dark, we would know, That the work of the Spirit, in order to the believing of Truths, is either in and about the Soul of the man, whom he is to give a Revelation of the truth unto; or is in and about the Truth, which is revealed, and to be believed. The First is that which is meant by the word subjective, because the man is the subject in which the Spirit is to work faith. The Other is that which is expressed by the word Objective, because the truth revealed is the Object, which is to be believed and received. Now the Subjective Operation of the Spirit in this matter, is by enlightning the Understanding of the man, taking away the vail that was over his eyes, and thus enabling him to see the Object; as when Christ cured the blinde man, he put him in case to see the light, which he could not do before; so the Spirit openeth the eyes of the minde of the man, that he may see the wonders out of his law Psal. 119: 18. As to this immediat work of the Spirit (though the Lord thinketh good to do this ordinarily, in and by the use of means, which he hath appointed; so that the word Immediately must



not be so understood, as to exclude these) he maketh no debate with us. But as to the *Objective* operation of the Spirit, it is by proposing of the Object, or Truth to be believed unto the Intellect, as true, and as spoken by God: and this is twofold, either *External*, or *Internal*; *External* is when the Truth is proposed by God to the Intellect by outward, meanes, such as the Scriptures, Preachers and the like, and this may be also called *Mediat*. *Internal*, which may be called *Immediat*, is when the Lord's Spirit doth immediatly propose the Truth to be believed, as true, and as spoken to them, as a truth now to be believed, because thus spoken by Him immediatly unto their souls, unto which is requisite a real secret operation of the Spirit, immediatly carrying the truth in upon the Understanding by Supernatural and Immediatly Infused intelligible Species's. The *former mediat* way, this man is not Satisfied with: and this *last immediat* way is that whereby Truths were revealed extraordinarily to Prophets, and Apostles and others, who were Inspired, and is usually called *Prophetick Revelation*; and in this sense is the word *Revelation* ordinarily taken in Scripture: And this is the *Revelation Immediat and Objective*, which this man would plead for, and which we deny to be common to all believers, whether under the *Old Testam.* or under the *New*; And which we also deny to be the way, by which we are to expect the Teachings and Leadings of the Spirit now; seeing we are built upon the foundation of the Prophets and Apostles, Christ himself being the chiefe corner stone, *Ephes. 2: 20.*

30. Now let us see how he proveth his point. He adduceth two passages of Scripture *Esaï 59: 21.* and *Ier. 31: 33.* with its parallel *Heb. 8: 10.* where the Lord promisseth, that the words, which he shall put in their mouth, shall not depart out of their mouth, nor out of the mouth of their seed, nor out of the mouth of their seeds seed, from hence forth even for ever. And that he will put his law in their inward parts, and write it in their hearts, &c. And what, I pray, can all this Evince? Cannot the Lord put his words in the mouth, and hearts of his People, Mediatly? Ay but saith he, the Lord saith not, that he will do this by Scriptures, or other Means: Nor doth he say, say I, that he will do it without them: when he opened the heart of *Lydia*, and when he caused the *Thessalonians* receive the word, not as the word of Man, though preached by *Paul*, but as it is indeed the Word of God, did he not put his word into their mouth, and write it in their hearts? But saith he, hereby is the law and the Gospel differenced, that the law was written in tables of stone, but the Gospel in the hearts. Ans. Said not *David Psal. 40: 8.* that the law of God was in his heart. And *Pf. 119: 11* that he hid Gods Word in his heart? If it be so, why said he before, and went about to prove, that the Object of faith of believers, under the Law, and under the Gospel, was the same? and how had all the Saints, under the Law, Immediat Revelations? Other answers might be given here, but these are sufficient to shew the mans Ignorance and Inconstancy: when he hath reconciled himself to himself, we will have less to do. What he speaks afterward of Immediat Communion, (which is not the same with Immediat Revelation) in respect whereof the state of believers under the Gospel, is better than that under the Law, is but to confirme further his self contradiction. Let him reconcile this with what he said before of believers under

under the Law; and of the sameness of the Object formal of the faith of both, and we shall think ourselves concerned to notice what he saith. But further, to multiply his self contradictions, he addeth an Untruth, viz. *That under the Law, they had the high Priest immediately receiving the Word of God, in the holy of holies, to teach the people; and we say now under the Gospel, there is nothing but the external letter of the Scriptures, in the meaning of one verse of which scarce two do agree:* For neither can he prove, that the High Priest had such Revelations alwayes, in the Holy of Holies: And we say, as well as he, that beleevers now have free access to Christ, the great Teacher of his people, alwayes, to get his minde known, and written in their hearts; but not to get Prophetick Revelations: and even as to the Scriptures (of which this man speaketh so basely) though they also had the Law and the Testimony, *Esa. 8: 20.* and were to search the Scriptures, *Iob. 5: 39.* we cannot think they had the advantage of us, in respect of the many Immediat Revelations made unto the Prophets, because of what the Apostle *Peter* saith, *2 Pet. 1: 19.* Beside that every one may see, that the Word of God, Written and delivered by men immediatly Inspired, is as sure a ground of faith to others, as the Word of God Spoken by a man immediatly Inspired; and that the former hath the more advantages. And whereas he talketh of the discrepancy of mens judgments, as to the meaning of the Scriptures; is he so blinde, as not to see, that the very words of immediatly Inspired High Priests and Prophets, were obnoxious to the same mistakes, and more? Is a Ser, Long, Continued Discourse more intelligible to judgments of all fyzes, than the same discourse Written, and put into every mans hand to Read, and Meditate upon, to Ponder and Consider all its Parts, Coherence, &c? What shall we then say of this Man, who reasoneth thus, against Truth and common Sense?

31. His third and last Reason is from, *1 Iob. 2: 27.* which place, together with, *Ier. 31: 34.* hath been alwayes perverted by the Phanaticks, as also by the Author of *Theologia Germanica*, Cap. 18, thereby turning the grace of God into lasciviousness; and turning his goodness into licentiousness; for ordinarily these and the like places are adduced, to Countenance their Despising and Rejecting of the Ordinances of Christ and of Teaching, while yet notwithstanding hereof, themselves are as busie, as possible, to pervert with teaching and scriblings; as if all this Unction could not take away the necessity of their Teaching, albeit it may take away the necessity of all other Teaching whatsoever. But is it not strange, that if this were the meaning of the words, that *Iob* should not know it; or if he know it, that notwithstanding thereof, he should write thus unto them, and acquaint them with what he judged necessary; and particularly should decyphre by so many marks the Antichrist's and Seducers? Strange is it, that this Unction, that teacheth all things, could not teach them to know the usefulness of it, until *Iob* did thus signifie it unto them: and yet more strange, that if matters be thus, the Spirit of God should have Inspired and Acted *Iob*, unto the writing of this Epistle, and other holy Men of God to have written Scripture; for by their Interpretation, this Unction maketh the whole Scripture useless: And indeed this Man is not ashamed to tell us, that this Unction is a more sure Rule, for finding out and

discerning Seducers, than *Iohn's* writings: which not only hath no shadow of countenance from the text, but doth also render the whole Ministrie of the Apostles, in teaching, Useles and Unnecessary; and so destroyeth, at one blow, all Gospel Dispensations. But were not beleivers under the law made partakers of his Unction? if not, what do all the Immediat Revelations which they had import? where is the Oneness or sameness of the formal Object of their faith, and ours under the *New Test*? And then; what is become of all his former reasonings? But if even beleivers under the Law were made partakers of this Unction, in some measure, why did the Lord raise up Prophets? Why might not they have examined and tryed all their Prophecies by this Unction? What advantage had they by the Immediat Revelations made unto the High Priests? Why were they commanded to go to the Law and to the Testimony? Why doth Christ send them to the Scriptures, and not to this Inward Unction? These things cannot well hang together. Moreover, what understandeth he by this Unction? Will he say, that by it must be understood Immediat Objective Revelation? How can this be more sure and certane than the Immediat Objective Revelations, which the Apostles had, and are set down in Scriptures? Is one Immediat Objective Divine Revelation more sure and certane, than Another? But it may be, that by this Unction, he meaneth the *Light within*. Yet neither can this hold; for the *Light within* is common to all men; but this Unction he maketh common only to the Saints. Enough of this, which hath been abundantly answered by others; and else where, to wit, in the book against *Velthuisius*, I had occasion to speak to it, and shall not here repeat what is there said.

37. Having thus proved, as well as he could, what he thought convenient for his purpose, he tels us, that he will now answer *Objections*: and the first and only objection, which he taketh notice of §. 13. is *That these Revelations are uncertane*. And when he hath thus ignorantly, or unfairly proposed the Objection, he cryeth out of the Ignorance of his Adversaries: and very learnedly tels us, that he distinguisheth betwixt the *Thesis* and *Hypothesis*; and that it is one thing to say, *that the true and undoubted revelations of the Spirit of God are certane and infallible*; and another thing to say, *that this or that man hath infallible revelations*: and that he affirmed the first. (Which his adversaries will affirm, as well as he) and that the last may be questioned. But, with his leave, I shall frame the Objection thus. If since the Apostles, and the extraordinary Officers, whom God was pleased to imploy, at the laying the foundation of the Gospel Administration, fell a sleep; and after the canon of the Scriptures was compleated, all that ever pretended to these Immediat Revelations and Inspirations, as a ground of Faith & Obedience, have borne the signal marks of the displeasure of God, and given, by their Practices, or by their Opinions, or Both, evident tokens of their being acted and led by a Spirit of Error and Wickedness, and of their being given up of God to strong delusions: then we may fairly inferre, that this is not the way of Christ, now the Gospel is clearly and fully revealed, the canon of the Scriptures is perfected, whereby He teacheth and leadeth His people; nor ought to be owned as such. But the former

is true.

is true. Therefore so is the other. The connexion or *Major Proposition*, is such, I think, as no man can except against, who regardeth the Works of the Lord, and the Operation of his hands: And who can imagine, that if such a way of God's manifesting of his minde now were the only way of God's leading of all his owne, he should put such Open, Manifest, and Undoubted Marks of his displeasure upon those men, who, of all the rest of the world, were most giving up themselves to the only, saife and Christian Way of understanding God's minde? Or that these should be specially given up to crosse and contradict the Immediat, Objective and Infalible Revelation of the Spirit of truth, declared in the Scriptures, written by men infallibly acted by the holy Spirit of God; and to beleeve and follow the dictates of the Father of lies? As for the *second Proposition*. It is unquestionable from history of all such Persons; from the *Montanists*, *Circumcelliones*, *Donatists*, *Euchites*, and the like *Enthusiasts* of old; from *Mahomet*, that great Impostor, and pretender to Revelations; from the many *Enthusiasts*, in the Church of *Rome*, of which read *D. Stillingfleet*, in his book above cited; Especially *Ignatius Loyola*, the Father & founder of the *Jesuites*, our *Quakers* great Friends, if not Fathers; from the *Enthusiasts* in *Germany*, the *Swenckfeldians*, *Weigelians*, and particularly *John of Leyden* and his complices, in and about *Munster*, &c. to the *Quakers* this very day. All which have given undoubted evidences of their delusions, by their Errours, Heresies, & sometimes Scandalous Actings. Nay, it hath been found, that these desperat Adventurers have pretended to these Revelations, of purpose, to put off with more cunning their desperat Errours; and cheat souls unto the market of their pernicious Wares. If this man be of another judgment. I challenge him to all the *Quakers*, this day, to name to me a Seck of such Pretenders, of whom this may not be verified. And as for himself and the rest of the *Quakers*; if the Scriptures be the word of truth, and given out by Infalible Inspiration (which he dar not deny) they bear as manifest Marks, and give out as palpable Evidences of their being led and acted by a Spirit of Error, as any of their Predecessours; as this and other of their writings put beyond all question. Sure, the Spirit, which Christ promised to lead all his people by, was a Spirit of Truth, and a Spirit that leadeth into all Truth, *Ioh. 16: 13*. But the Spirit acting them is a Spirit of Error, as the Scriptures of truth evidence. The Spirit promised, was a Spirit that would glorify Christ, and take of his, & shew it unto his People; but the Spirit acting them is a Spirit opposite to all the Institutions of Christ, and a Spirit seeking to debase our Lord Jesus, in his Person, Offices, and Work: all which our following discourse will evince.

33. Having thus proposed and enforced the Objection, we need not take notice of his trifling Answers, adapted to the shal low, he made himself: It is enough to us, that he cannot say, that such as the Spirit of God leadeth in deed, are led into Error, being by this fruite, and their sinful carriage, Christ hath told us; that we may know false Prophets, *Mat. 7: 15-20*. And that he himself confesseth, that true divine Revelations are not contrarie to the Scriptures; and therefore, having Scriptures and sound Reason on our side, we value not his brag, in saying, that by happy experience, they finde his erril, that the Spirit

hath

hath never deceived them, or led them unto any evil: Seeing all such Pretenders of old should have said the same, with as great Confidence; & they that are given up of God to strong delusions, to believe a lie, know not that it is a lie, which they beleeve. Wisdome is justified of her children. As for *Manster* business, he professeth §. 14. his abhorrence thereof; but with all addeth, *that as great evils have been practised by such, as owne the Scriptures*: which doth not touch the Objection framed by me: Beside, that it is not very probable, that God would have left these Miscreants to such acts of villany, if the way, to which they pretended, had been of God; considering how they were the first, that in that age, and at that season of Reformation, did appear for it, and openly profess it: a parallel of such, as owned any part of *Truch*, long under contempt, and against so much opposition, will not, I suppose, be shewne. The rest of this paragraph, being a meet *Rhapsodia*, and with all an Excretion of much gall, and nothing to the purpose in hand, I needle not with: It will satisfie him, if I say; that I am none of those, who will reject the guidance of the Spirit of God, though some profane Wretches say, that they are led by him: He knoweth our dispute is not about the guidance of the Spirit; but about the manner of this Guidance, and Teachings.

34. What he saith §. 15. in Vindication of the last part of his *Thesis*, hath been obviated already. See above §. 18 and 19. only I shall take notice of a word or two, which he hath. To prove the self evidence of the Spirits working in souls, he maketh use of these words of *David*, *Taste and see, that God is good*; & of *Paul*. saying *I am perswaded nothing can separate me from the Love of God* and then citeth *1 Iob 4: 13.* and (as if it were to the same purpose) addeth *1 Iob 5: 6.* and hence inferreth, that the Revelations, which they have, being the Revelations of the Spirit, who is truth, must certainly be true, and not contrary to either Scripture or Reason. Alas, doth not the man know, that the Spirit may work grace in the soul, and for a time, for holy ends, keep up the sensation thereof; and that others, may deny, or not observe, the work of the Spirit in their souls, through Mistakes, Prejudice, or other Corruption; as others may imagine a work of grace without ground? Knoweth he not, that we are speaking here of Immediate and Objective Revelations, which are Extraordinary, and which himself, in a few lines before, said the Patriarchs, Prophets and Apostles had, not naming any others; and not of the Ordinary workings of the Spirit of grace? Waving these Impertinencies, I would ask only, How came it to passe, that Others pretending as much to Immediat Revelations, as he, have been deceived? If others have been deceived, why may not he? It is true, The Spirit of God is alwayes a Spirit of Truth; but a Spirit of Error and Delusion, which some may take to be the Spirit of God, is not the Spirit of Truth. Why will he not try by the Scriptures, and by sound Reason, what sort of Spirit, that is, which acteth him, & the rest? No; *that is needles*. And why for? Because their spiritual senses are awake; so that, at the very first, they can perceive their revelations to be of the Spirit, no less infallibly, than a wise Mathematician, can discern the truth of the most clear mathematick demonstrations. Happy they, say I, if it be so: But hereby he must needs reproach his Predecessors, the *Babuyists* and *Phanatics* of former

ages, as being asleep, at best, in the midst of their Revelations; and not having their spiritual senses awake; for they have been deceived; and yet, no doubt, were as confident of the contrarie, as this man is: But this man's testimony is of himself, and so the less to be valued; and it is inward and invisible, and so the harder to be confuted: Only I would know, how he will persuade us of it, a Mathematician can demonstrat the grounds of his perceiving the truth of the most clear Mathematick demonstrations: can he do the like, as to his sensations?

35. The parting argument, which he seteth down in the last paragraph, is sufficient, (so he thinketh) to end the whole debate. Thus he frameth it. *That unto which all Professors of Christianity, of whatsoever kind, do at last recurre, and because of which, all other grounds are commended, and accounted worthy to be believed, must of necessity be the only most certaine and immovable ground of all Christian faith. But the Inward, Immediat, objective revelation of the Spirit, is that. Therefore &c.* Now, not to carpe at the eccentricke of this conclusion, for many such things must be passed over. This confirmation of the Minor, as to Protestants, (with whom he very charitably joyneth Socinians, whom I cannot account Christians, notwithstanding of all the agreement, betwixt him and them) destroyeth the whole Argument, and rendereth it Useles, as to his purpose, and so concludeth only his folly, and ignorance. If we enquire (say he) at them, why they take the Scripture, for a Rule? they answer, Because in them is declared the will of God, which was revealed Immediatly and objectively by the Spirit, unto holy men. Can any man of common sense inferre hence, that Protestants are for the Uncertainty of all Objective and Immediat Revelation; even of that, which holy men of God had, when acted by the Infalible Spirit to penne Scripture, as he insinuateth in the following words? or, can any man of common judgment see, what this concession, and necessary foundation of Protestants, can make for the falsely pretended Immediat and Objective Revelations, which Quakers boast off? Nay, doth not Protestants their owning of this solide, and immovable foundation, sufficiently wayrand their rejecting of his Delusions? yea and necessitate them thereunto, if they would be true to their principles?

36. As for his monitory conclusion, in the end of his vindication of this his Second Thesis, wherein he giveth us a full foretaste of his Pelagianisme, because we will have occasion sufficient to speak to this matter afterward, we need only tell the Reader, what he saith here. His discourse, in short, is this: If any man will assent to what he hath said of Divine Revelations, though at present he be a stranger to them himself, yet he must know, that this is the common Privilege of all Christians, and at length shall come to know this secret light enlightning his heart &c. and when, by relinquishing of sin, this divine Voice in the heart shall become more known, then shall he feel, that as the Old Naturall Man is put off, the New Man and spiritual birth shall arise; and this new birth, having Spiritual senses, can discern the things of the Spirit, and understand the Mysteries of the kingdom of God. And therefore let every man attend to this Spirit, in the Little Revelation of that pure light, which at



first revealeth things more notoure; and afterward, as he is fitted, he shall receive more and more, and be in case at length by quick Experience, to refute them, who shall enquire what way he knoweth, that he is led by the Spirit. That is, in short, If one will firmly beleieve, that Natures dimme Light is the Spirit of God, and the Holy Ghost, in him; and, in the faith of this, give up himself, to the Teachings thereof; and thereby, shun outward acts of sin, and put on a forme of Godlines, and more and more give up himself to this Delusion, he shall at length arrive at this Perfection, that he may burne the Bible, and with confidence assert, that he is acted by the Holy Ghost, let Scriptures and Common Sense say to the contrary what they will. What an extract of *Pelagianisme*, *Enthusiasme*, and *dreadful Delusion*, is here, every knowing person may see.

#### CHAP. IV.

#### Of the Scriptures.

1. **H**is third *Thesis* (which I finde in some things altered, and more clearly expressed in the second edition, set down in the *Apology*, than was in the single sheet) containing his judgment of the *Scriptures*, cometh now to be examined. The *Scriptures* being owned by us, as a sure Rule, whereby we should try the Spirits; and they giving such clear and manifest Testimony against the Delusions, and bold Assertions of the *Quakers*; and affording us full and sufficient Ground whereupon to reject their Doctrine, and to look upon them as Impostors; it is little wonder, that we heare them speak so basely of these *Scriptures* of Truth, as we do. Mr *Seaborn*, in his *Reviler* rebuked Pag. 1. tells us, that a *Quaker* denied to his face, the *Scriptures* to be the word of truth; or, at least, not to all, not to wicked men and unbelievers, no not condemningly. He tells us also Pag. 4. that some said to him, That the *Scripture* is not the word of truth, but the witness of Gods power: as if that could be the true witness of Gods Power, which were not true, nor the word of truth. He tells us also Pag. 18. sect. 2. that *Francis Howgil* said, The *Scripture* is other mens words, that spoke them freely, and Pag. 30. that *Richard Farnworth* called them in a way of disparagement, a printed bible. So Pag. 23. sect. 3. that *John Lawson* said, we had nothing to try men by, but the letter, the Bible, or written word, which is natural and carnal. So Pag. 244. he tells us, that some of them, in a book called, a paper sent into the world, Pag. 2. have these words. They are such teachers, as tell people, that *Matthew*, *Mark*, *Luk* and *John* is the Gospel, which are but the letter: we therefore do deny them. And Pag. 250. he citeth these words out of *Thos. Lawsons* book, called an untaught teacher Pag. 2. To say that the word of truth is called the *Scripture*, or that the *Scripture* is called the word of truth, that is a lie. If this man do not approve of these, and the like Expressions of those called *Quakers*, he is concerned to

give testimony against them, and that directly, that the world may bear witness of his honesty. But we know, what account the Old & N. England *Liber-tines*, *David George*, and the *Familists*, with whom this man and the rest agree too well, made of the Scriptures.

2. It is commonly affirmed by the *Quakers*, that the Scriptures are not the word of God, or ought not to be so called. So *Fox and Hubbertson*, cited by Mr *Hicks*, in his first dialogue Pag. 17. where he tells us also, that *Nailor* in his *Answers to the jewes* P. 22. said, *That it is the devil that contends for the Scriptures to be the word of God.* And that this is their common Assertion; and that mainly upon this ground, that Christ is called the word of God. *D. Owen* also witnesseth this, in his *Exercis Apol. Pro. S. Scriptur. Adv. Fanaticos Exere.* 1. Sect. 3. which is no new thing for *Pharisees* to alledge: for I finde, that it was one of *Swenckfeldius's* heterodoxies, de *Sacris Libris* P. 27, 28. and that upon the same sandy ground; as Mr *Rutherford* witnesseth, in his *Spiritual Antichrist* P. 19. *Richard Farnworth* said to Mr *Statham* (as he reporteth Pag. 3. of his forecited book.) *That the Scriptures are the word of God; and eternal life, as thou wouldest have them, thou canst not prove, nor all the Magicians to help thee.* So P. 41. he tells us, that one of them, in a sheet, called *Christ exalted*, &c. P. 4. had these words, *He (Christ) is the word, and the Scripture is not; He is the light, and the Scripture is not; He is the Rule and Guide, and Teacher and Iudge, and the Scripture is not, but a Declaration of Him so beset.* By which and the like we may see, how low an account they have of the Scriptures; And how fond and absurd this is to debase the Scriptures, under a pretence of exalting of Christ, who seeth not? Seing the Lord spake in and by the Prophets, unto the Fathers; and spake by the Mouth of the holy Prophets, *Heb. 1:1. Luk. 1:70.* And the word of the Lord came unto them, as unto *Jeremias Chap. 1:2, 4. & 2:1. & 14:1. & 29:30. unto Ezechiel Chap. 1:3. & 3:16. to Hosea Chap. 1:1. to Joel Chap. 1:1. to Ionah Ch. 1:1. & 3:1. to Micah Ch. 1:1. to Zephania Chap. 1:1. to Zechariah Chap. 1:1. & 7:4. & 8:1. and by Haggai Chap. 1:1.* And they declared what they spake, as the word of the Lord; and the Lord owned it, as His word. See moreover *2 Chron. 36:21. Micah. 4:4. Ael. 28:25. Esai. 1:20. Deut. 30:8. Num. 25:5. Jer. 23:28.* and the like. And seing the Scriptures containe nothing but a Revelation of the will and good pleasure of God; it is manifest and clear, that they are the Word of God; and should beare that title. To speak nothing of the Law, which the Lord spake and gave himself immediately from mount Sinai; what he inspired the Prophets to deliver, and spake himself in and by them, and moved them infallibly in the very writing thereof, cannot but be the Word of God. That word which was given by immediat divine Inspiration; cannot but beare the name of the Word of God. Nay, this name is expressly given unto the Scriptures; for *Mark 7.* what is called the commandment of God *vers. 8.* spoken and written by *Moses vers. 10.* is called the Word of God, *vers. 13.* The roll written by *Baruch Jer. 36.* from the mouth of *Jeremias vers. 4.* is called the words of the Lord, *vers. 6.* The sword of the Spirit (which is a piece of the Spiritual armour of Christian souldiers, wherewith they resist the devil, as Christ their Captane did, *Mar. 4:4, 7, 10.* with an *itis written*; see also, *Mat. 22:31, 32.*) is called the

*Word of God*, Ephes. 6: 17. I shall not urge that place, Heb. 4: 12. because it seemeth more to be spoken of Christ, than of the Scriptures; though several take it, as meant of the Scriptures; but that equivalent Expression of the *Word of Christ*, Col. 3: 16. may confirme us in this Truth, as also that equivalent Expression the *Oracles of God*, Rom. 3: 2. and that, *the sincere milk of the word*, 1 Pet. 2: 2. and that, *the word of the Lord*, 1 Pet. 1: 25. what else can the *Psalmist* speaking to God, and manifesting his affection to his word, utieing this expression, *Thy word*, above thirte times, Psal. 119. import, but that the Scriptures are, and are to be called, *the Word of God*? So these equipollent Expressions have the same import: *The word which I command you*, Deut. 4: 2. *I have written to him the great things of my law*, Hos. 8: 12. when the Spirit of the Lord, speaking of the Scriptures, useth these expressions, *we spoke the Holy Ghost saying*, Act. 28: 25, 26. *As the Holy Ghost saith*, Heb. 3: 7. *He spoke in a certaine Place*, Heb. 4: 4. *He said in David*, vers 7. See Heb. 5: 6. Exod. 20: 1. Deut. 1: 6. Heb. 13: 5. Gal. 3: 16. Rom. 10: 21. & 15: 10. 1 Cor. 9: 10. Others of this kinde might be cited. If this man be of another judgment herein, he should clearly express himself, howbeit he thereby dissatisfie some of his Brethren: But in stead of this, in his *Apology* P. 36. he alleigeth, that we but calumniate them; and, speaking in the name of all the rest, *the Faith, they account them the most excellent writings in the world*: But how will he make this agree with their sayings, formerly cited, and afterward to be adduced? He would do well to endeavour some reconciliation; but I see not how he can do it.

3. As for us, we assert, that no Prophecie of the Scripture is of any private interpretation: For they were not conceived by the mindes, nor framed and formed by the Understandings and Reasonings of men; nor were they the product of their Study & Paines, as other books are of their Authors, assisted by the Spirit of God. Howbeit the penmen of the Scriptures studied the writings of others, as *Daniel* did understand by books Dan. 9: 2. and *David* was much in the meditation and study of the Law; yea they searched and made narrow enquiry after the meaning of what was spoken and delivered by themselves, so far as concerned their own faith and Practice, as *Peter* tells us 1 Pet. 1: 10, 11. yet the work of delivering the Scriptures, by Word and Write, was not the result of their studious Labour, wherein their Mindes, judgments and Memories were exercised and busied; nor did these Scriptures proceed from private phancied Revelations and Enthusiasmes; they were not the issue of mens Dreams, Imaginations, Conceptions of fancie, or self-Afflation, because no way of private Interpretation, or Revelation; but on the contrary, holy men of God spoke as they were, not only determined, but moved by the Holy Ghost; and that in contradistinction both from the acts of mens Phancy and Imagination, and the acts of their Will 2 Pet. 1: 20, 21. The Holy Ghost did immediately and Extraordinarily dictate what was written, Matter and Expressions, as well such things, as they had Seen, Heard, Read, Studied and Known before, as these they were Ignorant of, or had forgotten. Hence it is, that the Lord spoke in the Prophets, by the mouth of the holy Prophets; and his word came unto them and by them, see Heb. 1: 2. Mark. 14: 36. Heb. 3: 7. Scip. 8. & 40: 15. Luk. 1:

v. 70. 2 King. 10: 10. & 21: 10. 2 Sam. 23: 2, 3. and hence it is, that this very word of Prophecy, or Prophetical word, coming thus unto the Prophets, the holy men of God, when it was to become a Prophecie of write, *ἡ γραφή*, it was also committed to write, through the Special acting of the Spirit, singularly moving these Amanuenses; hence the Scripture, the *ἡ γραφή* is said to be *ἡ γραφή* given by Inspiration of God 2 Tim. 3: 16. on which place, the words of Corn. a Lapide are remarkable: God is said (saith he) to have taught the Scriptures because, 1. He stood so by the writers, that they did not erre from the truth in a point. 2. He did excite them, and suggest to them, so as they should write these things rather than these Sc. He did so inspire them, that they set down this conception rather than that Sc. 3. He so ordered all the conceptions and sentences and led them so, as that this sentence was first, that next, and the other in the third place, and thus they were set down orderly one after another; and this is properly to write and make a book: and therefore is the Spirit of God properly the Author of the Scriptures. Hence is it, that the word of God, in the Old Test. is termed in the New, the Scripture, or Scriptures, pointing out the word as written, *ἡ γραφή*: or *ἡ γραφαί*, whereby we see, that as, in the framing of the truths, contained in the Scriptures of Prophecy, or as to the matter and thing revealed and written, the holy men of God had the real Inspirations of God; and spoke, as they were moved by the Holy Ghost, or as the Holy Ghost spoke in them and by them, they giving only a concurrence of their Rational faculties: so in the very committing of the minde of God unto writing, they acted as moved by the Holy Ghost, and not by any acquired Skill or Knowledge, in the art of Grammer or Rhetorik, being herein as a Pen in the hand of a writer, (and therefore ought not to be called the Secondary or proxime Authors of the Scriptures, as some Papists imagine) though the Lord used One to express his minde, in one way; and Another in another way, as he thought meet, and each in a way suteable to his natural Enduements; as he used *Esaias* to express his minde, in an High, Lofie and Court-like stile; and *Amos*, being an herd man, to express his minde, in a more Mean and Low stile, suteable to herd men; in all consulting the universal good of the Church, in all ages. Whence it is manifest, that not only the Matter and Things revealed, whether as Truths to be Believed, or as Lawes to be Obeyed, are immediately of God; but also the very Method, Expressions and Words, wherein these truths were uttered, (which even some Papists, as *Gregor. de Valentinia* in *Essius Swares* and others confels.) And so the Whole, and every Part, Sentence and Word is of divine Authority, and of a divine Original. Whereby every one may see, how sure the ground and basis of our Faith and Obedience is; how rationally we act, in adhering to these Scriptures of Truth, rejecting whatever is not consonant thereunto; and especially all particular pretended divine Revelations, which are but the meer product of mens strong Phancies and Imaginations, or of Satans Workings in mens mindes and phantasies: And withall we hereby see the divine Original of this Word of Prophecie, which we must take heed unto, as unto a light that shineth in a dark place; until the day dawn; and the day star arise in our hearts, 2 Pet. 1: 19. and must study and meditate upon, day & night Psal. 1. and be well acquainted with, They being the Oracles of God,

Rom. 3: 2. and the *holy Scriptures*, which are able to make us wise unto Salvation, through faith, which is in Christ Jesus, being profitable for Doctrine, for Reproof, for Correction, for Instruction, in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works 2 Tim. 3: 15, 16, 17. As also the unreasonable-ness of those men, who would, directly or indirectly, bring us off this Ground, and have us following the light of that *Ignis Fatuus* of their Imaginry and Delusory Revelations, which, as they arise out of a mire, so they lead the Man, that followeth their guide, into one, and leave him there.

4. Before we proceed, because, this Man alledged, that it was a calumnie to say, that either they denied or undervalued the Scriptures: what Apology will he make for his brethren, who owne the Scriptures only as a declaration of the Saints conditions, witness G. Fox the younger, in the collection of his books P. 59, cited by Mr Hicks dial. 1. P. 19. & account them no better than an old almanack, witness Holbrow cited by Mr Hicks P. 29. and look upon it as trick and paper. See Mr Hicks Pag. 41. and say, that it is dangerous for ignorant people to read them witness Fox and Hubbertorn, in *Truths defence* P. 101 See Mr Hicks *ibid.* who also in his 2 Dial. Pag. 5. tells us that *White head* expressly saith in his D. P. Pag. 13. that it is idolatry to call the Bible a means; and that faith grounded on the Scriptures, is but an empty and implicate faith, and bespeaks such persons void of the knowledge of God, Christ, Salvation, and to be yet in their sin; and that such men walk by their own fancies and imaginations. *Christ Ascend.* Pag. 11. Do such expressions savoure of any high Esteem, which they have of the Holy Scriptures? if not, let him see to it. But moreover *George Whitehead*, in his *Apology* P. 49. said, that that which is spoken from the Spirit of truth in any (viz. of them) is of as great authority as the Scriptures, yea and greater. See for this Mr Hicks 1 dial. P. 28. *Will. Pen* in his *Rais.* against *Rail.* P. 40. cited by Mr Hicks 3. Dial. said That the Scriptures at most, are but a kinde of declaratory and secondary Rule. (This man saith the same, as we shall heare) and further, The Scripture is the Rule of historical faith; but the light, and Spirit of God, can only be the Rule of saving faith: and againe Pag. 55. That which is more ancient, more universal, and more able to inform, rule and guide, that must eminently be the rule; but that hath been and is the Light within. Therefore, that hath been and ought to be the Rule of faith and practice. So P. 48. Because we deny the Scriptures to be the rule of faith & practice in honour to that divine light, that gave them forth; that we should therefore &c. If this man, think that we calumniat them upon this account, he should tell us, at least, what high and honourable thoughts he and the rest have of them.

5. But what if we finde him upon the matter, saying little less than they, though in more modest expressions? He saith, I confess, in his *Thesis*, That the Scriptures of truth did proceed from the holy Revelations of the Spirit of God: and one would think this a faire acknowledgment; But in his *Apology* Pag. 36. he tells us, that they do not think, that the Authority of the Scriptures doth depend on any Efficacy or Virtue, placed in these Writings, but ascribe it wholly unto that Spirit, from whom they came. What confusion and self contradiction is here? To say, that the Scriptures of Truth are the Revelations of the Spirit of God, and yet

yet they carry no Authority impressed upon them? What shall carry the Impressions of a divine Authority, if divine Revelations do not? why did he assert, in the preceeding *Thesis*, that divine Revelation was the formal Object and ground of divine Faith? How can they believe, with a divine Faith, the divine Revelations, which they pretend unto? why doth he plead so much for looking after divine Revelations, if divine Revelations have not the stamp of divine Authority upon them? But he sayes, *they ascribe the authority wholly unto the Spirit*: And do not we so also, when we stoop unto the Authority of the Scriptures of Truth, because delivered by the Inspiration of God? when we say, the Acts and Statutes of Parliament have the authority of Lawes, and we obey and receive them, as authentick Lawes, do we not ascribe the Legislative Authority unto the Parliament? what a fanciful distinction must this them be? and what a Notional difference doth he here imagine? But it may be, by *these writings*, he meaneth the Paper and Ink? But can he call the Paper and Ink the Scriptures of Truth? or say, that they did proceed from the holy Revelations of the Spirit of God?

6. He reduceth all the contents of the Scripture unto three heads, telling us; that they containe first, *an historical narration of the acts of the people of God, in not a few ages, and of several rare testimonies of the providence of God towards them*: Forgetting that we have here also a true and faithful Narration of the first creation; and that these examples are instructive. Secondly a *Prophetical narration of many things, of which some are past, and some are yet to come*: Making no mention of the great and many Promises, nor yet of the threatnings. Thirdly a *full and large testimony to the chiefe doctrines of the Christian faith, and that in certaine excellent declarations, exhortations and sentences; which by the assistance of the Spirit were said and written, at diverse times, to diverse churches and pastors, according to various occasions, that fell out*. And here is the whole of the high account he hath of the Scriptures, and of their perfection. Not to Meddle much with that here, which he will give us occasion largely to dispute hereafter, I would only enquire, where or in what book, beside the Scriptures, shall we finde the whole doctrine of the Christian Faith laid down? The Scriptures, as he saith, only give testimony to the chiefe Doctrines of Christianity: Therefore there must be other Doctrines of Christianity, that must be found out and searched for elsewhere: but where, I pray, shall we finde these? Again I would know of him, how we shall know, what belongeth to the chiefe Heads of Christianity: and what not? we cannot know this by the Scriptures; for they are supposed by him, to be chief heads of Christianity, to us, before the Scriptures come, which only, as he saith, beareth testimony to some of them.

7. Further, when he sayeth, the Scripture giveth this Testimony, only in certaine declarations &c. It would seem, we have not our Christian faith from the Scriptures; but all the Articles thereof flow to us from some other Immediate Fountaine; and are founded, as to us, upon some other Immediate Ground; and the Scriptures only give some testimony thereto, and that, as it were, on the by.



bye, in some certane Declarations, Exhortations, and Sentences. Hence it would appeare by him, that tis not the maine intendment, and principall designe of the Scriptures, to set downe, delineate and explaine to us, the articles of our Christian Faith, and the doctrine of our Religion; and so Iohn was, it seemeth, in a mistake, when he said *Iohn. 20. vers. 31. These are written, that we might beleieve, that Iesus is the Christ, the Son of God; and thus beleieving we might have life, through his name.* Why hath the Lord thus made known, and written unto us, excellent things, in counsell and knowledge? Is it not, that our trust might be in the Lord? and that he might make us know, the certanty of the Words of Truth? *Prov. 22. vers. 18, 19, 20, 21. See Luk. 1. vers. 2, 3, 4.* Why saith Paul *Rom 15. vers. 4. that whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope?* For what end, did the Spirit inspire these Holy men, and by or in them speak to us in the Scriptures, if not to give us a solide ground for our Faith to stand upon, in receiving and beleieving the articles of Salvation? Is not the whole of the Scripture given by the Inspiration of God, that the man of God may be perfect, thoroughly furnished unto all good works *2 Tim. 3. 16, 17?* Why doth the Apostle Peter say *2 Pet. 1. 19. that we do well to take heed unto this more sure word of prophecy?* If they be not the ground of our Faith, why are we desired thus to take heed unto them; and to desire the sincere milke of word, that we may grow thereby? *1 Pet. 2. 2.* Are we not said to be built upon that foundation, which the Prophets and Apostles did ministerially lay, by Word and Write? *Ephes. 2. 20.* Thus we see, he layeth no more weight upon the Scriptures, as to the bottoming of our Faith, than he would do upon any good Book, wherein testimony were given unto the chiefe Doctrines of the Christian Faith, by some excellent Declarations, Exhortations and Sentences.

8. In this account he giveth us of his conceptions of the fulness and perfection of the Scriptures, It is observable, that he doth not so much as give the least hint, of any Authority, wherewith the Scripture is cloathed, to lay obligations on our Consciences, to yeeld Faith and Obedience to it, as the signification of the Sovereigne Will and pleasure of the great God and Lawgiver; (and in this is more injurious to the Scriptures, then Papists are, who grant it to be a Rule of Faith) *Hos. 8. 12. See Psal. 119.* throughout, with infinite more places, and this is in effect to destroy the Scriptures, which are given to us as the Law of God, and must be received as such, with Faith and Obedience. As if they had not been inspired by the Holy Ghost, for this end & purpose, that we might thereby understand and prove what is that good, that acceptable and perfect will of God. Is it not called a Law, disobedience unto and transgression of which is sin? *1 Ioh. 3. 4. Iam. 2. 8, 9, 10, 11, 12. and 4. 11.*

9. What he saith of the Scriptures being written to certane Churches and Pastors, upon certane Occasions, which is an old Popish argument, neither will quadrate with the whole of the Scriptures; nor, though it did, will it ground any such inference, that we have little or no interest therein, as our

Law and Rule, as *Quakers* say: and left, he think I calumniate, let him take notice of these few Instances, *Edw. Burroughs* Pag. 47. of his works, faith (as *Mr Hick* citeth him Dial. 3. Pag. 58, 59.) *That is no command to me, which is a command to another; neither did any of the saints act by a command, that was given to another.* And againe, *Such as go to duty by imitation from the letter, which was commands to others, their sacrifice is an abomination to the Lord.* And againe Pag. 105. he hence inferreth, that they who take up a command from the Scriptures, are in the witchcraft. This is a sufficient proof; And, that that inference of his Brethren is naught, we shall shew afterward.

10. In the following words of his *Thesis*, he cometh nearer to that, which is the core of the whole of his designe, which is to set up Immediate Revelations and *Enthusiasmes*, as the ground and adequate Rule of Faith and Manners; and to lay aside the Scriptures as incompetent thereunto: for he tels us, that the Scriptures are only a Declaration of the Fountaine, and not the Fountaine it self: and thence inferreth, that therefore they are not to be accounted the Principal Original of all Truth and Knowledge, nor the adequate primary Rule of Faith and Manners. But what ridiculous folly is this? did ever man dream, that the Scriptures were God, or the Spirit of God? So he reasoneth, as if one should say, The acts of Parliament, or the Lawes made by the Supreme Legislator of a Kingdom or Common wealth, are but only declarations of the minde of the Law-givers, and not the Law-makers themselves, therefore they are not the principal Original of civility, or municipality; nor the adequate and primary Rule of government: And who would not smile at this? The Jewes, when they heard the law given by God upon mount Sinai, might have said likewise; This Law is not God himself, nor the fountaine it self, but only a Declaration of the Fountaine; and therefore cannot be accounted our adequate and primary Rule of Faith and Manners; but we must look after something else, as our Adequate and Primary Rule. But I wonder, that the man doth not observe, that this manner of argueing, maketh nothing for his maine designe; for he will not, I suppose, say, (though others speak little less) that the Revelations, which he presenteth unto, or the light within, which he would have regarded as the Rule, is God himself, or the Fountaine and principal Original it self of all Truth and Knowledge; but only, at most, a Beame of Light and Truth streaming out from the Fountaine: And so the question will only come to this; whether the Revelations or Light within, which he cryeth up; or the Scriptures of Truth, which we plead for, be the Adequate and Principal Rule of Faith and Manners: And if he speak any thing to this question, in his *Apology*, we shall examine it. One thing I would say here, viz. That this Prime & Principal Original of all Truth and Knowledge, is no Rule of Faith and Manners to us, let be the Adequate and Primary Rule, being considered in it self; but only as declared and manifested to us, in manner of a Law, whether written and made legible upon the Nature of Man, and his Relation to the Creator, and to the rest of the creatures; or imprinted upon the Minde of Man; or delivered by Viue Voice, as on mount Sinai; or by writing, as in the Scriptures. Gods being the Fountaine and prime Original of all Truth, &c. did lay no bands on Adam

to forbear to eat of the tree of knowledge of good and evil; but there was an express Command given; and Law made thereanent. God is, in Himself, and from all Eternity, was the prime Fountain and Original of all Truth and Knowledge; yet was not that a Law or Rule: for a Law or Rule is a relative thing, and supposeth Subjects to be Ruled and Governed thereby, which were not in being from eternity.

11. He talketh further, at the same rate of absurdity, granting that the Scriptures are, and may be accounted a *secondary Rule*, subordinate to the Spirit, from whom they derive all their excellency and Certainty. But what meaneth he by a *Secondary Subordinate Rule*? This would import; that the Testimony of the Spirit, which he, and others of his persuasion, do pretend unto, and plead for, is a Rule above the Scriptures: But, how can the Testimony of the Spirit, which they say, they receive, be preferred unto the Testimony of the Scriptures; seeing by his owne confession, the Scriptures were written by a divine *Afflatus*; Is the Spirits speaking unto them more an *Afflatus*, and so a more Primary Rule, than the Spirits speaking in the Scriptures? This cannot be; for sure, the Scriptures, or Verity declared therein, or the Declaration of Gods minde thereby expressed, is as Immediat an Emanation from the Prime Original Truth; as any which they can receive; for the holy Men of God were as Really and as Immediately Inspired by the Spirit, in Speaking, Dictating and Writing the Scriptures (we are not here speaking of transumps, or of translations) as they can suppose themselves to be; if not more. And so all the difference is; that the Inspiration, which they receive, is to them Immediate, but the Inspiration, in the Scriptures, is but Mediate to us: yet sure, when they come to dictate their Inspirations to others, the case cannot much differ. And further; we are taught, that the Inspirations and Revelations; which the Holy men of God, who were his Penmen in writing the Scriptures, did receive, were not for themselves; for the Lord spoke by them, or in them, to the Fathers, Heb. 1: 1. And Peter tels us, 1 Pet. 1: 10, 12. that the Prophets, when they prophesied of the grace that should come, had it revealed unto them, that not unto themselves, but unto us they did Minister the thing; which are now reported: It is confessed, that the Scriptures were given out by the Infallible Inspiration of the Spirit, and that they were given for a Rule; and Paul tels us, 2 Tim. 3: 16, 17. that they are able to make us wise unto Salvation, &c to make the man of God perfect, thoroughly furnished unto all good works; whence it is manifest, that they are a Sure and Allsufficient Rule, and therefore Compleat and Adequate, as to what we are to Know and Beleeve, in reference to Eternal Salvation. But as for their Revelations and Inspirations, whatever they make of them, we are concerned to enquire, whence they come, and whither they go; especially seeing they are set up cheek by chole, with the Scriptures; yea and preferred thereto. Nay, when the Scriptures command us, not to beleeve every Spirit, but to try the Spirits, whether they are of God, because many false Prophets are gone out into the world, 1 Iob. 4: 1. I judge it the safest course, both for them and us, to examine these supposed Inspirations. And howbeit they may imagine, that the Inspirations, which they have now and then received,

or are

or are receiving, are undoubtedly Divine; Yet, because the false Prophets, whereof *John* speaketh, might have imagined the same of their Inspirations, and Prophecies, it is, at least, possible that they may be deceived also: And if so, is it not every way safest, to try all by the unerring touch stone? And doth it not hence appear, that if we speak in reference to their Revelations, the Scriptures are unquestionably the Primary and Adequate rule.

12. He addeth a reason in his *Thesis*, which he prosecuteth at large in his *Apology*, viz. *That we know the certainty of the Scriptures only by the inward testimony of the Spirit*. But this reason is ambiguously expressed, for it may either have this meaning; That we know the certainty of the matter contained in the Scriptures, only by the Inward Testimony of the Spirit: Or this may be the meaning, That only by the Inward Testimony of the Spirit, we know certainly, that the Scriptures are the word of God, or that book, which containeth the revealed will of God. If he take this Reason in the first sense, we may then in part know, what he understandeth by a Secondary and Subordinate Rule, which title, he is pleased, as we heard, to allow unto the Scriptures; & that his meaning is consonant to what *Will. Pen* saith P. 47. of that book of his, which *Mr Hicks* citeth *Dial.* 3. Pag. 48. viz. *We dar boldly affirme, that the greatest reason of our beleefe, concerning the prophecies and promises recorded in the Scriptures, is not from any outward thing; but that inward testimony, that we have received from that holy Light within us, to the truth and faithfulness of those sayings.* And againe Pag. 48. (cited by *Mr Hicks* Pag. 50, 51.) *Though we do say, men ought to live up to these holy Rules, contained in the Scriptures; yet the reason why, is that conviction they meet with from the light of their own consciences. Therefore the light within is both our warrant for Faith in, and Obedience to them: And this upon the mater is the same that Benj. Furlay, a known Quaker in Rotterdam, saith most plainly in his letter (cited by Mr Hicks, in his Quakers appeal answered, Pag. 16.) There is nothing in the Scripture, that is a duty upon me, or which I am obliged to obey, because there recorded; whatsoever is a command to me, I must not receive from any man or thing without me; Nay, not the Scripture it self: Yea. it is the greatest error in the world, that ever was invented, and the ground of all error, to affirme, that the Scripture ought to be a Rule to Christians.* This is plaine dealing, and so is that of *Edward Burrowes*, Pag. 62. cited by *Mr Hicks* *ibid.* *He that perswades people to let the Scriptures be the rule of faith and practice, would keep people in darkness; for who ever walks by the rule without them, and teach men so to do, would make void the Covenant of life and peace.* Now, if this be his meaning, the Scriptures shall be no Rule at all, not so much as a Subordinate Rule; for it shall hold forth no Truth, calling for divine Faith from me; nor shall it hold forth any Law or Command, obliging me to Obedience, unless a new Revelation come, or the Light within me tell me, that such a point is Truth, and so to be beleaved; and such an Exhortation is a divine Command, and so to be Obeyed: And if the Light within me say, that such an Assertion, contained in the Scriptures, is not Truth, I must not beieve it; or if it say; that such a word of Command is not to be Obeyed, there shall be no force of a command in the word. So that, as with *Papists*, the Scriptures are beholden to their *Pope*, or to their *Church*,

for its authority, so as it hath no canonic authority, but what is given to it, by the Pope, or the Church; So with *Quakers*, the Scriptures are beholden to the Light within for its authority; and no more is Scripture, to be believed and Obeyed as Scripture, but what the Light within saith is to be believed and Obeyed: And thus in effect it is not the Scripture, nor the Spirit of God speaking to us in the Scripture, that layeth any obligation on us to believe and obey; but only the Light within; so that if the Light within will, any other book, possibly the *Turks Alcoran*, shall have as much authority to Command our Faith and Obedience, as the Scripture hath. Yet I must needs say, we have much more advantage in dealing with *Papists*, than in dealing with these *Quakers*; for the *Papists* have but one Pope, to whose determination they submit; But here every *Quaker* hath a Pope within his breast. And next, we can know, read and understand, what the Pop's determinations are, and how founded, when he is pleased to condescend to give reasons; at least, we can know, what truths he determineth, and what not. But we cannot know, what the Spirit or Light within the *Quakers* saith; we hear not, and see not, and understand not what it saith; whether it be a white or a black Spirit, we know not; It may say One thing this hour, and the contrary the next, and where are we then? And what ever it saith, we cannot know, but as they report; and whether their report be true, or not, we know not: Nor can we know, when we have used our utmost diligence to know it. To this then are we come at length: That every *Quaker* hath the Supreme judge of all controversies within his breast, and the supreme Law to regulate all duties. So that it is impossible to convince them of an Error, either in Faith or Practice, out of the Scriptures; because the clearest Assertions of truth, and the most manifest Commands, have no authority, but from the Light within them. And what that Light saith, we cannot judge, because we neither hear it, nor see it; nor have we ground to believe, that they cannot give us a false report of the testimony of that Light. This is, I confess, a master piece of Invention of the grand Impostor, to keep these deluded souls out of the reach of conviction; but such as all sober persons will judge ground sufficient, to look upon that, with a more than ordinary piece of abhorrence; and to flee from these deluded and self deluding creatures. But one thing more I would know of this man, if this be his meaning: Is it any other ways with us, than it was with the people of God, of old? He must say no; seeing he hath formerly pleaded for the same formal Object, and Ground to their faith and ours: and then I enquire, might not the people of God of old have put off thus, all the Prophecies, Exhortations, Rebukes, and Commands, which the Prophets immediately inspired, declared unto them, from & in the name of the Lord, by saying, till they had Revelations immediate themselves, concerning these things to be believed, or obeyed, they were not under any obligation to notice them? And if so, how could they be charged with Disobedience, Obstinacy, Unbelief and Wickedness, as we oftentimes find they were? Again, how could Christ and his Apostles confirm their doctrine by the Scriptures, Press to a study and search of them, Convince persons of error by them; and the like; seeing

being still this shift was as ready at hand for them to use, as it is for the *Quakers* to day? I pray him to cleare me, in these particulars, if he can.

13. But if the meaning of his Assertion be, That we know only by the Inward Testimony of the Spirit, that the book of the Scriptures, is indeed the word of God: what will this helpe his cause? Nothing at all; for the Testimony of the Spirit is a true Testimony; and if the Spirit testifie, that that book is the Word of God, that book must indeed be the Word of God; and it must be the Word of God, before that testimony be given to it; for the Testimony doth not make it such, but witnesseth it to be such: and so, before that Testimony of the Spirit come, the will of God contained in that book must oblige us to Beleeve it and Obey it: for what is the revealed will of God, cannot but oblige such unto whom it is revealed. But if it be said, That even the will of God, contained in the Scriptures, cannot oblige us, untill a new Revelation come to perswade us of the certainty, that it is the will of God. I answer. Then 1. The Assertions of the God of truth, and the Lawes and Commands of the Supream Lawgiver, have no obligeing force upon us to Beleeve and Obey, untill we be perswaded, these Truths and Lawes are Divine; and so the authority of the Lawes dependeth upon, and is derived from the minde of the Subject, and no more shall be law, than he will. 2. Then the Revelation of the minde of God, doth not carry alongs with it its owne Evidence. 3. Then the Second Revelation can as little carry alongs with it its owne evidence, as the First, and we must have a Third to give us the perswasion of its certainty; and the Third will stand in need of a Fourth, and so *in infinitum*; and hereby we shall never come to any certainty, but still fluctuate, notwithstanding of Revelations upon Revelations.

14. He adduceth (*Apol. P. 36, 37.*) *Calv. Instit. Lib. I. c. 7. f. 4, 5.* The *French Confession of faith Art. 4.* The *Belgick Confess. Art. 5.* And the *Confession framed at Westminster Cap. 1. S. 5.* which last he cannot cite without a jibe at these worthy Divines, thereby evidenceing what a Spirit acteth him. But to the point, I say, 1. What is spoken here of the Spirit, is in Opposition to the Testimony of Men, or of the Church, which the *Romanists* alleiged. 2. They speak not of an *Objective certainty*, as if before this perswasion wrought by the Spirit, there was no ground to beleeve and receive these for the Scriptures of truth; or as if indeed before this, they had not been the Scriptures of truth: but of a *Subjective certainty*, and therefore they call it *Perswasion* and *Assurance*: now, this doth not create an Objective certainty, but pre-supposeth it, and only helpeth the soul to see that Objective certainty, and rest upon it with full Conviction and Assurance. 3. They speak not of any Immediate Revelation, or Inspiration; but of an ordinary work of the Spirit efficiently effectuating this Perswasion and Assurance. 4. They expressely tell us, that this work of the Spirit is by and with the word, and not an Inspiration distinct and seperated from it; and by the gracious effects of the word, in and upon the hearts of People, which evidently demonstrare the cause to be divine; and that Word, which hath such Powerful, Noble and Divine Effects upon the soul, to



to be of a divine Original, flowing from that Supream, Verity, or Veracity, and from that Supream Authority, and so to be purely divine.

15. Though this be enough to discover the vanity of this mans Alleigance; yet I shall, for the Readers satisfaction, a little further cleare the matter. There are in the Scriptures such innare marks and evidences of divine Majesty, Power and Authority, whereby, as Light and Heat prove and demonstrate themselves, so the Scriptures evince themselves to be of God by their Light, Life, Power, & Majesty Divine, which is also manifested by these particulars mentioned in our Confession of faith, to wit, *The Heavenlyness of the matter; The Efficacy of the Doctrines; The Majesty of the stile; The Consent of all the parts; The Scope of the whole, which is to give all glory to God; The full Discovery it maketh of the only Way of Mans salvation; The many other Incomparable Excellencies, and the Insire Perfection thereof.* These are arguments, which it carryeth alongs with it, whereby it doth abundantly evince it self to be the word of God, as the heavens declare themselves to be of God, not by any voice or testimony, but by the Characters of Infinite Power, so legible upon them, that all that run may read. The Spirit, in working up the soul unto a Conviction and Perswasion, that the Scriptures are the word of God, doth those things. *First*, He cleareth up the characters of divinity, that are in the Scriptures, formerly dark to the man, through prejudice, or other causes; and so maketh the Object plaine and manifest. *Next* He conveyeth light into the Minde, whereby the man is enabled to discern and perceive these Grounds and Evidences, which are the characters of divinity: as a man, when clouds are removed, and his eyes are opened, to see the beams of light flowing from the body of the Sun, is convinced and perswaded that the Sun is arisen in our horizon. Now this work of the Spirit, hath its various Measures and Degrees; not to mention that, which is truly saving, whereby the man is not only Enabled to see the forementioned grounds to a conviction, but, through a gracious Work of the Spirit on the whole soul, is made to close with these grounds with joy and delight, and to accept of the Scriptures upon these Grounds with full perswasion of soul, as having this truth, that these Scriptures are the word of God, deeply impressed on his spirit, and sealed by the Holy Ghost; So that he embraceth them, as the very word of God, and closeth with them, with all Reverence and cheerfull Submission of soul, receiving with faith the Truths there delivered, and submitting to the Commands thereof heartily and cheerfully, through grace. Not to mention this, I say, which as it respecteth the matter contained in the word, and the suitable improvement thereof, is not of our present Concernment; this work of the Spirit admits of degrees, whether we consider the *Object*, or Evidences, which lye in the Scripture, or the *Subject*, the Illumination of the minde, to see the cleared Evidences and Grounds; for to some the Grounds and Evidences may be more clear and unquestionable, than to others; and some may have a larger Illumination of understanding, and so a greater capacity to see the divine Original of the Scriptures; than others: and hence the Perswasion, or Conviction of this truth, may be greater in some, as more freed from Prejudices,

Doubts

Doubts, and Exceptions; than in Others, in whom it may be weaker through some admixture. The impression also may be in some deeper, than in others.

16. If any enquire, wherein this differeth from the Opinion of the *Quakers*? I *ans.* In those particulars. (1) This, which we speak of, is not the Spirits saying by any new Revelation, Voice, or Whisper or Enthusiastick inspiration, that this, and not that Book is the Word of God; The *Quakers* speak thus. (2) By their way, the testimony of the Spirit is an Argumentative Medium, or an Inartificial Argument, adduced to prove this conclusion to themselves, that this or that Book is the Word of God; so that they must first Perceive and Feel, that the Spirit saith or witnesseth, this book to be the Word of God; and then they inferre, that therefore it is to be received as the Word of God; But we make no such use of the Spirits Testimony; but Assert, that He so illuminateth the Minde to see the characters of divinity, as withall to work the Assent or Perswasion; and that so, as the Faith, or Perswasion, shall be felt oftentimes, before the man reflect upon the Operation of the Spirit. (3) The testimony we speak of is that Operation of the Spirit, whereby the characters of divine Majesty and Authority, which are natively imprinted in, and do necessarily attend the Sayings of God, are Discovered, Received and Acquiesced in; But the testimony, which they speak of, is distinct from, and hath no connection with the Objective evidence, which is in the Scriptures themselves. (4) The *Quakers* Revelation is purely Objective, and New, and Immediat, declaring a new Truth: The work of the Spirit which we speak of, as it cleareth up the Objective Evidence, which is in the Scriptures, by removing Grounds of Mistake and Prejudice, and the like; so it worketh by these Evidences, a Subjective Conviction in the soul, and a Perswasion of the truth, which only the man did not see before. (5) By their Revelation a person getteth no new discovery of the characters of Divinity, which the Scriptures carry along with them, unless it may be by accident: but the Perswasion, which we speak of, is rationally deduced from, and founded upon these Marks and Evidences, which the soul is now made to see clearly, through the Operation of the Spirit. (6) By our way, the Scriptures do not receive their Truth and Authority, neither in themselves, nor *à se*, from this work of the Spirit; as they do, by the way of the *Quakers*: for whether this Operation of the Spirit, whereof we speak, be, or not, the Scriptures are what they are, the very Word of God; as the sun is a shining sun, and light is light, whether the blinde see it, or not. The word of the Lord is clothed with Divine Light, Majesty and Authority, whether we see it, or not; & Obligeth us (though as yet wanting this perswasion, and remaining blinde, or blinded with prejudice) to Embrace and Receive the same; as the Word of God, and to yeeld all due Faith and Obedience thereunto, as to the Word & Law of the great God & Lawgiver: it is true, without this work of the Spirit, we cannot attaine to that heart-quieting Perswasion, and soul-satisfying Assurance of the infallible Truth and divine Authority of the Scripture; yet there is an infallible Truth, & divine Authority, that inseparably attendeth whatsoever is spoken by God, & delivered as Assertions, & Lawes, whether

ther we see it and belevee it, or not: And our blindness, though it prejudice us of the rich advantage of Embracing the Scriptures, as the very Word of God, yet it Endammageth not, in the least, the word of God it self: But by the way of the *Quakers*, the Scriptures have no Light, nor Authority, in themselves, or to us, until this Second Testimony come: And thus it is supposed, that either the Scriptures have no Characters of Light, Power, Life and Majesty divine, in themselves; or that whatever they may have of this kinde, it is of no force to Oblige us to Faith and Obedience, (which were a contradiction) till we receive this adventitious and second Testimony; and so all, who want this, are under no Obligation to receive the Bible by Faith and Obedience, more then the *Turks Alcoran*, which sure, must be a very wilde and uncouth Position. Let the Reader consult that satisfying Piece of the learned D. *Orm*, of the *Divine Original*, &c. of the *Scriptures* Chap. 5. where this is more satisfyingly and clearly expressed.

1. Now this being the very nature and native result of the judgment of the *Quakers*; who seeth not, how absurd it is? and who can be ignorant of the dreadful Consequences thereof, which are so obvious. For if their Opinion hold, Then (1) there was no Ground for that Challenge *Hef. 2: 12. I have written to him, the good things of my Law, but he wrote returned, as a strange thing.* (2) Then the jewes, wanting this testimony, could not be blamed for saying *Ier. 43: 2. Thou speakest falsely, the Lord our God hath not sent thee, to say, go ye unto Egypt, to sojourn there.* (3) This might have been alleged for an excuse of the Unbeleef, that Christ himself did meet with; for the Jewes might have said, we have not as yet the testimony of the Spirit perswading us, that Christs sayings and sermons, are truly divine, or the very sayings and testimony of God; and till we have this, we are not bound to belevee. (4) This would annul all that Authority and Truth, that is in the Revelation of Jesus Christ, which God gave unto Him, to show unto His Servants; and sent and signified by an Angel unto John, who bare record of the word of God, and of the testimony of Jesus Christ. *Revel. 1: 2.* So (5) it maketh null that saying *Revel. 1: 3. Blessed is he that readeth, and they that heare the words of this prophecy, and keep those sayings which are written therein.* (6) It confronteth all these places following *Deut. 11: 18, 19. and 18: 19. Ier. 29: 19. and 35: 15. Psal. 50: 17. Prov. 30: 20, and 7. Ier. 6: 19. and 11: 10. and 11: 10. Ezech. 1: 4. 10.* with multitudes more, which might be cited (7) By this meanes, the people of God of old, were no more Obligated to receive the Word of God, delivered by true Prophets; than the lies and dreams of the false Prophets, who were Prophets of the deceits of their own hearts: and there was no difference to be put betwixt the chaff and the wheat, until this second Revelation came, See *Ier. 23: 21-32.* In a word, (8) This rendereth the whole Scriptures of the Old and New Test. void and useles; as we shall manifest more, when we come to consider, what he saith to the contrary.

18. What he speaketh of the difference among the Ancients, and doubtings, concerning some Books of Scripture, which are now received, can prove nothing, but that through Prejudice, false Grounds, and Mistakes, they were

not in case to see and observe these characters of divinity, which others, and possibly themselves afterward, were helped to see. Did ever any pretend the want of new Immediate Revelations, as the Ground, yea and sole Ground, and Reason, why they did not receive these books, as Canonick? or did ever any plead this as the Ground, & sole ground of their receiving of them, as canonick, whether among the Ancients, or Moderne, excepting *Quakers*, & the like Phanaticks?

19. In his *Apolo*. Pag. 38. he spendeth many words about his Conclusion, which he gave us in fewer words, in the end of his *Thesis*, thus, and saying (said he) *we do receive and believe the Scriptures, because they did proceed from the Spirit: Therefore is the Spirit more originally and principally the Rule: and to make all strong he addeth that philosophical axiome, propter quod unumquodque est tale, illud ipsum est magis tale: and also, in summing up, what he had in the former part of his Thesis, and we have already examined, to wit, touching the Spirits being the Principal Original of all Truth and Knowledge: to which conclusion, he saith, he annexed that axiome: which is not true. But passing this, and what hath been answered already, let us see what truth is here: and first I Observe, That he manifestly confoundeth, the *prime and principal leader*, with the *principal and original Rule*. Here he saith that the Spirit is the *Principal and Original Rule*, & elsewhere, in his *Thesis*, as we shall hear, he inferreth and that out of Scripture, that the Spirit is the *prime and principal leader*, & thus, maketh the *Principal Cause* and the *Rule* all one; He reasoneth like one; that would prove that the winde was both the *Principal mover* of the Shippe, and also the *Compass* by which the skipper was to steer his course; or like one that would prove that the Master was the principal leader of the hand of the writing Scholar, & then would prove that he were the principal copier too, after the example of which the Scholar was to write, & which he was to eye, while drawing & framing of the letters. Who seeth not what a vast difference is here? Supposeth he that there is no difference here? can he be so blinde as not to see it? What I pray, can be expected of such as found their fabrick, upon such a ground of confusion, but a Babel?*

20. Moreover, if we consider the scope he driveth at, we will finde yet more, and more intolerable Confusion: for his maine purpose is to Evince, that the Revelations and inspirations, which he and the rest of the *Quakers* pretend unto; or that light within, of which we will heare him afterwards talking, is to be preferred, as the more Primary and Principal Rule, unto the Scriptures, which, at most, are but a Secondary, Subordinat and Inadequate Rule to him, as we have heard. Now, if he think to prove this by what he here saith, it is obvious and palpable, that he maketh the Spirit, from whom the Scriptures did proceed, to be all one with the Revelations, which they pretend unto; or with the Light within, which he and they so much magnifie and cry up: Otherwise all that he here saith is to no purpose, and he but *reasoneth from the club to the corner*, as we say. Is that Light within, or are the Revelations the increased Spirit? Then we may judge, what thoughts he must have of the Spirit; and doubt, whether he can look upon the Spirit, as the true and living God; or clear himself of wicked *Socinianisme*, when he thus maketh him the same with a creature; as the Revelation, or the Light within must needs be

Or will he say, that the Light within him is really and indeed the increased Spirit? this must be blasphemy with a witness; and they must be looked upon, as notorious Blasphemers and idolaters; and this must be heard with horror, and needeth no other Confutation.

21. He would do well to show us, how we shall understand the Spirit being a Rule unto us. Can we imagine, that he is a Rule to us any other way, than by Revealing his Will, giving us Lawes, proposing Rules, all Obliging us to Faith and Obedience? and is not the Rule proposed and laid downe to us by the Spirit, Inspiring Instruments to write it, our Principal and Original Rule? was not the Law, given out by Gods owne voice, on mount Sinai, a Principal and original Rule unto the jewes? How or what way is God, or can he be a Rule unto people of Faith and Manners, but by declaring His Minde, in making or proposing (by vive Voice, or by Inward Inspirations, Revelations, or by Dreames, Visions and the like, or by Writing) Lawes, Ordinances, Rules and Statutes; whereby rational creatures are to regulate both their faith and practice? How was He a Rule to Adam, but by proposing to him a Rule objectively, in the Creation, in his relation to his Maker, and to the other creatures &c. and by imprinting this Law and Rule into his minde, and writing it in his heart; or by giving him a Law by vive voice, saying, *Thou shalt not eat of the tree of knowledge of good and evil?* How was he a Rule to Abraham, when He commanded him to sacrifice his son? was it not by enjoying him, by an expresse Command? If he knoweth any other way, how the Spirit is to be looked upon, as a Principal and Original Rule, he would do well to acquaint us with it. And if no other way be conceiveable, we see the Impertinency of his Arguing; as if one should say The Statutes and Lawes of a Land, are to be Obedyed by the Subjects, because they proceed from the Supream Legislator. Therefore the Supreme Legislator himself is more their Rule and Law: for *propter quod unumquodque est tale, illud ipsum est magis tale.* Is not this nobly argued? and is not our Quakers Philosophy very quick? and yet a person, that never learned logick, can smile at this, and tell him, that the Supream Legislator neither is, nor can be any other way, a Rule to Subjects, but by making Lawes; and these Lawes are a principal Rule to them, as his Subjects.

22. It might be noted, that by his latine *Igitur etiam Spiritus magis originaliter*, &c. the Scriptures are acknowledged to be also Originally and Principally a Rule; only the Spirit is more Originally and more Principally the Rule. But to wave the darkness or ambiguity of this expression, we shall accept what he here seemeth to grant, viz. That the Scripture is an Original and Principal Rule: And hence inferre; Therefore it is to be preferred to all Inferiour Revelations and Inspirations, which he and others pretend unto. But if by the Spirit here, he meaneth these Revelations and Inward Inspirations, and therefore he acknowledgeth these the more Original and Principal Rule, and not the Scriptures, he must give us some reason, why he judgeth the Revelations, which he hath, or pretendeth unto, to be more Originally and Principally the Rule, than the Revelations, which are contained in the Scriptures; and by which the Scriptures were given out. Again; he must shew us a Reason, why the Revela-

Revelations, which he pretendeth unto, should be called, or accounted one with the Spirit himself, more than these Revelations, by which the Scriptures were dictate.

23. Before we proceed, we must take notice of one thing further, in his *The-  
sis*. There he tells us, that the Scriptures themselves testify, that the Spirit is that  
Reclor or guide, who is given to the Saints, by whom they are to be led in all truth: And  
then inferreth, that Therefore, according to the Scriptures, the Spirit is the prime  
and principal leader. And this is very true, but maketh nothing for his Cause:  
yea it militateth against him; for I would ask, whether he beleeveth this testi-  
mony of the Scripture, or not? If not, why maketh he thus use of it as an  
Argument? Is he of the same minde with other Quakers, who as Mr Hicks re-  
porteth Dial. 1. P. 24, 25. speak thus. Thou mistakest us, we owne not the Scrip-  
tures to be our Rule: And whereas thou hast said many things to render us guilty of con-  
demning this in others, whilst we ourselves seemingly allow it to be so, which is but thine  
own imagination: for when we make use of the Scriptures, it is only to quiet and stop  
their clamours, that plead for it, as their Rule: But for us, had the Scriptures never  
been, we could have known what is therein contained. And againe Pag. 48. 49.  
dost thou deny perfection attainable in this life? Is any point more plainly asserted than  
this, (Nb.) in that, which thou callest thy Rule, the Scriptures? — not be-  
cause I owne it to be so, but thou dost, and I would convince thee by them — dost  
not thou call the Scriptures the word of God, and thy Rule — I wonder thou should  
insist so much upon this, since I have told thee, I owne it not as the Rule, only I would  
convince thee by it. If he be of this judgment, he could not with a good con-  
science adduce this Argument, where he is rhetically laying downe and confir-  
ming the grounds of his Faith. But if he be of another judgment, and beleev-  
eth this to be true, I would ask againe. Upon what ground? Is it because the  
Scriptures speak thus; or because the Light within him, or a second Testimony  
or Inspiration faith, that this is Truth? If this last be his meaning, he cannot  
say, that the Scriptures give this testimony, but that the Spirit, distinct from  
that Spirit which speaketh in the Scriptures, giveth this testimony; for if this  
distinct testimony did not speak, the Spirit speaking in the Scriptures should  
say nothing, or what he said should be of no value. Nor can he say, that ac-  
cording to the Scriptures; but according to the Spirit speaking in him, which  
is distinct and se parable from the Scriptures, or the Spirit speaking in them,  
*The Spirit is the Principal Leader*: And thus his arguing is vaine; and, according  
to his owne Principles, a Falshood. But if the first be his meaning, so wit,  
That he beleeveth this to be true because the Scriptures speak so, then he  
destroyeth what he hath said; and oppugneeth his owne Principal Assertion;  
for then the Scripture must be the suprem Rule of faith; and because of what  
the Scripture saith, we must beleve what is the office and work of the Spirit of  
God; and anew distinct testimony is not requisite, to ground our faith of the  
truth of this, which the Scripture saith, concerning the Spirits being given to  
lead the Saints in all truth. This Observation may serve, once for all, both  
as to his *Thesis*, and *Apology*, where he citeth not a few passages of Scripture, to  
confirm what he saith; as we have seen, and shall see further, but with what



consonancy to his Principles, I see not. As to the thing itself, which here he saith the Scriptures confirm, we judge it a Truth, worthy of all acceptance; But I much question, if his and our meaning be the same, Partly because of what is said, and partly because of what followeth immediately, in his *7th*; I shall only ask him: How doth the Spirit lead his people into all truth? Is it by new Immediate Inspirations and Revelations; or is it by clearing up the Rule of the word, by Ministers and means by God appointed, Illuminating their eyes to understand it, and by the Influences of his grace causing them Believe and Obey the same? If this *last* be granted, we have what we desire, and his cause is destroyed; for then the Scriptures are our Only and Primary Rule. If the *first* be alleged, then the Spirit by a new Immediate Revelation leadeth him into this truth, *to wit*, That the Spirit leadeth into all truth; and consequently, the ground of the faith of this, is not the testimony of the Scriptures; as he seemeth here to say.

24. But now let us see his grounds, why he will not have the Scriptures to be looked upon, as our Sole and Principal Rule. Pag. 39. he draweth an Argument from the difference betwixt the Law and the Gospel, saying, *the law is written without, bringeth condemnation; and killeth; the Gospel is written within, and is spiritual, giving life &c.* Ans. (1.) This is the common Objection of phanatics against the Scriptures. So reasoned the *libertines* against whom *Calvin* wrote, as we see Chap. 9. But (2.) This man must be acted by a veriginous Spirit; for in the preceding Chapter, we saw with what earnestness he laboured to prove that the people of God under the Old Test. were led by Revelations, and how we under the New Test. must be led the same way, because faith is ay the same, and must have the same Object, however the dispensations vary: and I pray, must not the same faith have the same Rule, under various dispensations? (3.) If we under the New Test. must have no written Rule, why did Christ inspire his Apostles to write to Churches, under the New Testament, and give them legible letters to Read, and to conforme their Faith and Practice unto? why did *Luke* write, that *we might know the certainty* Luk 1: 4. Why did *John* write, that *we might believe, and believing might have life*? Job. 20: 31. Why did Christ by his servant *John* write legible letters to the Churches in *asia*? Revel. 1: 1, 3, 4. Were all these Killing Letters? were these Letters of Condemnation? (4.) why doth this man prove his Assertions, or at least endeavour to prove them, by the Letter of the new Testament Scriptures? But it is usual with him, both to Speak and to Act, contradictory to himself and his Principles. Doth he not even here cite new Testament Scriptures Rom. 6: 14. and 8: 2. and 10: 8. with Act. 20: 32? (5.) we know, that the Law of God, separated from and opposed to Christ, (as several in the Apostolick dayes were seeking to do) is but a killing letter, as the Gospel is also, when abused to the excluding of Christ: and that in the New Test. there is a clearer Manifestation of Christ, as the End of the Law, and as Life, than was under the Law; and we know, that Christ by his Spirit writeth his Law in the hearts of his children, by giving them a Spiritual Principle of Obedience, and this he did also to his own, under the Law; and all this without annulling the Letter of the Law, as a Rule; as we have shewne elsewhere

elsewhere abundantly against the *Antinomians* (6.) will he say, that all the Scripture is written in tables of stone? and yet of that doth the Apostle speak 2 Cor. 3. v. 7. the place he hath in his eye. But saith he, *Grace and not the external law is Christians Rule* Rom. 6: 14. And yet the External Law taught him this, otherwise he citeth this passage, with an evil conscience; but *Grace* there is not taken for a Rule; but for that Spiritual Assistance, whereby we are enabled to withstand Corruption, and so to be more conformed Outwardly and Inwardly unto the Law; and for the Gospel dispensation, wherein grace is promised and secured, in and through the Mediator, to help in time of need, to more Conformity unto the revealed will of God. But by what authority can he take *Grace*, here and *Act. 20: 32.* for Immediate Revelations? The grace of Christ and the power of his Spirit, in regard of that Efficacy it hath, to Restraint from sin, and to Constrain sweetly unto duty, is assimilated unto a Law, the native End and Designe whereof is this, *Rom 8: 2:* for thereby his children are Effectually and Efficiently delivered from the Tyranny and Power of Sin and Death. So that this man knoweth not what he saith, when he would reason thus against the Scriptures, as our Rule; for the Apostle in that same *Epistle Chap. 13. 9.* useth the very decalogue, as a binding Law, and in several other places of the same *Epistle*, citeth passages out of the old *Test.* not only to Confirm his Doctrine, but to Enforce Duty: yea he expressly tells us, that the very Scriptures of the Old *Test.* are of this use unto us, *Chap. 15: 4.*

25. Before we proceed, and examine what he saith against the Perfection of the Scriptures, in the following *Page*, we would first vindicate some Grounds of our owning of it, as our Rule, which he mentioneth afterward; and also, in the first place clear it to be so, from other Grounds, which he taketh no notice of: And in all this, we have this Advantage, that he hath already granted the Scriptures to be of divine Inspiration, and of Immediate Revelation, and so to be the Scriptures of Truth; and so, without manifest Retracting of what he hath said, and Contradicting of what he hath granted, he cannot but assent to all, which these Scriptures of truth say, as truth, and as unquestionable truth; wherefore, if they shall give testimony to their being our Rule, above any thing, that men may fancy as a Rule, the testimony must be true, and we must, without further debate, Acquiesce therein; and while he doth dispute to the contrary, he calleth in question their Truth, and in effect controlleth their Truth and Authority. Let us see then, what they say of themselves, as to this? That parable, which Christ adduceath *Luk. 16.* speaketh faire for what we say; for who would not think, that one rising from the dead should be hearkened to and beleaved, above all? who would doubt of the divine authority of his Message, especially when calling for Repentance? who could think, that such an One so coming, and that with such a message; were not to be received, as clothed with divine authority? And yet we see, by *Abraham's* answer, in the parable; that *Moses* and the Prophets are to be preferred; so that if the testimony of *Moses* and the Prophets, that is, of the writings of *Moses* and the Prophets, could not to be Beleaved, such a testimony

with a miracle, would be Ineffectual. Shall we then think, that this word, preferable to such a testimony, as every one would think were unquestionable, should not be rested upon, as our Supreme Rule? will any think it reasonable, that we leave this, and betake ourselves to private Inspirations and Revelations, as a Superiour, more Sure, and Full Rule, and Declaration of the Minde of God, concerning Faith and Manners, when all men must see, that they come far short, in point of Light and Certainty, unto the testimony of One risen from the dead, beside that we know not, by any infallible token, out of what airth they come? Sure, this should be Madnes and Folly.

26. Further, when the Apostles pressing *Timothy* 2 *Tim.* 3: 16, &c. to steadfastness in the truth, and to a progress and continuance in the work of the Gospel, he assureth him, that the Scriptures, which he had been acquainted with from his child hood, and was the sure ground and rule of his doctrine, would bear him thorow, without mentioning any superiour, yea or collateral Rule, as requisite in this case, saying, they were able to make wise unto Salvation, and to make the man of God perfect; and further as a confirmation hereof he tells him, that the whole Scripture was of divine Inspiration, superiour to which, as a Rule, nothing is imaginable, unless we blasphemously imagine some thing above God. or some manner of Revelation of God's minde superiour and preferable unto that, which is by his Immediat Speaking and Inspiration: As also he tells him, that the Scriptures are able to make the man of God perfect & thoroughly furnished unto all good works; and so he denyeth the Use and Necessity of the auxiliary supply of any other, whether collateral or superiour, Rule. Sure had the Spirit been, in his judgment, a Superiour and more adequate Rule, he had never attributed all this unto the Scriptures; and that without all exception of one thing or other. So that place of *Peter*, 2 *Pet.* 1: 18, 19, 20, 21. evinceth the matter beyond a contradiction: for what can be more certaine, as to its divine Authority, than a voice from heaven; and that from the excellent glory? Dar this man & his fellow - confidents Averse, that their private Revelations, whether Dreames, Visions or Inspirations, are to be preferred to such a Voice from heaven, from the Excellent glory, saying *This is my beloved Son*, which *Peter*, *James* and *John* did hear? If modesty will not suffer them to be so bold, let them then forbear to preferre their Fancies, in point of Rule, unto the Scriptures. When *Peter* saith, *we have a more sure word of Prophecie, a light that shineth in a dark place*: and what was this word of Prophecy? even that which *holymen of God spoke as they were moved by the Holy Ghost*, shall we not then look upon that, as our supreme Rule, which God hath given out with more evidence, as to us, than a very Voice from heaven, and a Voice, which had full Certainty injures selfe? And shall we be so sottish, as to preferre to this, that which, at best, is but of private interpretation; that is, an Issue of mens Fancies, private Conceits and Enthusiasmes, if not Satanical Illapses and Delusions? This is also plaine from 1 *Cor.* 4: 6. *above what is written*: which implyeth, that what is written is sufficient and full, as also from *18.* 20: 27, 33. comp. with *18.* 26: 22, 23.

27. These, and what formerly hath been mentioned to this end and purpose, this man thinketh good to overlook, as if he had never heard of them: We shall now try, what he saith to others: and First, that plain Testimony Esa. 8: 20. *to the Law and to the testimony, if they speak not according to this word, it is because there is no light in them.* Whence we see, that, whoever they be that come to us, pretending a divine Commission, we must try what they say, by this word, which is called the *Law* and the *Testimony*, and if they speak not according to it, let their pretensions be never so high, they are to be rejected, as dark, and as coming from darkness. So that the *Law* and the *Testimony* is the Supreme Rule. To this he saith, *we have not proven, that by the Law and Testimony is meant the Scriptures.* As if any, that ever read the Bible, could be ignorant, what is all along meant by these words. But granting this, he hath another reserve viz. *That the Law was in a more special manner given to the jewes, and more principally, than to us.* And hence forsooth, he will retort the Argument against us, thus, *Seeing they who were under the Old Covenant were to try all by the outward Law, we, who are under the new Covenant, are to try all by the word of faith, which is within us.* And thus the man rants in his reaving, contradicting what was the great pillar of his discourse; upon the preceding *Thesis*, and making differences without ground, as we lately manifested; and with all destroying by his owne expressions, what he mainly intendeth: For the Word of Faith, that he speaketh of, is distinct from Immediat Revelations, and these words, which he eyeth, cited by *Paul Rom. 10.* were spoken to the people under the Law by *Moses Deut. 30. v. 14.* and so were true of them even then. Hereby also he proveth more than he ought; for if this Argument hold, the Scriptures shall not be so much as a Lesse Principal and Subordinat Rule, which yet he granted it to be; or he must say, the case is so altered under the *New Testament*, that what was a Principal Rule then, is now only subordinat: but whence will this be Evinc'd? And will it not hence appear probable, that what is now Principal to us was Lesse Principal to them, that is, the Immediat Testimony of the Spirit? Let the man rid his feet here, if he can: as for the 70 Version, we have nothing to do with it, if he will lay any weight upon such a corrupt Version, he should not challenge other versions, that agree better with the Original. But I wonder how the Man can think, that that Version, which saith, *the law was given for an help*, should confirme his Opinion, which is that the Law was given them as a Principal Rule, even above the Spirits Revelations?

27. Another argument to prove the Scriptures our supream Rule, is usually taken from Christs laying to the Jewes *Ioh. 5: 39. search the Scriptures, for in them ye think, ye have eternal life, and they are they, that testifie of me.* Where Christ referreth them to the Scriptures, that word of God, which should have been abiding in them, *verse 38.* as to a Rule, whereby he was content that his doctrine should be tryed, and judged: and if even Christs Doctrines should be tryed by the Scriptures, who will think it unreasonable, that private Enthusiastes should be so tryed? and who can then deny, this privilege of the Scrip-  
ture

tures to be our Rule? what saith he to this passage? He imagineth that *Christ* approves them for having too great a veneration for the Scriptures; Quite contrary to *vers. 38, 46, 47.* and to the very word of command, *search the Scriptures*; and to his own Concession granting that it was their Principal Rule. 'Tis laid to their charge that they would not come to Christ, and one Reason of their Unbeleefe is given, *viz.* that they did not search the Scriptures, which did testify of Him, & that notwithstanding they professed & acknowledged that the Scriptures pointed out the way to eternal life. But againe he tells us, *that Iesus search, is by some taken to be in the Indicative mode, and not in the Imperative.* Which forgery of Papists the cohesion and scope of the words doth abundantly redargue, and *Tolus* and *Maldonatus* both confesse that *Christostome*, *Theoph.* *August.* and all weighty Authors, except *Cyril.* understand it imperatively. To this passage of Christ here we might adde others, where he confirmeth his doctrine by the Scriptures, elsewhere cited, and the following verses where he tells them, that *Moses* by his writings should accuse them, & that their not believing of *Moses*' writings was a cause why they did not beleve Christs words *vers. 44, 46, 47.* we might adde also *Paul* and other Apostles proving their doctrine from the Scriptures, and *Paul*'s affirming that he spoke nothing but what *Moses* the Prophets said. But these, and the like, have been cited already: let us take notice but of what the Apostle *Iames* speaketh concerning this. He accounteth the Word of Truth, that, by which we are begotten *Chap. 1: 18.* and Would have us doers of it, and not hearers only, otherwise we shall but deceive our selves *vers. 22, 23.* and then *vers. 25.* calleth it the Perfect Law of liberty, wherein we are commencing, and being not forgetful hearers, but doers of the work, we shall be blessed in our deed, *So Chap. 3: 8.* He calleth it the Royal Law, according to the Scriptures, which say, we should Love our Neighbour, as our selves; and if we do otherwise, we commit sin, and are convicted of the Law as transgressours; and *vers. 10: 11.* he sheweth us, that by the Law, he meaneth the decalogue, See also *Chap. 4: 11: 12.*

28. Another passage of Scripture confirming our point is *Aff. 17: 11.* where it is spoken to the commendation of the *Beræans*, that they searched the Scriptures, to see if *Paul*'s doctrine did accord therewith: which clearly expressed the Scriptures to be that Rule, by which even the sayings of such, as pretend Immediate Revelations, ought to be tryed; though he thinketh, that hence it will not follow, that they are our Only and Supream Rule: But he thinketh best to chant over againe his old Song, *viz.* That these were Jewes, to whom the Law and the Prophets were a Rule, in a more special manner; The usefulness of which Evazion hath been shewne; And further, he must grant, that these Christians were under the New Testament or Covenant; and so cannot say, that tis the Priviledge of Christians under the New Testament to be free from under the Law of God, as their Supream Law and Rule; for notwithstanding that these here had received the word spoken by *Paul*, yet they went to their Supream Rule to have full Confirmation and Perswasion: and upon this account are highly commended, and hereby became beleivers *vers. 12.* What he speaketh *Page 70* of Heathens, and particularly of the *Athenians*, who received not the

Scriptures

Scriptures, and therefore were not dealt with by the Apostle upon that ground, is impertinent; for he granted that the Law was a Principal Rule to the Jewes; & yet he knoweth, that all other Nations did not submit unto it: and he cannot say, that the Chiefe and Only Rule was more different than, nor now. But he supposeth, that when we speak of the Scriptures as our Rule; we do wholly exclude the Law of Nature, and the Revelation of God's minde written on the works of Creation and Providence, and imprinted into the heart and minde of man: as if the Scriptures did not comprehend the other, and give a more clear and distinct Explication thereof? Doth not the Scripture tell us, that Gods works reveal something of Him *Psal.* 19: 2, 3, 4, 5. and 147: 10. &c. *Iob* 37. and 38. and 39. *Ab.* 14: 15, 16, 17. *Rom.* 1: 18, 19, 20. and 2: 14: 15? And hence also we see that the very Law and Light of Nature, hath the Authority of God with it, as being a Revelation of his will, though dimme, and but in part; so that such as had no other, are judged and condemned as transgressors thereof. But this is without any prejudice to that Word, which God hath magnified above all his name, or what declareth Him *Psal.* 138: 2. and wherein, what was but darkly held forth in nature, is more clearly and distinctly expressed; beside the many other Revelations concerning the Institute worship of God, and the way of Reconciliation, and many other things concerning God, and his Relations to us, and our Duty to him, which Nature could never have discovered, and which are fully, and clearly held forth in the written Word. What arguing is this? Because the Gentiles have not the Scriptures, which are the Full, Clear and Comprehensive Revelation of the minde of God; therefore they are not our Supream & Only Rule? It is observable, how this Man, in the end of this 98. will no more have the Scriptures to be our Rule, then the heathen Poets, a sentence out of whom *Paul* adduced, to convince the *Athenians*; and so contradicteth all that he hath said, both as touching the Law and Word of God its being a Principal Rule to the Jewes, and among the rest, to the *Bereans*; and a Subordinat Rule to us. We should have work enough, should we do no more, but observe this Mans inconsistencies and self contradictions.

29. We returne now to examine what he saith against the Perfection of the Scriptures, whereby he would prove it to be no Canon to us §. 3. &c. *Pag.* 40. &c. And here he must give us leave, to improve the advantage we have of his Concessions: for while he granteth the Scriptures to be Truth, he must needs grant, that what testimony they give of themselves, must be true; and if they assert their owne Fullness and Perfection, as to the ends, for which they were appointed; as we shall now shew they do, he is as much concerned, as we, to answer the Objections to the contrary, and to vindicate the Scriptures to be Perfect, according to the testimony they give of themselves. But it is observable, how these *Quakers* joyne with *Papists* to decry the Scriptures, and their Perfection; and with the *Jewes* also, who, in their corrupted stated, cryed up an *Oral Law*, as they called it, above the written Word: It is true, their Faces seeme to look to distinct airts; but with *Samsons* foxes their tails are tyed together, to consume the Scriptures of truth. Our *Quakers* cry up their Inward Revelations; or the Spirit within them, as above the Scriptures; So



do the *Papists* cry up the Spirit in their Church. See *Mich. lejay pref. ad opus biblic.* and *Morinus*. But let us see by what Arguments the Scriptures prove themselves to be a Perfect Canon and Rule. That place of *Paul 2 Tim. 3: 16, 17*, is enough to confront all that this Man can say against their Perfection. For what is able to make wise unto salvation, to make the man of God perfect thoroughly furnished for all good works, is, and cannot but be, a Complete and Perfect Rule. But *Paul* positively and expressly asserteth this of the Scriptures: nay moreover, he cleareth and consumeth it by enumerating all the necessary and useful Effects of the Scripture, which he reduceth to foure heads, to *doctrine* and *Reproof*, in reference to matters of Faith; the one concerneth the declaration and confirmation of Truth; the other th: rejection and confutation of Error: and then to *Correction* and *Instruction*; in reference to *Manners*; the one concerneth Evil actions, for which men are to be reprov'd and correct'd, the other concerneth Good actions, wherein we are to be instructed. Against this place, this man hath not a face to speak; only in the end of *Page 46*, he hinteth, that by the *Man of God* here is meant the Spiritual Man, and not a Carnal Man: Which is nothing to the matter, for though none but a Spiritual Man can improve the Scriptures aright, yet they remaine in themselves, a Complete and Perfect Rule; yea this confirmeth their Perfection and Necessity, that even the Spiritual Man, and be, that is most advanced, is made perfect by them, & standeth in need of them as his Rule. And sure in this mans judgment, they must be more a Rule to *Qualera* then to any others; for these only are men of God, with him. The same may be cleared from *Ioh. 12: 39*, of which before, and *Ioh. 20: 31*. But these are written, that ye might believe, that *Jesus is the Christ*, and that believing ye might have life; through his name. So that the Sufficiency of what is written, concerning Christs Doctrine and Actions, unto salvation, clearly confirmeth the Perfection of the Scriptures; nothing needeth be added to the Rule, which is a Sufficient Ground for our faith, that we may come to life, But the Scriptures are a Sufficient Ground for our faith, that we thereby may be saved. For this end also compare these following passages, *Luk. 21: 3, 4* and *16: 29*. *Act. 17: 1*. *Rom. 10: 17*. *Ephes. 2: 19, 20*.

30. Nay, not only so, but the Scriptures do in expresse termes Assert their owne Perfection *Psal. 19: 7*. The Law of the Lord is perfect concerning the fault: must not this man be affronted, that with *Papists* dar openly say, the Law of the Lord is not perfect; and, as if it were not enough to contradict Scripture, will go about to prove, that the Scriptures of truth do not speak truth? Adde to this these passages, wherein men are expressly prohibited, to adde to this Law, such as *Deut. 4: 2* and *12: 12*. *Prov. 30: 5, 6*. *Rev. 22: 18*. and others of the same import, as *Gal. 1: 8*. *Mat. 19: 6*. So that it is hence cleare, that the Doctrine contained in the Scriptures, is full and Compleat, for to it nothing must be added, nor must any thing be diminished therefrom. Now to these, this Man replyeth with *Bellarmin*, That *Iohn* in the Revelation meaneth only, that particular book, That notwithstanding thereof, the Prophets of old did add thereto *Prophecies*. But how vaine these shifts are, who seeth not? Seeing what is spoken of this Book, and elsewhere of the Comman is of God, is consequently true

understood of all: and as none might adde to the law delivered by Moſes, nor to the Word held forth by the Prophets, ſo the Canon being cloſed, and the ſame prohibition renewed at the cloſe thereof, we are aſſured hence, that the Canon is Perfected: as for the Prophecies of the Prophets, theſe were properly no Additions to, but Explications of the law of God: and beſide, the Lord did not binde up his owne hand, when he tyed up mans, from adding or diminiſhing. But he tells us further, that *there were Prophets even after Iſhms dayes, and at the Reformation, and ſince.* Which is nothing to the purpoſe; for theſe, who foretold events, took not upon them to preſcribe thereupon doctrines to others; nor did they make any ſuch Revelation the Ground and Rule of Faith and Manners, either to themſelves or others; far leſs did they plead upon this account, againſt the Perfection of the Scriptures; as our Quakers do. Wherefore it is manifeſt, that the Spirit of Divination, which they plead for, is a corrupt Antichriſtian Spirit. But in end, he ſayeth, that *theſe places are to be underſtood only of ſuch as adde new doctrine, contrary to the old, of ſuch as adde humane words to Gods; but not of them, who only bring a new and more copious revelation of ancient doctrine.* As if additions of new Revelations to the canon, did not declare the canon Imperfect. This is the ſame, which *Deſarmans* and other Papists ſay for their Traditions, viz. That they are not Additions, but Explications; & yet both their Traditions, & our Quakers new Revelations, muſt thereby be as highly valued, as the writings of the prophets and Apoſtles, which were but further Explications and Revelations of the ſame old fundamental doctrine, delivered by Moſes; and thus what our Quakers do deliver by ſuch Revelations, as they pretend unto, muſt be looked upon; as of the ſame authority, with what the holy men of God ſpoke, as they were moved by the Holy Ghoſt; and with the Scriptures, which are of Divine Inſpiration: and what they ſpeak thus are not mens words, but Gods, and muſt be received, as ſuch, though they contradict what we have regiſtred in the Scriptures of truth. Here is prodigious, and blaſphemous Audacity, beyond what Papists, though audacious enough, dar be guilty of; for they willingly grant, that there is no place now left, for adding to the Scriptures, or doctrine delivered by the Prophets and Apoſtles, any new Prophecies; or Revelations. But I would aſk him one thing; If he ſpeak truth here, when ſhall our Canon be compleated, that no more needs be added? Sure it muſt never be Perfected, as long as they live; or the time will come, when they will need no more Revelations, and conſequently, according to their doctrine, will need no more help of the Spirit, or of the Light within; or that the Revelations, which they ſhall then have, will be uſeleſs, Let him unriddle this myſterie, if he can.

31. Before I ſpeak any more of their unreaſonableneſs in this, I would firſt ſee, what Grounds he hath, to decry the Perfection of the Scriptures, *Page 40.* &c. He tells us firſt, That *there are innumerable things, which in regard of particular circumſtances, are of great conſequence unto Chriſtians, and yet there is no preſciſe rule in the Scriptures concerning them.* But did ever any Rational man ſuppoſe, that this was neceſſary to a Compleat Law and Rule, to determine particularly and preſciſely of all and every particular action, conſidered as to all its particular

and individual circumstances? Reasonable men will say, that it is enough, if it determine of a I specifick actions, and give general rules: by which judgement may be made of all individual actions. now this the Scripture doth richly and abundantly. But he adduceth an instance to the contrary thus, of a Minister called to preach, (the necessity of which office and ministrie himself denyeth, though he make use of this argument, *ad hominem*) who can produce no call out of the Scriptures; nor will the qualifications required of Ministers, evince that this man in particular is called. nor can he be certain that he is endued with these qualifications, without the testimony of the Spirit: and though he be endued, and called, no Scripture can tell him, when and where he should preach: Generals will not serve here, for he may sin; when doing this or preaching here, when he should be doing that, and preaching in another place. Answer, (1.) I might tell him, that by his reasoning here, he must grant, that he and the rest of the Quakers must have a Real, New, Distinct and Particular Revelation, for every action, every word or silence, every thought or no thought; and so for their Eating, Drinking, Sleeping, Waking, Walking, Sitting, Standing, Looking, Hearing, &c. or their rule shall be as imperfect, as ours; for in all these, and in respect of their circumstances, they may sinne, and so bring condemnation on themselves: and yet, as we will hear afterward, he dar not say so much. His saying that the Instance, which he hath adduced, is a matter of greater moment, will not helpe the matter, for, if he will, I shall prove to him, that in the least of these particulars I have hinted, he can sinne against God; and that is enough, by his owne confession here, to render the matter momentous. (2.) To him, its true, who denieth the Ministrie it self, its Work and Exercise, it cannot be that the Scriptures should Regulate particular persons, in their taking on of the Office, and in the Exercise thereof: But to us, who owne this, as an Institution of Christ, and shall in due place vindicate it from his Exceptions, there is no Impossibility in the matter: For we can prove from Scripture (and shall do it, in due time, and place) that there is such a standing Ordinance in the New Testament. That there is an established Order, whereby persons shall be duely Invested with the Office: That there are certaine Qualifications required in the Person, who is to be admitted to the Office: That there is concurring an inward Work of the Spirit, inclining the man, whom the Lord calleth, unto this Office, upon pure and spiritual grounds, and motives, and for holy and heavenly ends; and this may be cleare also out of Scripture. There are passages of providence and circumstantial Works of the Lord, (which are great, and sought out of all men, that have pleasure therein *Psal. 111. 2.*) which speak out God's minde, as to circumstantial individual actions: There are many General Rules, which must be applied by Christian Wisdome, Prudence and Discretion, according to exemplary instances registered in Scripture: so that a person, walking in the Light of the Lord, and hanging upon Him singly for Light to understand the Rule, and Wisdome to regulate his individual Actions thereunto, shall see and be convinced of the Perfection of the Law of God; and abhorre the thoughts of tempting of God, by looking for, or asking New and Immediat Revelations; yea, and if any thing should oc-

erre, that, by reason of its unusualness, should seem to be some what extraordinary, and have some farre-resemblance unto that, which some would call a Revelation, will not rest, till their Obedience be bottomed upon the unerring Rule, and look upon such unusual manifestations as Confirmations, rather than Grounds, for their Faith and Obedience. And in this, the Lord may think good to consult the weakness of such well meaning persons, who cannot see that in the Rule of the Scriptures, as particularly applicable to their case, which Others, more mighty in the Scriptures, and of more spiritual sharpness, would easily discover. All which tendeth to the Confirmation of the Fullness and Perfection of the Rule; and no way to the crying-up and owning of Inward and Immediat Revelations, to the disparagement of the Law of the Lord, which is Perfect. Matters than being thus, & the Scripture-Rule able to regulate, as a Rule, when studied and wisely improved, in all the particulars by him mentioned, as might be showne: (Nay more, might be shown, that the Scripture can sufficiently Regular the Christian deportment of every servant made, as to the very sweeping of the house) how much more shall it be sufficient, to Regular a Minister, the Man of God, as to all his Deportment in the house of God? What needs more to shame this effroned man, than to recommend to his serious thoughts, (if he will do this upon my Recommendation, without a new and distinct Revelation) the study of these words of Paul, already cited 2 Tim. 3: 16, 17. *All Scripture is given by Inspiration of God, and is profitable &c. — that the man of God may be perfect, perfected, or thorowly furnished to all good works.* If this be true (and I doubt he hath the forehead yet, to say otherwise) he may see Paul here answering all his Instances, and telling him, that his Allegations are not true, And if he will not beleeve Paul, immediately Inspired, it were unreasonable in us, to expect, that our more particular confronting his alleiged Instances out of Scripture, should prevaile with him; and, as for Others, who rest satisfied with the Testimony of the Apostle, it were needless for us, upon this light occasion, to digresse further unto a scriptural discovery of these things. Thus then we might have dismissed him; But for further satisfaction, to the Reader, we shall goe on, and see what he saith more:

32. He tels us very honestly, that Paul saith 1 Cor. 12. that every member must have its owne place, in the Church, (and consequently their Church must be a monster, that hath no distinct members) & every member must performe its owne function, or else cause a schisme in the body: and againe, That the Lord will have each of his servants do the work, which he putteth him to. Which who can deny, but Quakers, who counteract this (as is, and shall be abundantly showne) I know not; and againe to the former purpose, he citeth Rom 12. And we thank him for it: But with all he addeth, that no Scripture can tell him, whether he should attend exhortation, or Prophecy, or ministry, or doctrine. And this is very true; for he is no Church Officer, of whom the Apostle there speaketh; and having none of those gifts of Office, he hath nothing to do with the Work, peculiar to these Offices. But others, whom the Lord, according to the Order established in His house, (whereunto this man is both a stranger, and an enemy) hath called to Prophecy, and Teaching, or Exhorting, should

wait upon it, and performe their work; according to the proportion of faith; and such as are called to Ministry and to Giving, should wait upon it, and do it with simplicity & cheerfulness; and these who are called to Rule, should do it with diligence. Could not the man read this in the text? But he would say. The Scriptures say not that *John, James* or *Peter* should take on this, or that Office, Nor (say I) is this required of a Rule, as such, But how *James, John* or *Peter* shall know by the Scriptures, that God calleth them to this or that employment, I have shewne above.

33. But the weightiest point of all is, Pag. 41. 42. *That the Scriptures cannot give a man any certainty, that he is in the faith, and an heire of Salvation.* And as for me, if the Scriptures, give not full Certainty, in full measure heaped up, and running over, so far as is competent to a Rule to do, I shall despaire thereof. What, are there no marks given in Scripture, whereby this may be known? Yes, sayes he, But who shall perswade me, that I have those marks? that I beleve, that *Lobey*, &c. Is this man in his wits, that thinketh, this should be done by a Rule? I thinke he the Lawes of the land must say, that *Robert Barclay* is a Quaker, or that this or that man hath broken this, or that Law? If *Robert Barclay* hath murdered a man, and were impanelled thereupon, would he thinke it a defence good enough in Law, to say, that in all the Acts of Parliament, nay nor in all the Bible too, it cannot be read that *Robert Barclay* have murdered such a person: Therefore, the inference that I must die, is founded upon no Law? What shall a rational man thinke of this ridiculous Rolly? What seeth he next? He citeth our Confession of faith, Chap. 18. Sect. 2. shewing how Assurance is had; to which I heartily subscribe: for, as I shall be loath, with this ignorant Man, to confound the work proper to the Spirit of God, with that which is proper to the Rule of the Scriptures; so I shall be loath, to deny the Scriptures, and rob them of their due, as this man doth, under a pretext of setting up the Spirit: or to deny to the Spirit of God any of his gracious works, in the souls of his owne, whatever this man thinke, under a pretext of maintaining the Scriptures Perfection. I only here asseert, and maintaine, the Scriptures Perfection as a Rule, granting to the Spirit, with all cheerfulness and readiness of soul, all that work which the Scriptures teach me to do; and therefore, I grant, that the Spirit beareth witness with our Spirits, that we are the children of God, *Rom. 8. 16.* and what can be rationally deduced from, *1 Iob. 4. 13. & 5. 6.* which he citeth. I know, that it is the Spirit that causeth us know the things, that are freely given to us of God, *1 Cor. 2. 12.* I asseert, that He is the earnest in our hearts, *2 Cor. 1. 22.* and that beleevers are sealed with the holy Spirit of promise, *Ephes. 1. 13.* and that by him they are sealed unto the day of Redemption, *Ephes. 4. 30.* But all this is his peculiar work, and by no shew of reason can or should, be expected of a Rule: as any man of ordinary judgment may see.

34. But §. 4. Pag. 43. He tels us, that neither deaf persons, nor idiots, nor *Lame*, can make use of it, as a Rule, and yet some of these may be saved. That some of these may be saved, and are, I shall be loath to deny: but what will this say, for the Imperfection of the Scriptures? Did not *Paul* know so much, when

when he spok of their Perfection? Or did not the Spirit of the Lord know this, when he inspired David to say, *Psal. 19 that the Law of the Lord was perfect*? What I pray will his Revelations helpe the matter, as to Infants and Idiots? Are they capable of such? Were there none such among the Jewes? And yet he granted, that the Law was a Primary Rule to them, and consequently Perfect, (for he deduceth its not being a Principal Rule, from its being Imperfect, and therefore, when and where so ever it was a Principal Rule, then and there, it was also a Perfect Rule.) Thus the man, in striking at us, woundeth himself. But what in case any of these persons kill a man, what would the Law of the land do unto them? would it punish them? I think then the Law of the Lord should warrand them, if they did right. And shall the Law of a Land reach persons, that cannot make use of it; and God's Law not? What use can Children, or Mad men, or Idiots make of the Light within? As for deaf persons they have Natures light, and that is part of God's Law; and if they have eyes, they can see many things, that may instruct them; though they cannot read the Bible, which was never penned for their immediate use, nor yet for the use of Infants and Idiots. But the saying that God can, and when he will doth, supply the want of Scripture, as of other of his Appointments & Ordinances, in these extraordinary cases, can be no impeachment either of the Usefulness or Perfection of the Scriptures. Our *Quakers* will account their books and exhortations useful, if not necessary; and yet he shall hardly persuade me, that deafe Persons, or Infants, or Idiots can make any good use of them.

35. To the same end, he mentioneth *next, such as cannot read*. And can he demonstrate that there were none such, among the Jewes? and can he tell me, what this derogateh from the Perfection of the Lawes of a Land? and I pray him tell me, if he thinks, that such as cannot read, and yet live, where the Scriptures are, or within the Church, can violate any of the precepts contained in the Scriptures, or not? If they can, & shall be punished of God therefore, did not the Scriptures oblige them? will their not being learned, and able to read, prove a sufficient plea for them in the day of accounts? If not, then the Scriptures remaine a Rule to them, and if it remaine a Rule, it must remaine a Perfect Rule, for all that this argument concludeth; which, if it conclude anything, will conclude, that the Scriptures are no Rule at all to such. And as for the disadvantage such are at, in the knowledge of the Rule, they must blame themselves, the Scriptures cannot bear the blame, that they will not learne to read them; no more than it can bear the blame of such as can read them, and will not.

36. After this he raketh together a number of things. Such as peoples Ignorance of the Original Languages; Errours in Translations, whereof our owne is not, in his judgment, free; Various Readings in the Originals; difference among Learned men, about the Points in the hebrew; and about the Original authenticque of the *Old Test.* Some pleading for the *o.* others for the Hebrew; and he might have added the *Papists* pleading for the Vulgar latine Version for both old and New Testament. All which can plead nothing against the Rule of the



the Scriptures, as every one may see; only it can be hence inferred, that we are at some disadvantages, in understanding some things, in the Scripture; and by this he rather disputes against the Providence of God, and his Goodness, that did not prevent these evils, than against the Canon it self; for he cannot deny, that the Canon was once written by men inspired of God, in one language or other; nor will he say (as we shall hear shortly) that what was so written, was written only for the good of these Persons or Churches, to whom they were especially directed: beside that these Exceptions have been sufficiently removed by Learned Men, particularly, and that shortly and plainly, by the Learned D. Owen, in his book above cited. Himself calleth them the Scriptures of truth; and §. 2. Pag. 38. he both *wondereth and praiseth God, that they are, by the good providence of God, kept so pure and uncorrupt.* Yea Pag. 47. §. 6. he confesseth, that *inbar errors are crept - in, through the injury of the times; are but small, especially in substantial matters.* So that notwithstanding of all, which he hath said, the Scriptures are able to make us wise unto salvation, and what need more? what would he hence inferre?

37. Towards the end of Pag. 44. he tels us, what he would hence conclude; viz. That *Christ, who promised to be with his own, and to lead them in all truth &c. would never leave them to be led by a Rule; obvious to so many doubts.* And yet we see, he hath done so; for we know no other Rule, which Christ hath given, whereby to point out unto us, the Way, and Counsel of God. But he addeth, that *Christ hath therefore given his Spirit; for the Principal and chief Leader.* And I say the same, and account it a saying worthy of all acceptance. The Spirit is the Principal, Chiefe & Only Efficient Leader, Giving; and implanting a new principle of life, and grace in the soul, Reforming & Regenerating the whole man, as to his Understanding, Will and Affections, Sending and conveying new Influences of Life, Light, Strength, and Comfort, whereby the Ignorant and blinde are made to see the way, wherein they ought to walk; the fainting and weary get new power and increase of Strength so as they run and are not weary, and walk and are not faint; the Sick and swooning christian is made to revive, and become strong in the Lord, and in the power of his might; the Dejected and sorrowfull Mourner is made to sing in the wayes of the Lord, through the Consolations of the H. Ghost: but all this is consistig with & no way derogatory to, the Use & Necessity, Fulness & Completeness of the Scriptures, as our Rule, & Law. Here lyeth the ground of this mans grosse mistake. He confoundeth the Spirits work, & the work of the Scriptures. He confoundeth the Leader and Guide, with the Way wherein the traveller walketh: & I should think a man, that could not put a difference here, should be that wise, as to forbear to preach forth his folly to the world, & trouble the world with his ignorant, and absurd impertinencies, whereby he but maketh himself ridiculous, not only in contradicting himself, but likewise, in contradicting common sense; and the Scriptures also. Himself, in that he confessed once and againe above, though contrary to his owne assertions, that the people under the Old Test. had the Law as their principal Rule; and yet he will not deny, but they had the Spirit also, because he said so much, in and upon his Second Thesis: so then by

his doctrine, the Spirit and the Scriptures can consist together; and the difference between the Old and New Test. must be this, that under the Old Test. the Law was the principal Leader and Guide, and the Spirit the less Principal & Subordinate; but now under the Gospel, the Spirit is the more Principal and the Scriptures the less Principal. Are not these learned notions? Do they smell either of Reason or of Religion? He contradicteth *Common sense*, for every one knoweth that the *Guide*, and the *Way wherein* he guideth differ: every Scholer knoweth, that his Master and his Book, are two different things; And every Christian knoweth how to distinguish betwixt the Law of the Lord, and the Spirit, that writeth that Law in his heart. He contradicteth also the *Scriptures*, which throughout discriminateth these two; let him pause upon these following, *Ephes. 6: 17. 1 Pet. 1: 22. & 4: 6. Psal. 143: 8, 10. Prov. 1: 23: Esai. 59: 21. Jer. 31: 33, 34. Heb. 8: 8. Ezech. 36: 26; 27. Psal. 119: 27, 32, 33. Esai. 35: 8. Jer. 6: 16. Esai. 42: 16. & 48: 17. Psal. 25: 4, 8, 9, 12. & 85: 13: & 139: 24. Prov. 8: 20. Psal. 5: 8. & 27: 11. & 86: 11 & 119: 37. & 91: 11. Prov. 3: 6.* with many more, that might be cited.

38. He tels us *Pag. 45.* That only by the evidence and revelation of this Spirit, they were freed from all the forementioned difficulties, about the Scriptures. Unworthy man, why doth he then envye us of this good? Why will he not tell us, how they get these difficulties loosed by Revelation? Why will he not acquaint the world with this matter, that we may no more be perplexed with these scruples? Or must this good and advantage reside only with them? But it is like, we must first turne *Quakers*; and then, it is true, we shall have the gordian knot, not loosed, but cut in pieces; for we shall lay aside the Scriptures, as useles altogether, and so need not trouble ourselves with those difficulties; but leave them as bones for dogs, to whet their teeth upon. One instance of the benefit of their Revelations he giveth, of some of their number, who could not so much as read; and yet could discover corruptions, in our version of the Bible. But the good luck was, that himself was judge. I know, that a knowing beleever, that is acquainted with the work of God upon his soul, can understand, when any thing is spoken by Ministers or Others, contradictory, or not consonant thereunto; but that they have been able, especially when so illiterate, as not to know a letter of the Bible, to correct versions, or faults in the original, I have not yet seen. I have heard, it is true, of some, that in trances and ecstasies have spoken strange languages, that themselves understood not when in their ordinary posture. If his Revelations be of this nature, we have reason to pray, that God would deliver us from them.

39. But lest some should think that by this his discourse, he were utterly decrying the Scriptures, and driving at a laying of them aside as useles, he giveth us an account of the high esteem he hath of them, and of their usefulness, in his judgment: And in this he doth wisely: and hereby I perceive, that the *Quakers* now have learned a little more policy, than at first; for then they could not speak reproachfully enough of the Scriptures, so that if they could have gained their point, ere now the Scriptures had been quite laid by, as an

old almanack: but finding that, by all their unworthy Expressions, and Endeavours, they were so far from prevailing this way, that it turned to their detriment, (for wise people did so much the more abhorre them, and keep off from their courses) they became at length so wise, as to speak more soberly of the Scriptures; and not to Raile against them at such an high rate, as formerly: as *Papists* also in words seem to extol the Scriptures. See *Bellarmin. de Verbo Dei Lib. 1, C. 2*. Yet this remaineth fixed among them, That the Scriptures are not made use of in their Assemblies: It is below them, to Expound any portion of it there, or to adduce any Testimony therefrom, for Confirmation of their Assertions, whatever they do; when speaking and writing to others, who ground their faith upon the Scriptures. And by this Man we learn, that their Opinion yet is, That the Scriptures are not our Perfect, Sufficient, Fixed and Ordinary Rule, whereby we shall know, what is our duty before God: But that we must be ruled in our walk by Immediate Revelations of the Spirit, as these were who wrote the Scriptures. And it is their constant Opinion (and if this man be of another Judgment; we shall know, when we come to heare what he saith of the Light within) that when one cometh to hearken to the Light within, he hath obtained the whole end of the Scriptures, so that they become wholly Useles to him.

40. What saith he then of the Scriptures? He saith §. 5. *Pag. 45. He giveth to them, a secondary place, detracting nothing which they assume to themselves*; citing *Rom. 15: 2. & 2 Timoth. 3: 15, 16, 17*. A Secondary place he granteth they have; but in what? Will he not say as much of his own writings? We grant that the Spirit by them, as a mean in his hand, Illumineth, Leadeth and Guideth his owne people: But as to a Rule and Law, we know nothing above them; for they containe the Law of the Supream Lawgiver; and as a Law and Rule, are able to make us Wise unto salvation, and Perfect unto every good work; for the whole Counsel of God, concerning all things necessary for his owne Glory, mans Salvation, Faith and Life, are either expressly set downe in them, or by good and necessary consequence may be deduced from them, unto which nothing at any time is to be added, whether by new Revelations of the Spirit, or Traditions of Men. This is our doctrine contained in our *Confession of Faith Chap. 1. §. 6*. And this we must maintaine; or say, that God's works are not Perfect, and so reproveth our Maker, and Supream Lord Governour, for prescribing Lawes, which are not full and compleat; and so unable to reach the end, for which they are appointed. Shall we say, that God could not reveal his whole Will and Counsel? Or that he was not so Good and Gracious as to do it? I dar say Neither. Nay this book of the Scriptures is called a *Testament*, *2 Cor. 3: 6, 14*. And who dar adde to God's Testament, when it is unlawful to adde to a mans Testament, *Gal. 4: 15*? And the places, formerly cited, do clearly evince it sufficient for the ends, for which it is designed, to which these may be added, *Psal. 119: 105. Rom. 1: 16. 1 Tim. 4: 16. Job. 17: 20*. And if we must admit new Revelations not only as a part compleating our Rule, but as a Supream Rule, we declare the Scriptures useles as a Rule; for what is not an Adequate and Perfect Rule, is no Rule at all, not

doth

doth it deserve that name: and withal, we lay ourselves open to Satans Delusions, and to false Revelations, wherewith the world hath been too much filled, and too long deceived; or at best, to Revelations, and Enthusiasmes, which we know neither whither they go, nor whence they come: and let them speak never so highly of their Revelations, we judge by their doctrine, which is, for the most part, either False, or Dubious, and not consonant to the Scriptures of truth. We have heard of Impostors, who were the greatest of Pretenders, as of *Simon Magus*, *Act. 8.* of *Malomet*, of several in the Church of *Rome*, and others; we have heard also of false Prophets, of old; and Christ hath foretold us of such, *Mat. 7. & 24: 24.* and hath bid us beware of them. Are we assured, that the devil cannot, or shall not play his game under these Enthusiasmes? One thing is certane, that the Lord sendeth us not to these Enthusiasmes, to understand his Minde; but to the Law and to the Testimony, and to the more sure Word of Prophecie. One thing I would know; Whether he beleeveth, that Christ and his Apostles did teach all that was necessary to salvation? I suppose, he will not deny it, considering, what *Paul* alone saith *Act. 20: 20, 21, 27.* If he confess it; then I would ask, whether we have not the summe of that doctrine, faithfully set downe to us in the Scriptures? This cannot rationally be denied, seeing *Paul* saith, he taught nothing, but what was foretold by *Moses* and the Prophets, *Act. 26: 22.* and seeing, hence it would follow, that God was not so careful of the Church of the New Testament, as he was of the Church of the Old Test. nor so careful of us, as of the Primitive Church. Neither let any say, that we have Revelations now to make up our want; For, beside that we know no warrand for us to look for such, in the primitive times, there were Persons extraordinarily Inspired, having Revelations, notwithstanding of which, there was a full and compleet declaration of all that was necessary to Salvation. Againe why did the Lord commit any thing to write, seeing he would not commit his whole Counsell unto write? Why would he not leave us wholly to Revelations? It may be, the *Quakers* will say, that we are indeed left wholly to Revelations. And this is the true tendency of this Mans doctrine. But, then, of what use are the Scriptures? Can he loose this knot, and give satisfaction?

41. He tels us, as to this, *Pag. 46. The Lord thinks good to comfort some by others, whom he raiseth up, and inspireth for this end, to speak and write seasonable words, and so make them perfect.* And this, with him, is the whole import of, *Rom. 15: 2. & 2 Tim. 3: 15, 16, 17.* So that the Scriptures are but like their writings one to another, tending to Comfort and Encourage one another: who are delighted (as he speaketh) with the words or writings, that come from the same Spirit in another: *Bellarmino* saith, They containe only some profitable Admonitions. And both this man and *Bellarmino* deny them to be a Law Compleet and Full. *Bellarmino* thinketh, that their Traditions are of as great authority as the Scriptures: and this *Quaker* thinketh their owne Scriblings are of as great authority. And where are we then? And what is left us as a ground of our Faith and Hope, by the *Papists*, and the *Quakers*? Let he citeth as a proof of this, *2 Pet. 1: 12.* which can prove nothing for him for we grant, that the

Scriptures are for Comfort and Encouragement; but we say also, They are Profitable for Doctrine, and for Reproof, and for Correction, and for Instruction, 2 Tim. 3: 16. And that they are able to make the man of God Perfect: Yes, saith he, *They make the man of God perfect, as Pastors and Doctors do, who are ordained for this end* (viz. Ephes. 4: 11, 12.) *And yet as Pastors are not to be preferred to the Spirit; so neither are the Scriptures.* Nay, but he should say, if he would speak consonantly to himself, *Though Christ hath ordained Pastors, &c. for the Perfecting of the Saints, and given us Scriptures, inspired of God, that the man of God may be perfect; yet we may lay both aside as useless, and betake us to the Spirit for all; and thereby declare, that we are wiser than Christ was, and that we have nothing to do either with the fruits of his Ascension, the Ordinance of Officers, or with the fruites of his Love and Care of the Church to the end of the world, that is, the Revelation of Jesus Christ, which God gave unto him, to show unto his servants.* But who would not pity, such a poor blinded, self-deceiving Creature! Thinks he, that the Appointments of Jesus Christ cannot be owned, as meanes; perfect in their kinde, and for their end; but the Spirit as a Principal Efficient Cause must be enured? and that we must lay aside the Scriptures, as a Law and Rule, that the Spirit may do all, and have all the glory; I should then think, that he were more to be prayed for, than disputed with; and were it not for satisfaction to Others, whom their false speeches may deceive, I should think it hardly worth my paines to blot so much paper, in confusion of him.

42. Then in the next place, he tells us, *that the Lord would have us see in them* (that is, in the Scriptures) *as in a glasse, the conditions and experiences of old saints, thus observing their case and ours to agree, we may be confirmed, comforted, instructed in righteousness; and by the Spirit within us, observing the signature of the Spirit in them, we may see them fulfilled in us.* Hence only the Spiritual man of God can prize by them, and of such speaks the Apostle also Rom. 15. others pervert them as Peter tells us: By all which we see, That the Scriptures are no Law, or Rule, no not a subordinate Rule; or Law; for what is such, must have some Obliging force with it, binding us to conformity: But according to this Man, the Scriptures have no obliging Force at all: and so he confirmeth, what other Quakers (mentioned above §. 9.) say viz. That there are no commands there for them, because given to particular persons and Churches, upon particular occasions: And thus the very Law of the Ten Commandments (which I have vindicated, sufficiently elsewhere) which Christ himself did interpret, and confirme, & laid aside, as having no power over us. Thus the Quakers join hands with the Antinomians, (that they may become a perfect Sinke of all errors.) I am sure the Church of Corinth might, with greater shew of reason, have rejected the Law, which Paul urgeth them with 1 Cor. 9: 9, 10. and Timothy also 1 Tim. 5: 18. what shall we say to these Old Testament Lawes and Scriptures pressed in the New, Rom. 13: 8, 9, 10. Ephes. 6: 2. 2 Cor. 6: 17. 1 Pet. 2: 13, 14. 1 Cor. 14: v. 34. What have we to do with all Christ's commands, & the Apostles their injunctions, 2 Thess. 3: v. 4, 6, 10, 12. 1 Tim. 4: v. 11. 1 Cor. 7: 10. Mar. 18: 20. 1 Thess. 4: 11. Mat. 15: 4. Job. 15: 12. 1 Job. 3: 23. Rom. 7: 10, 12. & 16: 20.

1 Tim. 1: 5. Tit. 1: 3. 2 Pet. 2: 21. & 3: 2. 1 Job. 2: 7. & 3: 11. 2 Job. 4. 6. Job. 13: 34. 1 Job. 2: 8. Job. 14: 21. 1 Cor. 7: 19. & 14: 37. Revel. 22: 14. Aft. 17: 30. Rom. 2: 12, 13, 23, 25, 26, 27. & 3: 31. & 4: 15. & 7: 14, 16, 18, 22. 1 Tim. 1: 8. Gal. 3: 19, 21. & 5: 14. & 6: 2. 1 Ion. 1: 25. & 2: 8, 9, 10, 11, 12. & 4: 11. 1 Job. 3: 4. Rom. 1: 5. & 14: 19, 26. 2 Cor. 7: 15. & 10: 5, 6. 1 Pet. 1: vers. 2. Ephes. 6: 5. Tit. 2: 9. 1 Pet. 1: 14. 2 Cor. 2: 9. Not to mention his Ordinances, of which afterward; and all the examples set downe to us for Imitation and Instruction. By this arguing the whole Historical part of the Bible is laid aside. Further by this Mans doctrine, no man is a Man of God, but they; All others are Natural; They are Spiritual and Holy: and the Scriptures are only for such: and some might think, that others had as much need of them. But the designe is, That all others, besides themselves, may look upon themselves, as not concerned in them, and so may lay them aside as useless; and when the Quakers are once become the sole keepers of these Oracles, we shall quickly know, what shall be come of them. But, blessed be God, they are under another eye, and under a surer key. Beside that by the Apostles doctrine Rom. 15. Every one that is to please his Neighbour for good to edification vers. 2. is to look on the Scriptures as written for his use and learning vers. 4. and 2 Tim. 3: 15, 16. every one that standeth in need of Salvation, and hath need to be made wise thereunto must pleye the Scriptures for this end. We see also, that the Scriptures have attained their full end in the Quakers; and therefore they have no more do to with them, but to observe, to their Confirmation. the sameness of Spirit speaking in them, & speaking in the Scriptures: & so we must look upon them all as Perfected, & throughly furnished for every good work. That which he addeth in end, out of the Ap. Peter, is with a witness verified in them 2 Pet. 3: 16.

43. Thereafter §. 6. He seemeth to grant much concerning the Scriptures, when he saith *They account them the most fit outward judge of controversies among Christians, and what ever doctrine is contrary to them should be accounted heresie &c.* But, (howbeit we accept what is granted, and are content to try their doctrine by this judge, & have done so hithertill; & accordingly must reject their doctrine, as damnable heresie; and will finde more cause hereafter, to continue in this our judgments; yet) we cannot but take notice, That they are driven to this necessity by urgency of their Adversaries; and that they know of a refuge for themselves; for they are perswaded (as we may suppose) the Spirit within them, is the very same with the Spirit speaking in the Scriptures; and he cannot in them contradict what he hath said, in the Scriptures; And if any discrepancy or contradiction be, it is but in appearance, and that unto the blinde Understanding of a Natural Man (as he speaketh afterward) that is, it but seemeth so to all that are not Quakers: and so, notwithstanding of this, it is no real contradiction, let the appearance be never so great: So that it is not possible to convince them of any mistake, out of the Scriptures; for the Spirit speaking within them, cannot speak contrary thereto. And further this is to be observed, that for all this, the Scriptures are no Rule, no Law, having any force upon our Consciences to Obedience: No man is to learne any Truth or Doctrine out of them. And thus they take away both Law and Gospel, the Scriptures both of



the *Old and New Testament*, as a Law, upon which we are to meditate day and night; and which we are to make the men of our counsel; and to propose to ourselves as a copy, unto which we are to conform our way and walk: and this is to destroy their main end, which is to make us wise unto Salvation; to convert the soul; and to hold forth to us the whole counsel of God, concerning Faith and Manners.

44. In end §. 9. Pag 50. He frameth an Objection against his owne doctrine, to this purpose; If the Scriptures be not our chiefe, only and adequate Rule, it is no complect canon; and men, who pretend to be acted by the Spirit, may adde new Scriptures; and so incur the curse denounced against such; & they may introduce a new Gospel; I should rather have framed the Objection thus. If his doctrine be true, the Scriptures are no Rule, or canon at all, and we are as much obliged to beleve and Obey the dreames and dictates of phantastick *Quakers*, as the Scriptures. And how absurd this is, every one may judge. But let us see, what he Réplieth. He granteth *that all false Revelations, which are contrary to the Scriptures, are to be disclaimed.* This is well, and therefore we reject, with his warrant, his Revelations, as false: But he will deny, that his Revelations are false; because the Spirit within him, which is the Spirit of Truth, and the same Spirit, that inspired the Prophets, and Apostles, saith, they are true, yea they cannot but be true, because proceeding from that Spirit, that can reveal nothing but truth: and thus we are no more secured then we were: yea, as I said, we are obliged to beleve all that they say; and rather to lay aside our Iudgment and all Scoffe of Scripture truths, than once doubt or question the truth of what they deliver; Next, he saith, *The doctrine he hath delivered is true, and therefore who adduce such consequences, accuse Christ and his Apostles.* This is but a manifest declaration of his Pride and Presumption: His doctrine is tryed and found light, and Contradictory to Christ, his Prophets, and Apostles; yea and Everlive of all Christianity and Religion. *We grant*, saith he, *that the Scriptures give ample testimony, to the chiefe doctrines of christianity.* And what a reproach of the Scriptures, this concession containeth, we have shewne above. *We are*, saith he, *for no new Gospel, but for new revelations of the old Gospel.* The Gospel, which Christ and his Apostles brought; was but a new Revelation of the old Gospel, and no new Gospel essentially different from the old dispensation; Thus their Revelation, may be as new and as far different from that of Christ and his Apostles, as theirs was from what was under the Old dispensation; and yet it must be received with the same Faith & Obedience, that we receive the Revelation of Christ and his Apostles, is this tolerable? Thinks this man, that we are as mad, as he and his brethren are? Be it known to him, we will hold by the old foundation Christ, and the sole Revelation, which He hath given us; for sad experience hath taught the world, what devilish doctrine hath been vented under the notion of New Revelations, such as these by the *Enthusiasts* at *Munster*, and by *Paracelsus*, *Weigelius* and others, *That a man might have moe wives at once: That the Eternal God hath flesh: That God made to himself out of himself, a Wife, on whom he begot a Son: That God careth not for outward*

outward sins : That the literal sense of the Scripture is antichristian : That our Christ is the Antichrist; and the Man of sin : That Christ was not born of Mary: our baptism is a profane thing; adamitick flesh is not capable of remission: Hearing of sermons, and coming to the sacraments, are impediments of Regeneration: There should be no preaching in Temples: Hell is Heaven, and Heaven is Hell, and both are one. What thinketh he of these, and of the blasphemies of David Georg, who said. That the doctrine of Moses, of the Apostles, yea and of Christ himself, was Imperfect, and unable to bring any to salvation; only his doctrine was perfect and efficacious for that end. That he was the true Christ and the Messiah, born not of flesh, but of the holy ghost, and of the Spirit of Iesus; which Spirit of Christ, his flesh being annihilated, was wholly given to him. That he can save and condemn, & that he shall judge the whole world, at the last day. That he is greater than Christ, who in the flesh was borne of a woman, but he himself was the Spiritual Christ borne of Holy Ghost? These had as much to say for their Revelations, as he hath to say for his; and if we open the door once unto such Pretenders, we may see, what will be the issue: it may be called at first but a New, more Glorious, more Excellent Revelation, and may come at length to be a quite Overturning of the Old Gospel too. Therefore we judge it the best course, to keep the door close, which Christ hath shut, and not to receive his abominations.

45. He will not grant, that the Scriptures are a complete Canon; and if they be not a Complete Canon, they are no Canon at all; for a Rule and that which is to be Regulated thereby are Relatives, and must correspond; yet he thinks we must confesse what he saith to be true; and why so? Because in all the Scripture, we read not this necessary article of faith That these books are only canonick Scripture. But this is no new Revelation, for it was revealed long since to Bellarmine, de Verbo Dei Lib. 4. Cap. 4. and to other Papists: and so this man is but playing their game: and yet neither he, nor they can gaine any thing; for this necessary article of faith, is declared by the whole Scripture; and so needeth not be set down, in so many words. The characters of Divine Light and Power, which are peculiar to the Scriptures, do discriminate them from all Others; and so declare themselves, and themselves only, to be the Word and Law of God; and more is needless; for it is not a Rule to it self but to other things; no discipline or Science prove their own principles, Acts of parliament need not say, that such a book, containing so many acts or lawes, of this or that nature, are the true acts of parliament: when a Husband writteth Ten letters to his Wife, he needs not say in plaine termes, that Ten letters are his; for she knoweth That Ten are his, by his owne hand write, and other indicia, which agree to no other letters; and so discriminate them from all others: and the *numerus numerans* is sufficiently expressed by the *numerus numeratus*. This man possioly will not beleieve, that he hath five fingers in one of his hands, because he no where seeth it written on his hand, that he hath five fingers in one hand. And by this he may understand, how we can prove this or that book, in Scripture, to be Scripture; without fleeing to his senseless and imaginary Shifts; as we have shewne above, when speaking of the whole Scriptures.

## CHAP. V.

## Of Mans Natural State.

1. **W**E come now to Examine the doctrine held forth in the 4 *Thesis*, which though I finde a little more clearly expressed, as to the latine, in the second edition, than it was in the first; yet I finde it not helped, as to the matter; so that still I finde several mysteries, wrapped up in his words, which will not without some difficulty be unridled; for after the usual manner of that Sect of the *Quakers*, who speak ordinarily in a dialect, peculiar to themselves, the beginning of his *Thesis* is very enigmatical; and in all his discourse upon this *Thesis*, in his *Apology*, he speaketh nothing that can contribute any thing to the clearing of his Meaning to us, who are not much acquainted with his Mysteries; only he enlargeth himself on two maine Heads, of which we shall speak hereafter: And though he could not be offended, if we should only examine his doctrine, as to these two Heads, leaving the rest, which he shortly touched in his *Thesis*; yet, for the Readers satisfaction, we must take some notice of what he saith.

2. Passing that insufficient division of Mankind, or the Posterity of *Adam*, which he maketh, when he saith, *both Jewes and Gentiles*, whereby he excluded from this race of *Adam*, all that lived, before this distinction began to take place; that is, all that lived before *Abraham, Isaac & Jacob*, the posterity of whom (complexly considered) only did beare the name of *Jewes*; and that not so early; for the first mention we have of the word in Scripture, is *Ester 2. 5. & 2 King. 16. 6.* And all those, who lived before this issue appeared, or were known as such, can not be called *Heathens*, seeing some of them, at least, worshiped the true God: I take notice, that he acknowledgeth and asserteth, that all Mankind is *Fallen, Degenerated, and Dead*; but how, or upon what occasion, he expelleth not, in his *Thesis*, and giveth but a short hint thereof, in his *Apology*; of which afterward. That Man at first was living, and in a good state, he insinuateth, when he saith, that he is now *fallen and degenerated*; but wherein that good and happy condition consisted, he explaineth not; it may be, he forbeareth to do this, lest thereby, he should discover some secrets of their mystical Theology, which either is not fit, as yet, to be made known, or we are not in case to understand & improve aright. Some may possibly think that he forbeareth to give an Explication of this, or to adde his Testimony to the orthodoxe Truth, in this point, because the Natural Light, that is in every man, cannot discover, or comprehend it? Natures Light, I grant, will never discover, without the Revelation of the word, the Time when, the Manner how, nor the Cause and Occasion, upon which this inundation took its original. I finde, that Mr *Hick* in his 3 *Dial. Pag. 40. 41.* getteth no satisfaction, as to this, from *Will. Pen.* speaking thus in his book. *Pag. 29.* Herein he contradicts thy self, abusest the Philosophers: and blasphemest the lights. *Thou grantest the heathens knew, there was sin; If so, how could they be ignorant of sins coming into the world?*

world? This, I say, is no way satisfying; for though Philosophers did see, and could not but see, that sin and misery had overflowed all; yet by all their Common Light, they could not understand, how sin entered into the world, and death by sin; how Adam, as a publick person, was under a covenant obligation, for himself and posterity; and how he did violate that Covenant, by transgressing the commandment, and thus brought in sin and misery. And that, which *Will. Pen* addeth *Ibid* saying, *If thou meanst a clear and distinct account, that Adam and Eve were beguiled by the serpent, who tempted them, 'tis no wayes to the purpose*; not only helpeth not the matter; but discovereth also some further latent deluge; for who seeth not, how necessary the knowledge hereof is unto the right understanding of the fall, and of the true cause thereof? If this were not so, as *Mr Hicks* well saith, why did the sacred Penmen give such a full and distinct account hereof, in the Scriptures? But it may be, they have a Parabolical sense and meaning to put upon that whole matter, as it is historically related, and upon all the passages of Scripture relating therunto. It is also observable, that *Will. Pen*, in the forecited page, insinuateth, that the knowledge of this is not necessary unto salvation; for he saith, *That which is sufficient to that faith, which concerns salvation, is to know that God is, and that he hath given Man the knowledge of himself, and his will concerning him, by some inward law.* *Mr Statham* also sheweth in his book against the *Quakers* Pag. 96, 97, 100. that *J. Newb* and *R. Farnworth* deny, *That Adam was under a Covenant of works; and that he stood by the moral law written in his heart, and by the observation of the positive branches given him in command, according to that law, as we mentioned above.* And if the matter stand thus, how can they give us a distinct account of the manner and cause of the fall and degeneration?

3. He saith, that this Death and Degeneration is befallen all the race of mankind *quod primum Adam, seu hominem terrestrem*, that is, (or I know not what it is) concerning, or in respect of the first Adam, or earthly man. By which words it is manifest, that he pointeth out and declareth, in what respect it is true, that all mankind is become dead and degenerate; to wit, in respect of the first Adam, or the Earthly man; and hereby he seemeth to point out the extent of his fall, death and degeneration; or rather a restriction, and limitation of its extent; as if he had said; It reacheth all Mankind, only as to the Earthly man, or the first Adam. But what he meaneth by this first Adam and terrestrial man, I cannot well tell. His manner of expression will not give us ground to think, that he meaneth our forefather Adam; because of whose transgression this death came upon all his posterity; but rather that he meaneth something in every man, going with them, under this name; and this thing whatever it be is the only Subject of this Death and Degeneration; and so in opposition to this, there must be something in man, which, with them, will go under the name of the first Adam, and of the heavenly man; and this whatever it be is not obnoxious to this death, nor is it degenerated and lapsed. This, to me, must be the native import of his words: But how we shall come to a right unpacking of his true meaning, I wish he had shewn us. If we consider what other *Quakers* have said, it may be, that thereby we shall be able to make some probable

conjecture, concerning his meaning. Mr *Hicks Dial.* 1. Pag. 16. tells us that *Georg Fox* (a man eminent among the *Quakers*, and accounted by them infallible) in his book called the *great mystery* Pag. 6, 8, and 100. affirmeth the soul to be part of God, and of Gods being: And that it is without beginning Pag. 91. and also infinite Pag. 29. And when *Will. Pen* accuseth Mr *Hicks* of fallie dealing in this; Mr *Hicks Dial.* 3. vindicateth himself by citeing Pag. 20. &c. *Georg Fox's* owne words, thus [ *Georg Fox* in his *Great mystery* Pag. 90. speaks thus it is not the soul without beginning, coming from God, returning unto God againe, who hath it in his hand, and Christ the power of God, the Bishop of the soul, which brings it up into God, which came out from him; hath this a beginning or ending? And is not this infinite in itself? ] Again he [ *Georg Fox* tells us Pag. 2. ] that *Magna Byne* saith the soul is not infinite in it self, but it is a creature; and *R. Baxter* saith, it is a spiritual substance. Whereunto *Georg Fox* replyeth, Consider what a condition these, called Ministers, are in: They say that, which is a spiritual substance, is not infinite in it self, but a creature. That which came out of the Creator, and is in the hand of the Creator, which brings it up unto the Creator againe, that is infinite in it self. The same Mr *Hicks* saith further, The *Quakers* are accused for saying; there is no Scripture that speaketh of an humane soul; and for affirming, that the soul is taken up into God. Hereunto *Georg Fox* thus answereth Pag. 100. God breathed into the man the breath of life, and he came alive soul; and is not this, which cometh out from God, which is in Gods hand, part of God, from God, and to God againe? Which soul Christ the power of God is the Bishop of: Is not this of his being? Yea *Will. Pen* in vindication of *Georg Fox* Pag. 66. (as Mr *Hicks* sheweth *Dial.* 3. Pag. 22.) saith, That all that can be concluded from *Georg Fox's* words is this; That God inspired Man with some thing of his own substance, bestowed something of his own divinity upon him, That God did inspire Man with the Holy Ghost.

4. Now, if this man be of the same judgment with these mentioned, we may easily conceive, or conjecture at least, that his meaning in these words now under consideration, is this. That the Body of man, which is of the First and Earthly *Adam*, was degenerate, and became dead; but not the Soul, which, being a part of God's substance and being, and having relation to the Second and spiritual *Adam*, who is the Bishop thereof, was not obnoxious to this Death and Degeneration; for being eternal, as well as Infinite, it could neither die, nor degenerate, nor fall. But how blasphemous an opinion this is, every one may see. This is the old damnable opinion of the *Gnosticks*, *Manichees* and *Priscillianists*, and of *Cerdus*, See *August. Lib. de Origine Anima* c. 2. and *De Hæres.* c. 46. and 70. *Aquin.* 1. q. 90. Ar. 1. & *Col. Convent. ad 2. de Anima* q. 1. Art. 6. and was owned by that blasphemous man *Servetus*, and of late also by the Author of *Theologia Germanica*, and of the *Bright Star*. See Mr *Rutherford. Survey of Spiritual Antichrist.* Chap. xiv. These hold that the soul was a part of God's essence. Though God's essence be most Pure, Simple and Indivisible, and cannot be a part of any composed thing. If the Soul were thus of God and a part of God, God should be the forme of man; Because the soul is the forme of Man; and consequently Man should be God; for the whole may be denominated from the forme. The Scripture tells us, that God is Im-

mutable,

mutable; and that there is no shadow of turning with Him; but by this opinion, he should be Mutable, and change from Power to Act, from Ignorance to Knowledge, from Vice to Vertue, &c. and back againe reciprocally. Hence also it must follow, that either no souls can go to hell, or that a part of God must be tormented in hell; And what will they say of Devils? Either they must deny that there are any, or say that they are a part of God; for they are Spiritual Substances, being Intelligences: and with the *Quakers* forementioned, spiritual substances are parts of God, and are Infinite in themselves, they are no Creatures, and if no Creatures, they must be the Creator, or a part of the Creator. It is true, Man was created according to the Image of God, which, as to the Soul, consisted; as in the spirituality of its substance, so chiefly in Wisdom, Righteousness and Holiness, *Eccles. 7: 29. Ephes. 4: 24. Col. 3: 10.* But the Scripture tells us, that as to this Image, it was lost, even as to knowledge, nothing being left but some rubbish of that once stately Fabrick; of which afterward: and that thus the soul was corrupted and damaged by the fall, all the Powers and Faculties thereof being perverted; so that thereby Man became not only utterly Indisposed, but also Opposite to all that is spiritually good, and wholly Inclined to all evil and that continually, *Rom. 3: vers. 10--20. Ephes. 2: 2, 3. Rom. 5: 6, & 8: 7, 8. Gen. 6: 5.* And this is confirmed by what this Man addeth, in the *Thesis*, and prosecuteth at large, in his *Apology*.

5. If this be not his true meaning, let us try another Conjecture. They commonly speak of a Christ, within them (as Mr *Hicky* cleareth *Dial. 1. Pag. 24. &c.*) and taunt such, as beleeve in a Person without them, saying *Christ is within*, and *that there is no other Christ, but that within every man.* Mr *Hicky* there tells us also, that *Crissp*, one of their ministry, asking, what Christ he owned; and receiving this answer, That he did not beleeve any meer Principle or Spirit in men to be the Christ; because that was not capable to suffer what Christ suffered, returned this reply, *That this was blasphemy.* And when Mr *Hicky* said further, that the Christ he beleeved was no other then that person, the Scriptures speak of, The word made flesh — God and man in one person. *Crissp*, replied, that then he knew the beginning and date of his Christ: Moreover he tells us *Pag. 41, 46.* that *Georg Fox* in the forecited book *Pag. 206.* saith, *if there be any other Christ but he that was crucified within, he is a false Christ: and he that hath not this Christ, that was crucified within, is a Reprobat.* And *Pag. 207.* That God's Christ is not distinct from the saints, and he that eats the flesh of Christ, hath it within him. *Pag. 201.* Mr *Hicks* tells us also *Dial. 2. Pag. 10.* How *G. Whitehead* in his *Dip. Ply. Pag. 13.* saith, *Christ Jesus, a Person without us, is not Scripture language, but the Anthropomorphites and Muggletonians.* This language is very suteable unto the language of the Old Libertines: against whom Famous *Calvin* wrote, in his *Instructio adv. Libertinos Cap. 17.* They made Christs sufferings to be a meer Historick Action, or Comedie; and *Quintinus* used to be very angry, when any asked him, how he did? saying, *How can it be ill with Christ.* But yet, that they may put a difference, betwixt themselves and others. They use to say, as Mr *Stalham* informeth us *Pag. 276.* That Christ is in all, but none is in Christ, ex-



*cept themselves.* Shall we think, that this is th's Mans meaning; to wit, That man is Corrupt, Fallen, Degenerated and Dead, nor according to that part in him, which is Christ, but according to that part in him, which is the Old man? As this should contradict, what he saith afterward, upon this account; that then it were manifest, that whole man did not fall, or became dead and was degenerate; so it could not be satisfying: for it would have but this import; That man was Corrupted, Dead and Degenerated, in so far as he was corrupted, dead and degenerated: and then we should be no wiser, than we were. Moreover, if we should ask how this Christ came into every man? The answer must be, that he was created in him; and as to this part of man, Adam did not fall. And if we should ask, what is this Christ in every man, *Will. Pen.* in his *Immacinity with open face* P. 8. (as Mr Hicks sheweth *Dial.* 2. Pag. 41.) answereth, *It is God himself.* And He, with *Nailor* and *Hubberts*, in their *Answer to the Phanaticus History* Pag. 13. will say, it is the *Light in us*, and *Burroughs* Pag. 9, and 149. will say, that he that was slain upon the cross, is the very Christ of God, and the very Christ of God is in us. The same Mr Hicks in his postscript to the *Dial.* 1. Pag. 82. tells us, that *Ed. Burroughs* and *Franc. Howgil* said in the hearing of credible witnesses, That Christ was as really in every man, as he was in that *Flesh*, which suffered at *Jerusalem*.

6. But as yet, we are arrived at no clear discovery of the truth, in this matter, but rather further off from any clear understanding of his meaning. Shall we think, that it is some thing opposite to the *Light*, which he meaneth by this first *Adam*, and terrestrial man? But what meaneth he, or they, by the *Light*, within? Others of them have wonderful notions about this. Mr Hicks *dial.* 1. P. 3; &c. tells us, that they use to call this light within, some times, *Christ*; sometimes, the *measure of Christ*; sometimes, the *divine essence*; sometimes, of the *divine essence*; and that *G. Whitehead* in a discourse, urged from *Iob.* 1: 4. That if the life be the divine essence, the light must be so also; for such as the cause is, such the effect must be: and that he affirmed, the light within to be God: and that to deny it to be so, is to deny the omnipresence of God; and that the divine life is immutable. To say then the light within is not God, is to say God is mutable: and so concludeth, that it is blasphemy to deny the light within to be God. The same Mr Hicks in his *Quaker* appeal answered. Pag. 4, 5. sheweth us, how *Will. Pen.* in his *Quakerism* a new nickname P. 9, 10. saith, that the true light in it self, is the Christ of God, and the Saviour of the World, which is God, not an effect of his power, as a created light: And that *G. Whitehead* *Dip. Plum.* P. 13. will not have it called a mere creature, but a divine and increate thing. That *G. Fox*, *Great mist.* P. 10. will have it to be before conscience was, or creature was, or created, or made light: And P. 23. That all things were made by it, and it was glorified with the father before the world began. So P. 185: 331. See further Mr Hicks there, ckeing at large some sentences of *G. Fox* younger, out of a collection of several of his books, Pag. 47, 49, 50, 51, 52. all to this purpose, concerning this *Light within*. This man also hath so ine uncouth Notions, of which more particularly hereafter, when I come to examine his doctrine thereabout; only now I observe that Pag. 84. he calleth it a real spiritual substance; and saith, that it is substantial in the hearts of the angels, even

while

while they remain in their impieties: & therefore, as to this, Mankind did not degenerate; but what is that, in respect of which, Mankind did degenerate? we see it not distinctly explained whether it was a Substance, or an Accidents: & if a Substance; whether it was a Real, or an Imaginary Substance; a Spiritual or a Corporeal Substance. However this must be his meaning, that only as to that, which is Opposite unto this Light, & beareth relation not to Christ the Second & Spiritual Adam, but to the First & terrestrial Adam, Mankind Fell, Died, & was Degenerate: But doth this take in both Soul and Body? & if it did, what can remain? if not, he would do well to tell us, which was free. Enough of this here.

7. His expression here, *in respect of the first Adam and terrestrial man*, would import, That Adam in Innocency, or in the state of Integrity, had also a respect to the Second Adam, and Celestial man; and that as to this, he stood, and lived, and did not become degenerate: and hence it would follow, that Adam was under two Covenants, both under the covenant of Works, and under the Covenant of Grace; and that he fell, as to the Covenant of works; but stood as to the Covenant of Grace, But these things smell neither of Sense, nor of Religion. If he thinks, that I wrong him, in deducing such Consequences from his words, he must blame himself, that doth not express himself more clearly, and doth not speak in a language more intelligible. His doctrine, I confess, is strange; and his expressions are not ordinary; but it seemeth, an uncouth doctrine must be expressed in an uncouth dialect: that unstable souls, that have not their senses exercised to discern good and evil, may be taken herewith; but such as are wise, and feare the Lord, will look about them.

8. He hath told us, that Mankind is Dead and Degenerate, but as to the true and full meaning hereof, we are left in the dark: This fall and Death seemeth not to be absolute, being, as we see, restricted unto a certain particular respect: and what that respect is, and how far it Extendeth, or what in Man answereth it, whether all of Man, or only a part, and if only a part, what that Part is, we know not, but are left to conjecture. He hath three general expressions, whereby he would point forth unto us the nature of this Change and Catastrophe, when he saith, that Mankind is *Fallen*, is *Degenerate*, is *Dead*; and a right explication of his meaning hereby, and of his sense of these words, would give great satisfaction and clearness. It may be his following expressions are added as a commentary; let us therefore consider them. *Being deprived* (saith he) *of the sense or touch of this inward Testimony and Seed of God; and subjected to the power of Nature, and Seed of Satan, which he did sowe into the hearts of men, while they remaine in the natural and corrupt state.* Could we understand this commentary, we should be in better case, to judge of his sense of the Fall: but the truth is, these words rather darken, than cleare the matter: and I fear, the words are not more uncouth and unusual, than the thing, he understandeth thereby, is obstruse and hid. He speaketh here of a *Testimony*, laying the *sense or touch of this Testimony*; and the relative *this*, *hujus* (if pertinent,) saith, it is a testimony, formerly by him mentioned; but where, or when, we are left to conjecture: He calleth it an *Inward Testimony*, but what is this? It is true, in the foregoing *Thefir*, we heard him speaking of an *inward Testimony of the Spirit*,

and in his second *Thesis*, of *Inward Revelations and Illuminations*: Shall I think, that by this *Testimony*, whereof he here speaketh, he meaneth the *Inward Testimony of the Spirit*, and the *Inward Revelations and Illuminations*, of which he spake above? If indeed he doth meane the same, and no other; I would faine know, How all Mankind, Jewes and Heathens, (as he speaketh) was deprived of the sense and touch of this *Inward Testimony*; seing himself told us above *Thesis 2.* that by this *Inward Testimony or Revelation*, and only by this, the knowledge of God was revealed to the Sones of Men, to the Patriarchs, Prophets and Apostles; and we heard (and shall heare more of it, out of this Man hereafter) that they make the *Light within*, which is their great and only Teacher, common to all men? Is there a difference with them, betwixt this *Inward Testimony* and that *Light*, which enlighteneth every man, that cometh into the world? But it may be, he meaneth some special distinct thing, by this *Sense or Touch of this Inward Testimony* (wherein he would seem to come near to *Plato's* sensation, *αἴσθησις*, in *Theat.*) But what can the touch or sensation of a Testimony import, if not the receiving the Impression of it? and what can the receiving of the Impression, or Touch of a Testimony be, but a receiving of information by it? And when all that knew God, received illumination by the Testimony of the Spirit, did they not receive its Information, and its Touch? and were they not made partakers of its Sensation? and seing this was common to all from the beginning, as he endeavoured to prove above, as we heard, where was this deprivation of this sense and touch, which he speaketh of? It is true, by the fall, mankind was deprived of that sweet and intimate Communion with God, which formerly *Adam* was admitted unto, and all the communications, which *Adam* after the fall, and his posterity did meet with; were in and thorow the Mediator, and according to the Covenant of Grace: But he maketh the Testimony, which was before and after the fall, the same; and that by the fall, man was deprived of the Touch of the same Testimony, which yet he would make us beleeve, was common to all, from *Adam* to *Moses*, and from *Moses* to *Christ* &c.

9. When he saith, that Mankind by the fall was deprived of the sense and touch of this *Inward Testimony*, He supposeth that this *Inward Testimony* (which with them is the same with the *Light within*, and seed of God) still remained, even in Mankind; only man was deprived of its Sense and Touch; hence it would appear, that, according to this Mans Theology, Mans Understanding was not hurt by the Fall, nor his Capacity to receive impressions from the *Light within*, or *Inward Testimony*; but only, there were not Emanations of *Light* and Information from that Testimony, and great Teacher; of that this *Light* and Divine Particle still remained in man, but was only Dormant and Overclouded. But the Scriptures giveth us another account of the Degenerat and Natural state of man, as to *Light* and Knowledge, saying, that such are in *darkness* 1 *Thes.* 5: 4. 1 *Iob.* 2: 9. and walk in *darkness* *Iob.* 8: 12: and 12: 35. 1 *Iob.* 1: 6. and 2: 11: and are of *darkness* 1 *Thes.* 5: 5. and under the power of *darkness* *Col.* 1: 13. See also *AB* 16: 18. 1 *Per.* 2: 9. *Esa.* 9: 2. *Mat.* 4: 16. But further, This *Inward* testi-

Testimony being a Light within, or a Seed within, it must be seated somewhere in the soul; and it, being Light, can no where be seated more properly, than in the Intellect; and if there be light in the intellect, how can the man be deprived of the Touch and Sensation, of this Light? Meaneith he by this Touch & Sensation a Reflexive knowledge, or such a reflexive act of the Soul or of Conscience, whereby we know that we know? But then, he still supposeth, that the Light, & Knowledge direct, is not impaired by the fall, (contrary to the Scriptures a fore cited, & many others, which might be cited; see *Eph. 4:18*.) but only the Reflexive knowledge: and thus *Adam* was as understanding & knowing after the fall, as before it, only he did not know it: And indeed the common & first duty, which these *Quakers* presse upon all, is that they would look in, and reflect upon what is within them, & so be Wise, & Understanding: yea, in this one thing, they seem to place all Grace & Vertue, as if they had been trained up in *Plato's* school. who in the place before cited (as *Mr Gale* in his *Court of the Gentiles* part. 2. Pag. 291. sheweth) it taketh all true Science, to be this Sensation, & in his *Timæus* Fol. 103, he calleth all prudence a good Sensation inward: and in his *Alcibiad*, fol. 133, 134. He saith, that he that reflects upon himself, his owne soul and wisdom, thereby becomes as it were omniscient; whereas they, who know not themselves, know not what is good, or evil for them, nor yet what belongs to themselves, or other men. How like this is unto the ordinary discourse of *Quakers*, such as heare them ordinarily, can best know: the Scripture mentioneth an *andromeda* but not as common to all *Phil. 1:9*. and *andromeda* *γεννηται* *απο* *αδης* *Heb. 5:14*. which are rare.

10. This to me is further confirmed by the following Expression, which he hath, and of the Seed of God; of the touch and feeling of which also, (if it be any thing distinct from the foresaid Inward Testimony) *Adams* posterity was deprived by the fall: for these men use to speak much of this Seed, and Seed of God *Mr Hicks dial. 1: Pag 16*. tells us, that some of them call it a measure of God; others call it *Christ*, and the Spirit; Some call it *that*, which obeyeth the light, contradicting the former, for it cannot be both the Light, or the Spirit and Measure of God, which giveth sensations and touches, and the soul, or that which obeyeth and receiveth these touches and sensations. And *Dial. 2 Pag. 84*. he says some call it, the *Witness of God in our consciences*; and *P. 66*. that *G. Keith* *Inmed. Revel. P. 77. 78*. calleth it, *that which the work of the ministry is to point hearers to* and *P. 75. 76*. he maketh it *Christ the light in man*; and this same Man *Pag 82. 83. 84*. maketh this seed the same with *Grace*; with the word of God, with the light, that enlighteneth every man, and makes it a certain spiritual substance, and not an accident, as we shall hear afterward: and thus it is manifest, that according to this mans doctrine, *Adam* by his fall lost not Grace, nor the Word of God, nor the Light within, nor this Seed; but only the Touches thereof: and what Scripture, I pray, teacheth him this? or by what Scripture, shall we be helped to understand this? the Scriptures, which we have, speak far otherwise of the fall, and of the sad Consequences thereof, as is known.

11. He addeth the other part of this Degeneration, saying, that Mankind became subject to the power of Nature, and to the seed of Satan. Neither of which

are Scriptural Expressions, and what sense to put upon them, so as they shall agree with what he hath said, and with what we shall hear out of his *Apology*. I do not know: only this would seem evident, that he must hereby mean some thing directly Opposite, or Contrary to the *Testimony and Seed of God*: And so, as the Seed of God, to him, is a Substance, so this Seed of Satan must be a Substance also: And as before the fall, man was under the Touches and Sensations of the Seed of God: so after the fall, he came under the Touches and Sensations of the Seed of Satan. And thus we see, that this man, among other Errours, hath drunk in the error of *Flavius Ilyricus*, who said, that the image of God, and Original righteousness, was a Substance, and an Essence, in *Demonstr.* Fol. 21. and 38. and 40. as also that Original sin, was not an accident but a substance: and so this man, and his party, must revive again the old condemned opinion or error of the wicked *Manichees*, who affirmed that there were *two Principia*. Now either this Man must say, that this Seed of Satan, being a Substance, must be of God, or of the Devil: if of God, then God must be the Author and Creator of sin; if of the Devil, than the Devil is the creator of some substances. But I would enquire, whether this Substance, which he calleth the Seed of the Serpent, be one and the same thing, with the Man, or with his Soul and Body; or not: If not: then the Man must have another Substantial and Essential part, beside the Soul and the Body; which is contrary both to Scripture and Reason: If it be the same thing, then *Adam* before the fall had the Seed of Satan in him, for he had the same Substantial Soul and Body, both before and after the fall, what will he say of Christ, who took upon him the nature of the Seed of *Abraham*, and so became true man having a soul and a body? Took he upon him Original sin? or came he under the power of the Seed of the Serpent? And yet this must be said, or we must say he took not upon him the Seed of *Abraham*: or that the soul and body of the Seed *Abraham* was not original sin? and so that Original sin is not the same substance with Mans soul and body.

12. But came this change upon the whole Nature, or Race of mankind, immediately after the fall? Or did the posterity of *Adam* come under this power of Nature, and of the Seed of Satan, so soon as they had a being, and a Soul and a Body? He will not grant this but expressly denyeth it, in the end of this same *Thesis*, and giveth his reasons, in his *Apology*, which shall be examined, in the next Chapter. When then doth Satan sow this seed? It is (says he) *while they abide in the Natural and Corrupt state*. But how come they into this Natural and Corrupt state: And under the dominion of Nature, and Seed of Satan? Come they into this state, before Satan sows this seed in their hearts? These things seem somewhat mysterious: but what else can we expect of them, but unexplicable and untelligible fantasies, who will not regulate their judgment, in the matters of God, by his Word? Further I would know, whether such of the posterity of *Adam*, as have not yet the seed of the Serpent sown in their hearts, are deprived of the touches of the Testimony and Seed of God, or not? If they be not, then the beginning of his *Thesis* is false, where he said that *Tota posteritas Adamica, ab omni posteritate of Adam, was sallow, degenerate, dead and deprived*

deprived of the sense and touch of this inward testimony and Seed of God: If they be, then his conjunction Er, saying, and subject to the power of nature, and of the Seed of the Serpent, is non-sense; for thereby he would tell us, the positive part of the sad Consequences of the Fall, as conjunct with the Negative or Privative part, and yet by this Concession, these parts are separable, and not conjunct, in all the posterity of Adam, but in some only, and these some must be in a distinct state from the rest viz. under the Privative part, but not under the Positive part of this sad consequence of the Fall. Thus we have no clear account of his doctrine.

13. He proceedeth, and tells us, that hence it is, that *not by their deeds and speeches; but all their imaginations, are perpetually evil in the sight of God, because proceeding from this depraved and malignant seed*: And from this, I think, it is clear, that before men have Imaginations, let be Speeches and Actions, they are possessed of this depraved and malignant seed; for the Efficient Cause is always in being before the Effect, and the Fountaine is before the Streams: How then can this man say afterward, that this Seed of Satan is not imputed (that is, as he said above, sown in their hearts, else he speaketh gibberish) unto Infants, until they actually sinne? For if Infants must first actually sinne, before Satan sowe this seed, in their hearts, then it is false, that all actually sinne, before Satan can sowe his seed in their hearts; then it is false, that all actual sinnes proceed from this corrupt seed; for the Cause cannot proceed from, nor yet follow the Effect. How he shall reconcile this Contradiction, I see not: But his Religion, as it seemeth, is made up of Contradictions: we have met with several already, and we will have occasion to observe more, ere all be done.

14. He addeth, *Therefore man, in so far, as he subsisteth in this state, can know nothing aright of God; yea his thoughts and conceptions of God and of divine things, and be disjoyned from that evil seed, and adjoynd unto the divine light, are unprofitable both to himselfe, and to all others*. Here are some more mysteries: what meaneth that, in so far as he subsisteth in this state? This quatenus, in so far as, can not have the same import, with *quandiu, so long as*: What meaneth he then hereby? Is a Natural man, who is dead and degenerate, under a two fold respect, under one whereof he can know something aright of God? But his following *donec, until*, cleareth the matter, you will say. Well, be it so: But what meaneth that, *being disjoyned from the evil Seed &c*? Is this divine Light, and evil Seed in him both at once? And is it in his power to disjoyn himself from the one, and joine himself to the other? And what is that, to be adjoynd to the divine light? And what is this evil Seed, and divine Light? I know the Man will smile at these questions, and possibly say, as some of the Quakers love to speak, that I *manifest my owne darkness, and am in the Imagination and Witchcraft*, if not worse; But I cannot helpe it, and I love not to be adjoynd to their Light, (though they are pleased to call it divine) that I may come to understand these mysteries; for as these Mysteries are Mysteries of iniquity; so their light is not spiritual, nor are their Expressions such as the Holy Ghost teacheth: And what reason I have to propound these questions, the Reader may understand, by what I have said before.

15. Then he deduceth another Confectary from his doctrine viz. *That hence*



the errors of the Socinians and Pelagians are rejected, who exalt the Light of Nature as also of Papists and many protestants, who affirm, that a man may be a Minister of the Gospel, and do good to souls, without the true grace of God. Good Man! As concerning this last, he promiseth to speak more fully to it hereafter, and therefore we shall attend him where he is pleased to handle this matter more fully. But as touching the first, I must needs say, that This Man doth either promise to himself none but ignorant Readers, that know not what the Socinians and Pelagians maintaine, nor what the Quakers hold; or he must speak, he knoweth not what. Alas, Poor Man, doth he think, that his saying he exalteth not the Light of nature, and that he rejecteth the Socinians and Pelagians, will make wise men and acquainted with these controversies think otherwise, than that he and his Fraternity are as great enemies to the grace of God, and as great exalters of the Light of nature, as ever Pelagius or Socinus were? Thinks he, that his calling the dimme Light of corrupt Nature by, and holding it forth to be under the name of Grace, or Light, or whatever other name, he is pleased to name it by, will make us think, that it is in with the true Gospel + grace of God, and not to be what it is indeed, the meer Light of Corrupt Nature? Did he never hear, how Pelagius, to escape the Anathema of a Synod, called for which he pleaded for Grace? and was he less, what he was, an enemy to the grace of God, for all that? never one whiter and so is it with this Man: we are confident, ere all be done, to finde him as great a Pelagian and Socinian as Iesuite, in this point, many: and I judge it intolerable dishonour to our shameless Ignorance; in him, to place the Pelagian, Semi-pelagian, Socinian, and some Papist, one the same, as to his Opinion, as he doth pag. 54. of his *Apology*; but of this more afterward.

16. When he cometh in his *Apology* to explaine his Thesis pag. 54. forbearing to speak of the State of Adam before the Fall, because, forsooth, in his judgement, these are but *curious notions* as the Arminians thought before him: *Apology* Cap. 5. and yet I judge, his plain expounding of his Opinion in this matter, would have contributed not a little to our understanding of his meaning, as to the Nature and Consequences of the Fall: But it hinders, the full explication of that State, of Adam, right requisite to the point, and of the Covenant, under which he, and mans Nature in him, stood, would have matted all this Man Pelagian and Socinian designs, and have made him and the rest, whom he persecuteth, too ignorant.

17. But behold the fifth may, of his ill consideration just now herolded, that he was neither Pelagian nor Socinian: and yet within a few lines he tells us, that the death of our Lord Jesus Christ, was not for the redemption of the whole world, which is the same error Pelagius and Socinus both hold, that they to be the better maintain the Principal Error, viz. the Non imputation of Adams sin to Infants, which is also, a Cardinal point of the Man Religion. That the Pelagians were of this Opinion, Augustin tells us Lib. 2. contra Iulianum. Respondit. c. 16. saying, you will say for what reason? for, death passed upon all mankind, yet you do not confess, that sin did passe upon all; for you know, how iniquitous it is for the church to call sin upon the innocent. And though Pelagius himself in the Synod at Jerusalem did

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difficultie here; on Augustin sheweth Lib. 5. *Adm. Oper. contra Jul. Cap. 69. Et Lib. 24. C. 123.* yet Julianus, and others still maintained, that Adam was created, obedient to his Maker, and yet he would have died; as if punished for sin, but by necessity of nature. And Orosius *Apol. de Arbitrio libertate advers. Pelag. Pa. 37.* tels Pelagius, that his disciples, that had sucked poison out of his breasts, affirmed, that Adam was made mortal, and suffered no damage herein by his transgression. See *Possy Hist. pulg. Lib. 2. par. 2. P. 188. 189.* That the Socinians maintain, that Man by nature was mortal before the fall, is manifest out of their writings. See *Socin. phil. Cap. 1. and contra Pilecium Cap. 5. Folkel. Lib. 3. Cap. 11. and 14. Socin. de Servatore part. 3. c. 8. Item ad articulos Catenj. The Arminians Apol. c. 4.* so express themselves in this matter, as not to displease the Socinians. This is also the opinion of *Anabaptists*, who deny original sin. Hence already appeareth one cause, why this man would not speak anything of the state of Adam before the fall; for if he had, he behoved so to have explained that excellency, as that it might appear, how notwithstanding thereof Adam was obnoxious to death, and dissolution, which is inconsistent with such a state of full liberty. See *Isa. 9. 9.* But the Lord when he came to passe sentence upon Adam, according to the condemnation, because of his transgression *Gen. 3. 19.* tels him, that his outward man must be dissolved, and that he must return unto the ground, and unto the dust. So the Apostle holdeth forth death, or this dissolution of the outward man, as a just punishment; and as the wages of sin *Rom. 6. 23. 21. 8. c. 1. 1. c. 2. 1. c. 3. 1. c. 4. 1. c. 5. 1. c. 6. 1. c. 7. 1. c. 8. 1. c. 9. 1. c. 10. 1. c. 11. 1. c. 12. 1. c. 13. 1. c. 14. 1. c. 15. 1. c. 16. 1. c. 17. 1. c. 18. 1. c. 19. 1. c. 20. 1. c. 21. 1. c. 22. 1. c. 23. 1. c. 24. 1. c. 25. 1. c. 26. 1. c. 27. 1. c. 28. 1. c. 29. 1. c. 30. 1. c. 31. 1. c. 32. 1. c. 33. 1. c. 34. 1. c. 35. 1. c. 36. 1. c. 37. 1. c. 38. 1. c. 39. 1. c. 40. 1. c. 41. 1. c. 42. 1. c. 43. 1. c. 44. 1. c. 45. 1. c. 46. 1. c. 47. 1. c. 48. 1. c. 49. 1. c. 50. 1. c. 51. 1. c. 52. 1. c. 53. 1. c. 54. 1. c. 55. 1. c. 56. 1. c. 57. 1. c. 58. 1. c. 59. 1. c. 60. 1. c. 61. 1. c. 62. 1. c. 63. 1. c. 64. 1. c. 65. 1. c. 66. 1. c. 67. 1. c. 68. 1. c. 69. 1. c. 70. 1. c. 71. 1. c. 72. 1. c. 73. 1. c. 74. 1. c. 75. 1. c. 76. 1. c. 77. 1. c. 78. 1. c. 79. 1. c. 80. 1. c. 81. 1. c. 82. 1. c. 83. 1. c. 84. 1. c. 85. 1. c. 86. 1. c. 87. 1. c. 88. 1. c. 89. 1. c. 90. 1. c. 91. 1. c. 92. 1. c. 93. 1. c. 94. 1. c. 95. 1. c. 96. 1. c. 97. 1. c. 98. 1. c. 99. 1. c. 100.* what else importeth the law for putting of so many sorts of sinners unto death *Exod. 24. 29. & 35. 2. Levit. 19. 20. & 20. 11. Numb. 1. 51. & 3. 10. 38. & 18. 7. & 24. 20. Levit. 24. 21. Deut. 17. 9. & 17. 6. 7. & 21. 22. & 24. 16. Jos. 1. 18. 2 Chron. 15. 13. & c.* is not death called the last enemy, which must be destroyed? *Esa. 25. 8. Jos. 1. 13. 14. 1 Con. 15. 26. 59. Yea nature teacheth this truth Rom. 1. 32. See further Isa. 34. 30. 1 Chron. 21. 4. Ezech. 18. 20. Amos. 9. 10. with many more.*

18. what is his reason, why nature's Death is not here to be understood? for (saye he) as at this death, he did not die till many years afterward. But was he not made Obnoxious the sentence, by verue of that Threatning? Threatnings properly declare only the duety of punishment, and say that the transgressor is worthy of, or deserving the punishment threatned, or is liable and obnoxious thereto; and not alwayes the certainty of the execution, as to the event; otherwise in this man must say, that by death here is not to be understood the everlasting separations of soul and body from God, and the paines and torments of hell for sinners, as that presently executed upon Adam. And then I would faine know, what he understandeth by this Death: If he say, that this was begun to be executed, that same day, in testimony whereof he was cast out of paradise, that same day. So shall I say, that the bodily death began to be executed, that same day; for it was said to him *Gen. 3. 17. - in sorrow, shalt thou eat of it (the ground) all the dayes of thy life: 19. In the sweat of thy face shalt thou eat bread, till thou return into the ground.* Will this Man say, that Paines, Sickneses,

and temporal Calamities, that attend us from the womb to the grave, in one measure or other, are not the due fruits of sin? Then he shall contradict manifest Scripture *Lam. 3: 39. 1 Cor. 12: 30. Deut. 28. & Levit. 26.* with many more. If he dar not say this, he must yeeld, that *Adam*, upon the fall, began to die, in being made liable to so many Miseries, which he was to conflict with, untill the day of his dissolution, and from which he was free, so long as he stood, in his integrity; for he cannot be so unreasonable as to think, that Sickness, Infirmities, Paines, Torments, Grievs &c. can be punishments of sin to us; and yet that they were no punishment of sin to *Adam*, especially, seeing these were denounced against *Adam* by God, the Righteous Judge, upon conviction of his crime.

19. When he giveth us his mystical Interpretation, of the Lord's thrusting man out of paradise, and placing at the east of the garden of *Eden* cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life *Gen. 3: 24.* he mentioneth the spiritual Communion and Communication, which the saints enjoy with God through Jesus Christ, to whom these cherubims give place, and to all, that enter through him, who calleth himself the Door. Now I would ask (this coming in our way here, though we have designed in the Next Chapter for this purpose) If he thinketh Infants are capable of entering in at the door, Christ; and of enjoying Communion with God through Christ? if he say yes, then he supposeth, that they are excluded by nature from this Communion, as well as others; and will not this prove the Imputation of *Adams* Guilt unto them, seeing they share of his Punishment, and were with him, and in him, cast out of Paradise, because of this transgression? but more of this hereafter.

20. Thereafter he cometh to prove that *Adam* and his Posterity, after the fall, did retain no Will nor Light capable to discern (this he should say, and not to manifest) spiritual things; and for this cause citeth *Gen. 6: 5. & 8: 21. Jer. 17: 9. & Rom. 3: 10. - 19.* And here who would suspect but the Man meant honestly to represent the deplorable Calamity, that sin brought into the world. But he is like the man, of whom *Salomon* speaketh *Prov. 26: 25, 26.* He that burieth, dissembleth with his lips, and layeth up deceit within him. And therefore, when he speaketh fair, or, maketh his voice gracious, we must not believe him, for there are seven abominations in his heart: And in the very entry, we have some discovery made to us of his desperate Designe: for (says he) what ever good man doth in his Nature, that doth not proceed from him; but from the divine Seed in him. Where we may see, that Man, in his nature, that is, as I suppose, in his Natural State, can do good; and this would seem to contradict what he is about to prove: but to prevent this he tels us, that all that good doth not proceed from him, though he doth it; but from the divine seed in him: So that, notwithstanding of the fall, there is a divine Seed, which remaineth in every man, as an active principle of good. But was not this divine seed in man before the fall? no, doubt. Was not this divine seed a Principal part, at least, of the Image of God? Surely it could not be otherwise. Then it seemeth, that man by his fall did not lose all the Image of God, nor the Principal part thereof; and, if this Seed of God

remained

remained, he was not wholly dead, as to a spiritual life, and as to Communion with God, which yet he understood by that death threatened, upon the eating of the forbidden fruit. Hence we may have some more clear discovery of the Mystery of this mans Religion, and of his Conceptions concerning the fall, and of these things formerly hinted by us §. 3. 4. 5. 6. 7. 8. & 14 for we see here clearly, that the fall was but in a certane Respect, in respect of Nature, But not in respect of the Seed of God: But I pray him to tell me, how *Adam* did any good before the fall? was it only by Nature, or was it by the divine Seed? If only *by nature*, then the divine Seed was idle and useles; and then why, and for what ends, had he this divine Seed? If *by the divine Seed*, then the fall caused no change, for this divine Seed remained, and remained Operative, and man by it did good. One thing further I would observe. Here he granteth, that persons in nature can do good, by vertue of the seed of God, and in so far as they do good by the seed of God, or divine seed, they are not deprived of the Sense and Touches of the Seed of God; and yet he told us, in the beginning of his *Thesis*, That all the posterity of *Adam* was deprived of the sense and touch of the divine seed: I know not how he shall liberate himself of this Contradiction unless he say that, howbeit the good, that a natural man doth, proceed from the seed of God, yet the man hath no feeling nor Touch of this Seed; and so it is not the Man, but the Seed that worketh, and doth good; and then it will follow, that all that good, which is done by man in nature, is purely and immediately the work of the Seed of God, and is no Humane Action, but Divine, wherein the natural man is purely passive, or rather as a shope, in which a Man worketh; and consequently they must be all Perfect, Holy and Divine Actions; and so their actions shall be better, upon many accounts, than the most gracious actions of the truly regenerated children of God, Now let any judge, what this man thinketh of the fall, and of the Natural State of Man..

21. He layeth down this exception, before he enlarge upon *Gen. 6: 5.* and the other places formerly named; But one thing he hath not adverted unto, viz. That none of those places give the least hint of this Exception; yea, That himself commenting upon them, taketh in their most large and comprehensive sense, and interpreteth them absolutely, and not respectivly, telling us, that all the thoughts of the heart of man, without exception of any, (this he tels us, and would have us observe the emphasis) are only and alwayes evil: now where is that exception and limitation, (which he foisteth in here) *of its owne nature, or of it self, or as it proceedeth from his heart?* Shall we think, that God's controvercie against the wicked world, was only this, that howbeit Man did good and much good, by vertue of the Divine Seed that was in him; yet all that good did not proceed from his Nature, and from his owne heart? How absurd is this? And doth *Ieremiah Chap. 17: 9.* give any hint of this Exception or Limitation? Doth he say, that the heart of man in it self is deceitful above all things; but not the heart of natural men, as under the touches of the seed of God? Doth *Paul Rom. 3.* speaking positively enough of man in his lapsed and corrupt state, make any exception of actions done in them by the divine Seed? Why doth this

man then obtrude his farciful notions upon us, without all ground or shew of proof? Doth he take us all for credulous Quakers?

22. But what can be this mans designe, in all this? It is indeed a most desperat designe: for it is no lesse, upon the matter, than to Overturue the whole Gospel of the grace of God: why so? You will say, Because (as we will see more fully afterward) his maine designe in this, is, to Evince, that all the good, that is found or heard of to have been, or yet to be, among Heathens, Turks or Barbarians, who never heard of the Gospel, or of Christ revealed therein, was as much of the Grace of God in Christ, and the fruit of Christ's merite and intercession, and the Blessing of the New Covenant of Grace, as the Holiness of such as are united by faith unto Christ, and crucified with Him, and have Him living, and working in them by his Spirit: So that if we come the length of some Heathens, who have walked more closely to the Principles of Nature, than others; and have bin more Moral, as to some things, in their outward carriage, than the common rabble of Men, we have attained the Gospel Holiness and Sanctification, (at least, as to kinde) which these men intend; and to that measure thereof, which will ensure our Salvation. Now, what a desperat designe this is, to bring us no further length, than to polished *Heathensness*, let every Christian judge; and see if the title of my book be not true, that *Quakerisme is the path way to Paganisme*; But the sequel will more confirme this.

23. For further manifesting of this wickedness, let us consider what he saith further, *Page 96. toward the end, He bringeth in this Objection, That the Apostle saith Rom. 2: 14. that the Gentiles, who had not the Law, did by nature shew things contained in the Law*: the meaning of which words, as we adduce them, is not to prove (as he falsely here insinuateth, and expelleth) that *such by nature can do that which is good and acceptable, in the sight of God*; but to prove, (as shall be made manifest afterward,) That there are some Notions of God, and of Moral honesty, as reliques of that noble image of God, with which man was endued, at the beginning, left in corrupt man, whereby he, through the dim light of nature, may see something of the Law of nature, pointing out his duty to God, to man, and to himself; and may do, upon the matter, something of that, which the Law of nature requireth; and yet when he hath improv'd Nature to its yondmost, shall never do that, which is well pleasing in the sight of God, who, since the fall, only accepteth of that, which is done in the strength and grace of Jesus Christ, and by one reconciled unto Him, in and through Christ. Let us now see what he Answereth, *This nature (saith he) neither may nor can be understood, of mans proper nature, which is corrupt and fallen; but of spiritual nature, which proceeds, from the seed of God, as he hath received a new visitation of divine love, and is thereby quickned*. For answer, I would know; whether he understandeth this *Spiritual Nature*, of that which is common to all the Gentiles, or of that which was peculiar to some. If he understand that, which is common to all, then, according to his divinity, every heathen, let be, every Christian, hath this *Spiritual Nature*, and Seed of God, in him, and what good they do, in Natural or Moral actions, proceed from this

this seed of God, and Spiritual nature; And consequently, the thoughts of their heart concerning the being of God (which is good, because true, and according to the Law written in every mans heart) must flow from this Principle, and from no other; and so, the devils, who beleeve that there is a God, *Lev. 2: 19.* must be partaker of this Spiritual Nature and Seed of God; Observe, *Reader*, whither this Mans Religion will bring us, and what the Grace of God, and that Spiritual Nature, is, which this man, would lead us unto; Even that, which is common to devils. If he meane that, which is peculiar to some, I would enquire, who these some are? Doth he meane the Gentiles, who were converted by the Gospel, and become Christians? These, we grant, have a spiritual Nature; but sure, the Apostle is not speaking of such, as the whole scope of his discourse cleareth. If he understand this of the Heathens, who did better improve the light of nature, than others; we know no Spiritual Nature, that such have, for all their advancement in Nature; because they are yet out of Christ, whose members only are made partakers of this new spiritual Nature; according to that Gospel, which we hope to be saved by: And his contrary opinion confirmeth us of their anti-evangelick Principles, and paganish designs.

24. He addeth a reason from *vers. 17.* where the Apostle saith, that *they show the work of the Law written in their hearts*; and this, says he, *the Scripture witnesseth to be a great part of the dispensation of the New Covenant.* Wherein the Man, who would faine make us beleeve, he had no fellowship with the *Societie*, joyneth with *Satan* in the *Societie*, writing against *Rom. 2: 14.* *So. Pag. 418.* who, upon this same ground, alledgeth, that *Paul* speaketh here of Gentiles, who were under the New Covenant, and not of such who lived before Christ came: whereas it is manifest from *vers. 10.* that *Paul* is speaking of the Gentiles, in the general, in opposition to the Jewes, who made their boast of the Law; and is hereby shewing, that they will be without excuse in the day of judgement (of which he speaketh *vers. 16.*); howbeit they wanted that Law, which the Jewes had, because they had the Law of nature, which they transgressed, engraven in their minds and consciences; as he further cleareth by their consciences bearing witness, and their thoughts accusing or excusing; &c. (2.). Where read we, that any do by nature the things declared in the New Covenant? (3.) How can such, as are under the New Covenant, be said to be without a Law, as these be? (4.) Is not the New Covenant alwayes opposed to the Law? See *Gal. 3: 17.* *Rom. 7: 12.* and several other places. (5.) How can such, as are under and within the New Covenant, be said to sin, and to perish, without Law, as here *vers. 12.* (6.) How can such, as are under the New Covenant, be a law unto themselves, as here? (7.) Where in all the Scripture, is the matter of the New Covenant, called the work of the Law? He would do well, if he thought good, to consult *Cato*, *Plato*, and other Commentators on this place. (8.) This Man told us above, homologating without *Scripture*, that the New Covenant had no place under the Law, and yet overthrew the Law in hearts. *2: 4. 49. ps. 81: 23.* *Esa. 54: 7.* (9.) Had not *Adam*, ere he fell, the Law in some measure fixed and

written



written in his heart, when his conscience accused him of his transgression, and he did run to hide himself. By this accusing of conscience, Paul proveth here, that the Gentiles had the Law in their heart. (10.) He would know that there is a twofold writing of the Law, in the heart: One is, whereby the knowledge of the Law is so fixed in their mindes, as that it cannot be utterly delce, howbeit their wils cannot and will not comply therewith; and of this the Apostle is here speaking; for the Heathens have this Law of nature so imprinted, and fixed in their Mindes, as to several things concerning God, and their carriage and walk in the world, that they cannot but see a difference betwixt Righteousness and Iniquity, Honesty and Dishonesty, in several particulars, and in their judgment preferre the one to the other, though their hearts and wills be not reconciled thereunto, and made to comply therewith, even according to the measure of their Knowledge and Judgment. The Other is whereby the whole will of God, revealed in Law and Gospel, is by the Spirit of God deeply imprinted in the Soul of Believers, so that, as their Mindes know it, and their judgments approve it, so their Wills imbrace it with love and desire, and their native Endeavour is after Full, Pure, Sincere, and Spiritual conformity thereto, in the strength of the same Spirit; and it is their griefe and matter of unfaigned sorrow, when, through the workings of a remanent body of death, they come short of what is commanded, whether as to Matter or Manner, or End intended &c. If he shall evince, that Paul speaketh of this here, he shall do more than all the Socinians (no person self ever dreamed of this) ever have been able to do, to this day. But the truth is, I apprehend, all this is a riddle to this man, who understandeth no other writing of the Law in hearts, than the first: for as he is an enemy, so is he a stranger unto the Gospel of the Grace of God: as will evidently enough appear, ere we have done.

25. He addeth a second reason for his Interpretation Page 59 saying, *that if nature here be understood of the proper nature of Man, then the Apostle should contradict himself, who elsew here saith, that the natural man cannot perceive the things of God; but among these things of God, the Law is comprehended, seeing Paul Rom. 7:12, 14. calleth it holy, just and good and Spiritual, and calleth himself carnal, which must be understood, as he was unregenerat.* I answer (1.) Paul no way contradicteth himself, except in this mans dreaming fancy; for these spiritual things, whereof the Apostle speaketh 1 Cor. 2:14 are not the things of Nature, or of the Law or Light of Nature, But the things of the Spirit of God, which must be spiritually understood vers. 14. which none can know, without they have the mind of Christ vers. 16. which concerne Christ and Him Crucified vers. 2. the same which Paul preached in demonstration of the Spirit and of Power vers. 4. which was Wisdom among such only, as were perfect vers. 6. and which only the Spirit, which is of God, did reveal, and not the Spirit of the world vers. 11, 12. and which eye had not seen, nor eare heard &c. vers. 9. It was the preaching of the Crosse of Christ, which even the Wise and Understanding, and such as had not only Naures Light, but the Light of the Law, could not know. It was that, which even to the Jewes, was a stumbling block, and to the wise Gre-

cians was foolishness: Chap. 1: 16, 17, 18, 19, 20, 21, 22, 23. Hence we see, the Law, which was written in the hearts of the Gentiles, is not among those things, whereof *Paul* speaketh; 1 Cor. 2. (2.) His true, the Law, both that which is written in the heart of the Gentiles, and that which was more clearly and amply declared and explained by God to the Jewes, was Good, Holy, Just, and Spiritual, yet was it not the same, with the things of God, whereof the Apostle spake; 1 Cor. 2. (3.) This man must have a strange antipathy at 1<sup>st</sup>, and against the Orthodox, for he will joyne with any, before he take part with them; we heard, but just now, how he joynd with *Smactius*, the *Socinian*, and here, in interpreting *Rom. 7: 14*, &c. he deserteth the orthodox, and joynd himself with *Pelagians*, *Arminians*, and *Socinians*; who will have the Apostle there speaking, not of himself, but as assuming the person of one in nature, not yet regenerated, as if such were not wholly un, and wholly flesh; or had an inward man delighting in the Law of God, or had a Law in their minde contrary to the Law in their members; or were capable of this captivity, when they are willing slaves, or could groan under a body of death; and account themselves miserable upon that account; or thank God, through Jesus Christ, because of the begun delivery; and certaine expectation of the full victory; or as if they with their minde could serve the Law of God. (4.) His sole reason, viz. because the Apostle said; he was carnal, proveth nothing; for what the Apostle speaketh in a certaine respect, must not be understood in an absolute sense: He was, viz. true, carnal (as all regenerate persons are) not abolutely, nor wholly; but in part; insofar, as the old man remained; in which respect, the best have a Law in their members warring against the Law of their minde; and have the flesh lusting against the Spirit, as they have the Spirit lusting against the flesh (*Gal. 6. 17*). And the Apostle calleth even such babes in Christ, carnal, in a certaine respect 1 Cor. 3: 1.

26. Thereafter he tels us, That when we are urged with this testimony by *Pelagians* and *Socinians*, and by them (so hat we see, with whom he and his party are but of one feather) we use to answer, that there were some remnants of the spiritual image left in *Adam*. But sayes he, this is affirmed without probation. In which he either speaketh against his Light; or he hath never read, what hath been said upon this, by the orthodox, against *Socinians* and *Arminians*, and such as would defend, that there were some speculative Aspects, unto whom this Mans assertion doth no small service: as we may shew hereafter. But next he saith, that hereby we contradict ourselves, and destroy our own cause, Why so? For (saith he) If by these reliques, they could fulfil the Law, then either Christ's coming was not necessary, or men could be saved without him, or that these (though they kept the Law) were damned because ignorant of Christ to come, which the Lord had made impossible for them to know. Answer (1.) We never said, that they did and could do by nature somethings, contained in the Law; (and this was sufficient for the Apostles designe) not all: Even *Paul*, though many stages above many heathens, while in the state of nature, did not know, till the written Law told him, that Concupiscence was sin *Rom. 7: 7*. And when they did

the things contained in the Law, they did them not perfectly; nor doth the Apostle say this, but the contrary; for he addeth, that their *conscience did not* *condemn them*. (2.) Though we should suppose, that they both could and did fulfil the Law, (against all Reason, Scripture and Experience) yet we, who do not, with this man, deny Original sin, might assert a necessity of Christ's coming; for, all their future obedience, make it never so perfect, being but their duty, could make no satisfaction to divine justice for *Adam's* sin, whereof they were guilty. (3.) Hence he may see, that we need not say, that any can or could be saved without Christ. (4.) Nor need we say, that such should have been damned for being ignorant of Christ to come, but for their transgression. But absurdities deduced from an impossible supposition, are but absurd probations, fit only for *Quakers*.

27. What he saith §. 3. to the vindicating of I Cor 2: 14. from the exception of such, as would have ~~understood~~ meant of a Brutish man, an *animal*, not of a Natural man, doth not concerne us; but therein, unawares, he contradicted himself: for if man now, in his fallen condition, can know nothing of God, of his Being, Nature, or Government of the world, nor nothing of the Principles of common Honesty & Morality, nor nothing of the things of the Law, as he went about to prove, as we heard; then let him tell me, wherein a man, in his Natural state, differeth from a Brute? And how he can then make use of this answer? Again when he saith, that the *Apostle doth demonstrate, throughout that whole chapter* (he should have added the first Chapter too) *how the wisdom of Man is an incapable judge of the things of God*. Let him tell me, if he thinketh that the wise men, such as the *Greeks* of old were, (as he granteth here) could not judge of any of these particulars, held forth in the Law of God? If not, wherein appeared their Wisdom? Or wherein were they to be called Wise? If they could judge, in some matters of the Law, which was written in their heart, then let him reconcile this, if he can, with what he said above. But, as we have frequently already observed, this Man regardeth so little what he saith, that may he but have occasion to contradict Truth, he cares not how often he contradicts himself, as is usual with such, who are carried away with a prejudice against Truth, and know not well, as yet, were to settle.

28. Thus have we examined what this *Quaker* saith, upon this Head: and because he alleged, we spoke without Reason, when we said, that there were some reliques of the image of God left in the natural man, whereby he may know some things concerning God's Being and Nature, and Government of the world, his duty towards God, his Neighbour and Himself, we shall shortly manifest the truth of this, to the end, that it may the better appear, that this *Quaker's* Theology, which he pleadeth for and driveth at, is but Paganical, borne with every corruption of *Adam*, and far different from that, which is Saving, and is manifest by the Gospel, which hath brought life and immortality to light. The *Socinians* deny, that there is any innate knowledge of God, in man; or that by nature, he knoweth any thing of God: so *Socinus* himself *praefat* cap. 1. So *Ostrodus Institur*. P. 1. &c. 104. & *Smalcus contra Franzium diss.* 8. though others, as *Cressus*, and *Schlichtingius*, be of another judgment: our Divines, on the

contrary

contrary, Maintain, that there is some Imperfect, and as to Salvation Insufficient (though sufficient for Instruction as to several duties, and to render the transgressours Unexcusable) knowledge of God, implanted in corrupt nature, so that man, even in his natural condition, coming to the use and exercise of Reason, by a natural instinct, sense and force, cometh to know, that there is a God, that is *Optimus & Maximus*, Powerfull, Good, Wise &c. & Governeth all the world; that we ought to Worshipe & Serve him; that we ought to do Right to all; that Punishment abideth evil doers; and several things of this nature: and what our Divines say, they confirme by Scripture and Reason: passages of Scripture are these *Rom. 1: 19. because that which may be known of God, is manifest in them, for God hath shewed it unto them.* This *revelation* was not manifested unto some few of them, as to their chiefe Philosophers; but *all*, who were ungodly and unrighteous, and held the truth in unrighteousness *vers. 18.* So *vers. 21.* it is said, *that they knew God, even they, who did not glorify him, as God, neither were thankful, but became vain in their imaginations &c.* So *vers. 23.* They changed the glory of the incorruptible God: And therefore had some notions of this incorruptible and glorious majesty. And *vers. 25.* they changed the truth of God into a lie. So *vers. 32.* They knew the judgment of God, that they, which commit such things, are worthy of death: And so could not be ignorant of God, of his Law, of the Equity thereof, of their Obligation to obedience, and of God's Righteousness in Judging and Punishing transgressours. So *Rom. 2: 14, 15.* (of which we spoke above) The Gentiles, who had not the written law, did by nature the things contained in the Law, and did shew the work of the law, written in their hearts, having their consciences bearing them witness, and their thoughts accusing or excusing, according as they observed, or transgressed the said law. So that, having this law implanted in their hearts, they could not be ignorant of God, whose law this is, and in whose name, it calleth for Obedience; nor of their own Obligation to obedience; and their Consciences did preach forth the same, for it judgeth and accuseth as God's Deputy. See likewise *Act. 14, 15, 16, 17, & 17: 24, 25, 26, 27.* As for Reasons evincing this; They adduce the Workings and Stirrings of the Conscience, which natural men have, and which they cannot get shaken off, which manifestly evince to them, That there is a Supream Judge, God, in whose name, Conscience giveth sentence, and vexeth and tormenteth evil doers night and day; for as *Menander* said, *conscience is a God to all mortals.* And this took vengeance on that monster of men, *Calegula*, and so haunteth evil doers, that they always think they see their Punishment before their eyes; hence some Great persons, without the reach of Inferiours, have been made to tremble and quake, at thunder claps; yea and put violent hands in themselves. Philosophers, Historians and Poets declaim thus at large: yea common sense and experience confirmeth it, so that every rational person cannot but assent to the truth of this, so soon as he heareth it, and knoweth what is said, *That God is.* It carryeth along with it such rays of light, that without any difficulty is seen and understood, and mans Mind and Judgment, of its own accord, by a natural Impulse or Instinct, embraceth it,

The constant practice of all Nations, setting up and maintaining some kind of Religion: confirmeth this: whence was this, that they thought Religion necessary, that there could be no Common wealth established without it, but from the innate Apprehensions of God, and of their Obligation to serve and honour Him? How this is further confirmed by the testimonies of Heathens themselves, and of the ancient Fathers, see *Hoornebeck* against the *Socinians* lib. 1. cap. 7. Pag. 142. &c. and *D. Owen de Naturâ &c. Verâ Theologia* Pag. 23. 24. &c.

29. There is another debate with the *Socinians*, to wit, with *Socinus* himself & *Ostorodius* (though others of them are of another mind) who deny, that any knowledge of God can be acquired by considering the works of Creation and Providence and so they deny that persons, strangers to the Gospel, living in Nature, can attaine to any knowledge of God, by the contemplation of nature. But our divines manifest the contrary from *Psal.* 19. 1, 2. where the *Psalms* tell us that *the heavens declare the glory of God* &c. That magnificent workman ship preacheth forth the Wisdom, Power, Goodness, and Glory of the great Maker, and that to all Nations, so as they cannot be ignorant thereof. So from *Rom.* 1. 19, 20. we see, that God manifested to the Heathens, that which might be known of him, the invisible things, his eternal Power and God head, by the Creation of the world, and things that are made. The fond imagination of *Socinus* dreaming, that the Gospel is here to be understood, is abundantly confuted by *D. Hoornebeck*, in the forecited book Pag. 157. &c. The same is proved also from the forecited places *Mat.* 14, 15, 16, 17, and 17. 24, 25, 26, 27. And likewise from *Psal.* 8. throughout, & 104. throughout, and 145. 4, 5, 6, 7, & 147. 7, 8, 9. *Esa.* 40: 12. *Iob.* 12: 7, 8, 9, 10. & 38. & 39. & 40. Chapter *Psal.* 69: 35. & 103: 22. & 107. & 104. throughout. Other arguments to this purpose may be seen, in the forecited book of *D. Hoornebeck* Pag. 164-172. which for brevities sake I passe by.

30. Our divines likewise, in dealing with such, as would assert that there are some formal and direct speculative Atheists, are careful to assert, and maintain these Innate and Fixed Notions of a Deity, and particularly the learned *D. Voetius de Atheismo* Pag. 140 &c. where he asserts, that there is an Innate Theology, Innate Notions, or a latent Natural Seed of Reason and Religion, that is like the habite of principles, that in adults is brought forth into act, without any previous demonstration, by the very perception of the words and termes, without labour or study, or the force of arguments: and that the most flagitious person that is, can not come to think, and be perswaded directly, that there is not a God; though he could wish, there were not a God, or that he himself had no sense or perception of a God; and that by these reasons: for (1.) Then it would follow, that there were no *verbum Dei*, nothing which might be known of God, imprinted in the heart of every man that cometh into the world, and that by nature, contrary to *Rom.* 1. 18, 19. & 2. 14, 15. that Conuate and Congenite Divinity can no more be separated from man, than his rational Intellect. (2.) Then some men should be without the Law of Nature, & a natural conscience, which cannot be. (3.) Then Men should be inferior to devils,

to devils, in whom these sparks are not extinct *1 Jan. 2: 19.* (4.) This were against the universal Experience and Consent of all Nations (5.) Then some should really have some excuse, contrary to *Rom. 1: 19, 20.* (6.) This would much confirme Atheists, and weaken our arguments against them (7.) It would also gratifie Socinians. By all which this our Quaker may, if he will open his eyes, see how dangerous his opinion is, who denyth these Inbred Innate and Imprinted Notions of a Deity, and of his Nature and Attributes; and of his Relations to the world, and to each in particular, as their Creator, Conservator, and Benefactor; and of our Obligation to Love, Worships, Serve & Obey Him: Though hereafter, we will finde him, after his usual manner, againe contradicting himself, in this.

31. However this Quaker say and unsay the same thing, yet we stand here, and maintaine these Natural *Anticipations*, as *Cicero* calleth them, and Inbred Notions, of what is naturally good and honest, manifested by the very Lawes of Nature in Nations, and the Natural Notions of the being of God; that being true, which *Cicero* saith *1. Tuscul. quest.* For there is no Nation so barbarous as not to confess, there is a God, so that men would rather have and own a false God, than none at all: so deeply doth the sense of a Deity sink into our hearts. It is true, there was much difference among the Nations, concerning the nature and number of the Gods, and concerning the way of Worship; yet all agreed in this, that there was a God, and that he was to be Worshipped. Withall let the Reader observe, that we are far from asserting, that all this knowledge, improven to the highest pitch, that the primest of Natural Philosophers, after all their study and diving into Nature, could reach unto, can prove saving to any soul: whatever discoveries may be thereby made of God's Nature and Attributes, or of Moral Honesty, and such things, as belong to the humane and bodily good of Mankind, within or without societies, and these lesser or greater: Yet hereby no discoveries can be made of that, which floweth solely from the will and good pleasure of God, and dependeth upon Immediat Revelation; of which kinde is the mystery, which was hid from generations and ages, *Col. 1: 26:* and kept secret since the world began, *Rom. 16: 25.* but now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known unto all Nations, for the obedience of faith *Rom. 15: 26.* The mystery of his will, according to his good pleasure, which he had purposed in himself, *Ephes. 1: 9.* Even the mystery of Christ, *Ephes. 3: 4.* the mystery of the Gospel, by which Life and Immortality is brought to light. But of this, we will have occasion to speak more hereafter, when we come to see, what use this Quaker maketh of these Natural Notions common to Heathens.



## CHAP. VI.

## Of Original sin.

1. **T**HAT Man is now fallen and lying into a State of Sin and Misery, notwithstanding he be delivered therefrom, cannot by any rational man be denied. The very Heathen Philosophers have complained, as sensible of this; & vented many strange & uncouth Notions thereunto. But as to the Rise & Cause of this Disorder, Confusion & Misery, which was every where obvious, they remained blinde: the wisest of them, only were brought to say, that there was some hidden cause of all these evils; but what that was, they knew not: The proud and vainglorious *Stoicks* thought, that all this sinne and misery did proceed from every mans own Free Will and Choise, immediately, and that there was no other cause. Hence they thought, that every man came into the world free of any Vice or Inclination to sin: *corrupti* (*Senes Epist. 94.*) *perfectissimas nobiscum virtutes*; *superconantes, ingesta sunt*: so against th. nulli nos vitio natura cancellat, nos illa integros ac liberos genuit: And yet the same man must elsewhere (*lib. 3. quest. c. 30.*) confess, that vice is learned without any teacher. Hence also they thought, that man by his owne Ability, Paience and Industrie, might recover all his losses; and that nothing more was requisite, but to live according to nature, *Senec. Epist. 41.* Howbeit their very care and industrie to make lawes, for bearing down of vice, and setting forward of vertue, was sufficient to Redargue and Confute their foolish Imagination, had they but improv'd *Natural light*, as they might, or made use of right Reason, as they pretended. However, we see *Stoicks* and *Quakers* are nigh of kin.

2. *Plato* speaks more clearly concerning this Fallen and Degenerate State of Man; but it is not improbable, as *Mr Gale* sheweth, in his *Cours of the Gentiles part. 1. lib. 3. c. 5.* that he had help from *Scripturn*, or Jewish Tradition, when he speaketh of the *iron age*; and particularly, when he sayeth in his *Timæus Locutus fol. 103.* That the cause of civility is from our Parents and first Principles; rather than from ourselves: and elsewhere. There is well nigh in every one an inbred evil and disease. And de legib. lib. 3. The greatest evil of all is implanted in many men, and fixed in their souls: And this Race of misery he tearmes (*Gorgias fol. 493.*) a moral or spiritual death, and that according to the opinion of old wise, saying, I have heard from the wisemen, that we are now dead, and that the body is but our sepulchre.

3. However, the generality of Philosophers were utter Strangers to the Rise of this contagion; and the hints that *Plato* giveth, are but very dark: But when Christianity came, and spread it self through the world, that, which the wise Men of the world, were utterly ignorant of, became plaine and nocurre to every one; for without the knowledge of this, there could be no right Improvement of the Remedie offered in the Gospel; and therefore the knowledge of this was a necessary part of Christianity. *In causa duorum hominum,* (said *August.* lib. de

*lib. de Pecc. orig. c. 24.*) *quorum per unum commendati sumus sub peccato, per alterum redimimur a peccatis* — *propter fidem christianam consistit*. So that the doctrine of original sin, with the reality and manner of its tradition from Adam, and downward by natural Generation, was unquestioned in the Christian Church, until that unhappy enemy of the grace of God arose, who raised up his heresie upon the ruines of the proud dotages of the Heathen Philosophers, I mean, Pelagius; who, to strengthen himself, in his opposition and enmity to the Grace of God in Christ Jesus, did take upon him the defence of Corrupt Nature, and denyed Original sin, saying *lib. de Natura* (apud August. *lib. de Nat. and Grat. c. 9.*) *that all sinned in Adam, not because of sin attrahed by birth, but because of imitation.* See more of this *Vossij Histor. Pelag. lib. 2. par. 2. thes. 1.* And Iulianus the Pelagian (as we may see there also) said against Augustinus, that God could not impute the sin of another unto Infants, and that no man is born with sin; And that the children cannot be guilty, until they commit something by their owne will. How Augustinus set himself against this Pelagian cardinal error, his books declare: And how the whole Church did appear against it, is notoure. Pelagius himself subdoulously seemed to deny his owne opinions; in a Council in Palestine at Diospolis, condemning himself for saying, *That Adam was made mortal, and so should have died, whether he had sinned or not. That Adams sin did only hurt himself, and not mankind. That infants new borne are into the same condition, that Adam was in before the fall.* And againe these and others of Pelagius errors were anathematized by the Council of Milevum, in Numidia. And August. tells us *lib. 2. de Romano Imperio. cap. 2.* that the Catholick Church defended against these Pelagians, a 1000 other truths, this, *That man is borne obnoxious to Adams sin, and bound by the band of damnation.*

4. This same Pelagian error is maintained by the Socinians. Socin. *Præf. c. 4. de Christ. Serv. part. 4. c. 6. Catæch. Recov. cap. 10. de Proph. Mun. Christ. Smale. de iustif. disp. 4. Volkel. lib. 5. c. 18. Ostorod. Instit. c. 33.* By Episcopius against Heideamus *Page. 146.* and by the Remonstr. *Armin. Apol. cap. 7. fol. 24.* So is it maintained by the Anabaptists. And D. Voetius *Sacra. disp. part. 1. pag. 1079.* tells us, that the Jewes ordinarily this day deny Original sin, citing the words of one at Venice, saying that the sin of Adam doth not condemn soules, but only hurts the soul. *Insofar as it bringeth in the body of Adam whence it is, that it becometh more difficult to the Posterity of Adam to do good, &c.* Mr Stephens, in his defence of the doctrine of Original sin, sheweth that one Mr Robert Everard, and D. Jeremiah Taylor, and some Examiners of the late Assemblies Confession of faith, did appear against Original sin: and in his preface he tells us that Anno 1654 Feb. 22. Some Brethren of the Separation, did at a private dispute maintaine, *That all Infants were free of Original sin.* To these Opposers of Original sin. This Quaker, in the name of the rest, adjoyneth himself, and so deserteth the Truth, maintained by the Orthodox Churches, and explained in their severall Confessions; and particularly by our Conf. of faith Chap. 6. § 2, 3, 4. *By this sin, they (i. e. our first Parents) fell from their Original righteousness, and communion with God; and so became dead in sin, and wholly defiled, in all the faculties and parts of soul and body.*

body. They being the root of all Mankind, the guilt of this sin was imputed, and the same death in sin, and corrupted nature conveyed to all their posterity, descending from them by ordinary generation. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proceed all actual transgressions. And thereafter § 6. Every sin, both Original and Actual, being a transgression of the righteous Law of God, and contrary thereto, doth in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God, and curse of the Law, and so made subject to death, with all miseries, spiritual, temporal and eternal. And more briefly in the Larger and shorter Catechisms, to this Question, Did all mankind fall in Adams first transgression; tis answered thus: The Covenant being made with Adam, as a publick person, not for himself only, but for his posterity; all mankind descending from him, by ordinary generation, sinned in him, and fell with him, in that first transgression.

§. Concerning this sin, which is under various names and titles pointed forth to us in Scripture (being called Sin by way of eminency Rom. 6: 12 & 7: 1. the Old Man Rom. 6: 6. a Law in the members Rom. 7: 23. the Body of sin Rom. 6: 6. Body of death 1 Cor. 7: 24. Indwelling sin Rom 7: 17, 20. Evil present Rom 7: 21. These are meant of this Sin, as feared in, and derived unto the posterity: but as committed first by Adam, Paul Rom. 5. calleth it Sin, Offence, Transgression (Disobedience) and concerning its Propagation or Tradition unto the posterity, many questions and doubts are moved, which we are not to meddle with: our purpose not being to treat of this Subject; but only to vindicate the orthodox doctrine, from the exceptions of this Quaker; and to discover his error in this particular. For which cause, we need only take notice of two things, concerning this Original sin. First There is the Sin; disobedience, offence and transgression of Adam, in eating of the forbidden fruit: This, though it was the sin of our nature in Adam, yet is said to be imputed to our persons, when we come to have a being by natural Generation, and descent from Adam. Secondly There is that, which followed upon, and flowed from; that transgression of Adam, according to the nature and tenour of the Covenant, wherein he stood, as the head and representer of all mankind viz. The Privation of Want of that Original righteousness, which our Nature possessed in Adam; and the Depravation, Corruption, Deordination of the whole man; whereby he is Disabled to all good, and wholly Inclined and disposed to evil; and all evil and only evil, continually till grace make a change. This cannot properly be said to be imputed, but being a just punishment (as well as a sin) of the sin committed by Adam, is justly inflicted, by the righteous God, and conveyed from Adam to all his posterity, as a leprosy, and infectious disease, corrupting the whole man: which therefore is feared and subjected in the man, as soon as he hath a being by natural generation, from his immediat parents; though both the guilt, and this contagion, be not received immediately from our next parents, but immediately from Adam, from whom we have our Nature, and our Personal being from our immediat parents, who stand in no nearer relation to Adam, as the Head of Nature, than we, but all, Father, Son and Nephew &c. stand in the same near relation to him, in respect of Nature, as lines to the same centre,

6. Having premised these things, let us now consider, what this *Quaker* hath to say against this: in his *Fourth Thesis* towards the end, he setteth downe his Assertion, in few words; where, before we mentione his words, we cannot but take notice of a piece of more than ordinary shamelesnes, in this Man; for in the words immediately before, he cometh in with a triumphing parad, saying, *hence the errors of Socinians and Pelagians &c. are rejected*, as if he would make his Reader believe, that he did anathematize all the errors of *Pelagians* and *Socinians*; when yet he licks up and hugs in his bosome, a special & fundamental part of *Pelagianisme* and *Socinianisme*: adding (which are the words we are now to take notice of) *Yet nevertheless this seed is not imputed unto infants, but when they joine themselves to it actually, by sinning*. We must beare with this man's following the *Quakers* dialect; for he will speak but as he pleaseth. But for understanding of what he meaneth, we must call to minde his foregoing words, which we took notice of, in the foregoing *Chapter*, and examined, where he mentioned the *Seed of God*, of the touch whereof, he said, all *Adam's* posterity was deprived. This cannot be the seed he here meaneth. He mentioned another *Seed of Satan*, to which *Adam's* posterity was subject; and this *Seed*, he said, *Satan* did sowe in the hearts of Men, &c. Now this must be that malignant and depraved seed, whence all their Thoughts, Words and Actions are evil, which he here meaneth: And this *Seed*, he sayeth, is not Imputed to Infants: And we said lately, that this originated sin, or Corruption of nature, could not properly be said to be imputed; because it was properly inherent, as a disease of nature; But the thing that he would say, is plainly enough expressed in his *Apology* Pag. 54. *But others* (sayeth he) *go so far, in the other extremity (to whom Augustine in his declining age, moved with zeal against the Pelagians, did first of all the Ancients open the way) as not only to confess, that Men of themselves are unfit for good, and inclined to evil; but also to affirm, that man, even while in his Mothers womb, and before he commits any actual sin, is under the guilt and crime of sin, by which he deserveth eternal death*. Whereby we see, that he freeth Infants from the guilt of *Adam's* first sin: and againe Pag. 55. he sayeth, *they impute nothing of Adam's sin unto Men, until they make it their owne, by such like acts of disobedience*. He is clear then for the Non-imputation of *Adam's* sin unto Infants, and the Arguments, he adduceth, cleare his judgment yet more.

7. Thus we have seen, what are his thoughts of the Imputation of *Adam's* guilt. But what thinketh he of the other particular, the Corruption of Nature? His *Thesis* could meane nothing else by the *Seed of the Serpent*: and when he cometh to the explication of this part of the *Thesis*, in his *Apology* Pag. 59, §. 4. he tels us, that *this evil and corrupt seed is not imputed unto infants, until they actually joine themselves unto it by sin*. And by this evil and corrupt seed, he meaneth that, which he had been speaking of, viz. the Corrupt nature of Man. But Pag. 55. he would seem to contradict this, when he sayeth *We cannot conceive, how Man, who is naturally come of Adam, can have any good in his nature pertaining to it, which he had not, from whom he is derived; if then we may affirm, that he in his nature retained no will belonging to it, nor light, capable of it self to manifest spiritual things; so*

*nor his posterity.* Whence you might think, that as *Adam*, by his fall, lost Original righteousness, and all aptitude, in Will, or Understanding, unto spiritual things, so also his Posterity, that came naturally of him, in this mans opinion; but his true meaning is, that though Infants descend naturally from *Adam*, yet this Privation of Righteousness, and Corruption of Will and Understanding, is not imputed to Infants, nor do they partake thereof, until they sin actually; for in the end of his discourse upon this head Pag. 62. he sayes, that *this seed of sin, is not imputed to any, till by sinning they actually joyn themselves to it: And, this seed of sin is frequently in Scripture called death, and the body of death: and that, this seed, and that which cometh of it, is called the old man, the old Adam.* Thus then, in short, his judgment is, that nothing of original sin, neither *Originans*, nor *Originatum*, neither the Guilt of *Adam's* sin, nor the Corruption of nature, is imputed to, or inherent in any man, till he commit some actual transgression; and so sin cometh not by *Propagation*, or *Traduction*, but by *Imitation*, as said the *Pelagians* of old, and as the *Socinians* and *Anabaptists* to day maintaine. And the *Arminians*, with their *Episcopius*, deny, that any thing that is truly sin is found in any of *Adams* Posterity, before their own proper act.

8. Let us now see, what he sayeth in defence of this Error; and let us first take notice of what he said of *Augustine*, that much honoured Instrument of the Lord, against the errors, that Satan was sowing in the Church, in his time. He would make us believe, that *Augustine* wrote of this subject, when under the dottage of old age, whereas it is manifest, to such as read his life, that what he wrote against *Pelagius* was written, while he was in the prime of his Vigour and Understanding; and his works themselves declare the same. But what will this pedantick *Quaker* think of that singular and self-denying work of that worthy person, called his *Refractations*, wherein he reviewed all his former writings, and retracted several things, asserted by him, in his younger, and lesse studied yeers? belike this man will look upon that work, being written after these, he now excepteth against, as containing nothing but greater dottages; because, as he supposeth, the longer persons live, though not yet coming near the ordinary attendants of stouping or declining old age, they grow the greater fools; and consequently, that himself must now be a greater fool (though I see little difference) while become a *Quaker*, than he was in his younger dayes, when he was a *Papist*. Next, the man is not ashamed to judge of the very Thoughts and Motives of that noble Instrument; yea he is so bold, as to condemne him of acting upon corrupt motives; as if nothing had moved him to write for Original sin, but eagerness of Zeal against *Pelagius*, no inward conviction of the truth; nor of the damnableis or danger of the *Pelagian* heretic in this; no conviction of his duty to appear for truth. Doth this *Quaker* consider, that hereby he is audaciously arrogating to himself Gods prerogative royal, of judging the secrets of the heart? Remembereth he that God is a Jealous God, who will not give his glory to another? But what grounds can he give of this his bold presumption? What evidence is there of that holy Fathers

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writing against his own conscience? I lay no more of this, but leave this *Quaker* to his judge, and take notice of a *Third* untruth, when he sayeth, that *Augustine* was the first, that appeared in this controversy against the *Pelagians*: Had he but consulted *Vossius*, in his *Historia Pelagianismi*, a book that sometime he citeth, he should have found, that whole Councils appeared against *Pelagius* himself, to speak nothing of *Hierome*, in this particular, before that *Augustinus* wrote of it; particularly the first Synod at *Carthage*, and that Synod in *Palestine*, where *Pelagius* himself was present; and hiding his abominations, deceived the Fathers with false words; and the Council of *Milevy*, that dealt more roundly with that heresie, tells us in plaine termes, that the Truth, which they maintained, was owned by the whole Catholick Church all the world over: and so it was indeed, and never once questioned, till that unhappy instrument of Satan, to whom this *Quaker* adjoyneth himself, broached his pernicious doctrine. It is true, the *Pelagians* called this Orthodox truth, a forged device of *Augustines*, as this man doth: but *Augustine* replied (as *Vossius* tells us, *Hist. Pelag. lib. 2. part. 1. Thes. 6.*) in these words. *I did not devise original sin, which the Catholick faith believed of old. but thou, who deniest this, without doubt, art a new heretick: and lib. 1. contra. Iulian. Cap. 2.* he citeth no fewer then ten or twelue of the Fathers for him: and *lib. de Pecc. Merit. & Remiss.* he saies, he never heard one that owned the Scriptures speak otherwile. If this *Quaker* had perused *Vossius*, in the place last cited, he would have seen, how the same truth, which *Augustine* maintained, was asserted by ancient Fathers, both Greek and Latine, before *Augustine's* dayes, such as *Ignatius*, *Dionysius Ariopagus*, *Iustin Martyr*, *Tatianus*, *Irenaeus* (whom *Augustine* himself citeth) *Origen*, *Methodius*, *Macarius Hierosol.*, *Macarius Aegyptius*, *Athanasius*, *Cyrillus*, *Nazianzenus*, *Chrysostome*, and others: of the latine Fathers he citeth *Tertullian*, *Cyprian*, *Arnobius*, *Reticius*, *Olympius*, *Hilarius*, *Ambrosius*, (whom *Augustine* citeth) *Hilarius Diaconus*, *Hieronimus*, (whom he also citeth.) And moreover, he should have found *Page 179.* that *Augustine* did not assert this truth meerly out of zeal against the *Pelagians* (as he ignorantly and boldly affirmeth) for he had asserted it, in his books *de Libero Arbitrio*, written before *Pelagianisme* appeared: and how, in his 6. book against *Iulianus* the *Pelagian* *Cap. 4.* he saies expressly, that he was in that judgment from the very beginning of his conversion, & that he had said nothing through heat of dispute, which was not the ancient doctrine of the whole Church, *Ego (sayeth he) per unum hominem in mundum intrasse peccatum, & per peccatum mortem. & ita in omnes homines pertransisse, in quo peccaverunt omnes, ab initio conversionis meae sic tenui semper, ut teneo. Extant libri, quos adhuc laicus recentissimae nostrae conversionis conscripsi, et si nondum sicut postea sacris literis eruditus, tamen nihil de hac re jam nunc sentiens, & ubi disputandi ratio poposcerat, dicens, nisi quod antiquitus discis and docet omnis Ecclesia.* Let this *Quaker* read these words, and if he be not above measure affronted, let him blush at his shameless boldness. Let him read also *August. lib 4. ad Bonifac. c. 8. contra duci Pelagianorum Epistolas, & lib. 3. de Pecc. Mer. & remiss. cap. 6. & 7. & lib. 1. adv. Iul. resp. poster Page 5. 8. & 125.* and he will



see further cause of repenting of his groundless confidence and audacity; if his conscience be not seared.

9. We have had one great proof of this *Quakers* confident boldness; now there followeth another; for the only confirmation, which he addeth, of his He else, in his *Thesis*, and that, which he first speaketh to in his *Apology* Pag. 59. is brought from *Ephes. 2: 1, 2, 3.* a passage out of which the old Fathers proved Original sin, against the *Pelagians*, as *August. lib. 6. c. 12. cont. jul. Scriptor Hypocris. lib. 2. Fulgent.* and fourteen Bishops with him, *ad Petrum diaconum. c. 26. Theodoret* on the place, also *Primasius* and *Haimo*, commenting on the place, and others cited by *Vossius, ubi supra* Pag. 150. taking that *by nature*, &c. to import (as none with any shew of reason can otherwise think) all carnally borne, and partaking of the nature of *Adam*, and so to be verisied of all borne by the conjunction of man and woman: so that *by nature* is as much as naturally: And *Calvin* on the place sayeth, that it is a notable passage against the *Pelagians*; for saith he, *what is naturally in every one, is in them from their very original; & therefore of all be children of wrath, or obnoxious to wrath, by nature, they are so from their very original.* But what way doth this Man evade? The Apostle (sayeth he) assigneth evil actions, not any thing, that is not yet reduced into act, for an argument proving them to be children of wrath. By which we see how backwardly this man readeth the Scriptures; for the Apostle, to commend the riches and power of the grace of God, towards these *Ephesians*, whom the Lord had quickened, sheweth what persons they were, and all are, before grace take hold of them: He saith not that these *Ephesians* were children of wrath, because walking according to the course of this world, &c. but that they had so walked, & were moreover, children of wrath by nature; and it is observable (though this Man putteth out his owne eyes, that he may not see it) how the Apostle changed the person from the second to the first, *vers. 3.* saying, *among whom also we all had our conversation, in times past, ——— and were by nature the children of wrath, even as others:* And thereby sheweth, that this was not the condition of the *Ephesians*, and other Gentiles, only; but of the Jewes also, himself not excepted, because nature corrupted in *Adam* is one and the same, common to all, both Jewes and Gentiles; so that all, as soon as they partake of Nature, come under this guilt, and are Children of wrath. He himself immediately before told us, that the *Jewes* mentioned, *1 Cor. 2.* the Carnal man, was not the Animal man, but the Rational man, so that this is true, not only of the beastly man; who by his actual finnes brutifieth himself, and maketh himself a meer Animal, but even of the Rational man; who hath a rational soul, and so soon as he hath a rational soul. The usual import of the word *Nature* and *Natural* in Scripture confirmeth this, *Rom. 2: 27. & 1: 24. Gal. 2: 15. & 4: 8. 1 Cor. 15: 44, 45.*

10. We need not then regard what he addeth, saying, *that the Gospel condemneth nor threatneth no man, but him, that hath actually sinned;* for in some sense the Gospel condemneth no man that heareth it, but the final unbeliever; but offereth life & pardon to all, to whom it is preached, of all their sins actual & original upon condition of accepting of Christ offered therein: And as for the *New Test.* we have seen enough in it already, and will see more, to evince our point, and

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albeit this were not, we judge that the *Old Test.* could prove the point, as we shall also see. The Gospel moreover tells us, that *except a man be born againe, he cannot enter into the Kingdom of God*; and so, that as long as he hath but the first birth, of the flesh, he is under the wrath of God. Infants are not capable of the excommunications, but they are capable of death, which we proved, in the preceeding Chapter, to be the punishment of sin.

11. Nor is that, which followeth, much worth the noticing, when he sayeth God will visit the iniquities of the fathers, upon their children, who abide in sin, and so become ate and follow their fathers iniquities: For there is a vast difference betwixt *Adam's* first sin, and the finnes of other Parents: *Adam's* first sin, or breach of the Covenant, was not a personal sin, as the finnes of other Parents are, and his after sins were; but the sin of the whole Nature, whereof he was the Head and Representative; therefore all that partake of that Nature participate of the guilt of Nature, when Infants have a being, they partake of the nature of *Adam*, immediately: and though they have this nature by means of generation of their immediat parents, yet they have not this nature from them, but from *Adam*, as I said: And though they have their personality from their immediat parents; yet they do not partake of their Fathers personality, but have their owne; humane personality not being a thing propagable; & therefore they cannot in strict sense be guilty of their parents personal finnes: And yet, if it were of moment to debate the matter, we might shew from Scripture, how the holy Lord, who is just & Righteous, punisheth even children for their Fathers faults: and though the children be sometimes found guilty of actual finnes, and so homologate their Fathers transgression; yet it is not found alwayes to be so. It was not so, I suppose, with the infants of *Cuth, Nathan* and *Abiram*, and the rest of that conspiracy, nor with the Children of *Achan*, nor with the Infants of *Sodom* and *Gomorrah*, and of the Old world; nor with these that were carried away captive by the *Assyrians* and *Babylonians*, and several other instances; to speak nothing of the Children of *Cain*, *Ismael*, *Esau*, and of the Jewes, when cut off the Old and Natural stock, *Rom. 11.* And further the very expresseion of God, *Command, 2. of visiting the iniquities of the fathers upon the Children*, sheweth, that whatever finnes they may have of their owne; yet it is the fathers guilt, that bringeth on that punishment; else it could not be a visiting of their fathers iniquities; but only of their owne.

12. It seemeth more considerable, that he sayeth, *our opinion is contrary both to the mercy and justice of God*, if he had given any proof; But he must follow the footsteps of *Socinians* and *Arminians*, who Assert this also, but will not much trouble us with their probations. He told us just now himself, That God can and doth visit the Iniquities of Fathers on their Children: and how can this comport with his goodness and justice, seeing their fathers sins are not properly their owne, because they were personal; when he thinketh it incongruous to God's Justice and Goodness to impute the sin of Nature, to all that partake of that nature, though it be their owne, by vertue of their partaking of Nature? And strange it is, that men will be that bold, as to call God to their bar, and accuse him, as Unrighteous, because he taketh vengeance; when upon a far unlike account, they

they will not impute iniquity unto Men: we see that for crimes of *lese Majesty*, or the like, one man is not only punished; but all his posterity after him, though not yet borne, are forfeited. When a person representing others (which cometh nearest to our case) committeth any fault, as such a person representing, all whom he representeth must beare the guilt, and the inconvenience following there upon; and no man will account this unjust, or iniquous. and yet behold the Righteous God cannot be acquitted in that, which is every way more justifiable, though He hath absolute dominion over us, and may dispose of us, as He will; which no man hath over another. The truth is, this dissatisfaction with God, in all his wayes, is an argument, beyond all deniall, of our Rebellious, Natural, Inbred Corruption, and Wickedness of heart: what, would they not have said, that it had been Goodness and Equity both in God, if Adam had stood, to have made us all partakers of the Benefite thereof? and shall it now be against both Goodness & Equity, if by reason of his Fall, we be deprived thereof, and be Obnoxious to the evils threatned? what unequal dealing is this? In fine, This is the old chant of the *Pelagians*, as *Vossius* sheweth us *Hist. Pelag.* Pag. 206. And what *Augustine* replied, he way see *Ibid.* Pag. 207.

13. He addeth a rhapsody of non-sense telling his readers, *our opinion floweth from our self love, because we maintaine an absolute decree of election for ourselves and ours, and so care not to send all the rest to hell, and leave them into inextricable difficulties.* The reading of wh ch might indeed excite any man of Understanding to commiserate this mans case, who is thus so transported with passion, as he knoweth not what he is saying: only we see, that he must spew out his gall against the Orthodox doctrine of Election, before the fit time comes; but when he cometh to the right place of speaking to this (as we shall see in the next Chapter) he dar not meddle with Election. but contents himself with Reprobation: But what an evident demonstration of Corrupt Self love and Pride against God, is in his *Pelagian* heresie, he is blind: that seeth not. These *Quakers*, with other *Pelagians*, will not be beholden to the Grace of God, but as little as may be; and therefore so frame their doctrine, that themselves, and not the grace of God, may have all the praise of their Salvation; as we will have occasion frequently to shew, ere all be done. When he hath deluded himself and other *Quakers*, and made some others beleieve, that they have no Original sin to inburne for, and thereby hath brought them under the dominion of Satan, more than before, hath he done them any good service? Is it good service to poor souls, to hoodwinke them, that they may po't to the pit, with alie in their right hand? Woe, I say, and thrice woe to such, as drink in this mans doctrine, and live and die accordingly.

14. Thereafter he is better pleased with *Papists*, who allow a *limbus* to the Infants, dying without baptisme, than with us: But we must be satisfied, that he look more warmly to his old friends, the *Papists*, among whom he drank in, no doubt, much of that prejudice, which now he is pleased to vomit forth, as *Quaker*, rather than as a *Papist*: And as to this particular, whereupon now we are, his opinion will accord better with the *Papists*, than with Ours for

*Bellarmin*

*Bellarm.* will not have *concupiscence* to be owned as sin *Formally*, but only *Originally*, and *Effectively* or *Terminatively*. and they say, that *Adam* was created in *puris naturalibus*, which naturals remain whole and intire, as yet; and will not this *Quaker* grant all this, as to Infants? Nay, he agreeth well with the Error of *Albert. Pighius*, who will have no sin propagated to us from *Adam*, and sayeth, that there is nothing in us, when new borne, but what is good, and that death cometh not upon Infants because of sin, but floweth from the constitution of the body: But whether he will say with him, that because of *Adam's* sin, all his posterity are banished out of Heaven, though not obnoxious to eternall Death, I know not. It may be he will allow them a *limbus*; or else make them all sure of heaven: if he will grant a heaven to any. But how come they thither, seeing they have nothing to do with Christ? all that come to heaven must be beholden to Christ the Redeemer, and hold their crown of Him: But this *Quakers* Religion, will teach old persons, let be Infants, to be little beholden to Christ, as we shall heare.

15. He is so bold, as to tell us next, that our opinion is contrary to Scripture: Because the Apostle sayeth *Rom. 4: 15* that *where there is no Law, there is no transgression*, and *5: 13. but sin is not imputed, when there is no Law*. And he, like a man, proveth that Infants are under no Law. But is the man such a stranger to the common practices among men, who forfeite the Children, yea Infants, yea such as are not borne, with their Fathers, for great crimes; and yet they know, that Infants are not obnoxious to their Lawes, especially if as yet unborn. But our plaine answer is, That the Nature of Mankind was under the Law, as proposed unto *Adam* as the Head; and when he, as the Head and Representative, broke that Law, the whole nature of Mankind became guilty; and consequently, every Infant becometh guilty, when they partake of that guilty nature. And that thus it was with all the posterity of *Adam*, the Apostle expressly asserts, in the last place cited viz. *Rom. 5: 12, 13, 14.* even notwithstanding of this very Objection, which he proleptically bringeth in there, as the cohesion cleareth, and we shall evince afterward.

16. His last reason is from *Ezekiel 18: 20.* which *Socinians* also urge, and it receiveth a quick dispatch: for he himself must loose this doubt, if there be any, as well as we; for he said before, that God punisheth the sins of the Fathers on the children, when guilty of actual finnes, whereby they homologate their Fathers wickedness: And *Ezekiel* doth plainly and frequently enough make it out, that these children were as wicked, as their fathers; if not more; and so the Lord might, according to this Mans owne concession, visite the iniquities of their Fathers upon them: But the scope of the place being clearly this, That so little ground had these people to alleige, that they were innocent, and that God had no quarrel against them, but for their fathers transgressions, so that their fathers did eat the soure grapes, and their teeth were therefore set on edge, though they themselves did eat no soure grape, being innocent; that on the contrary the Lord tels them by the Prophet, that though he should not visite one iniquity of their Fathers upon them, as he might do in justice, and had one with others; but should follow a way with them, more suteable to their owne

owne minde viz. only take notice of their own guilt personal; yet they could not escape, because their own personal iniquities were so many, and so great. This, I say, being the scope of the place, it is obvious, how impertinent it is for him, here to alledge it. And beside, let him make of it what he will, it cannot reach us; for we have told him, that this original sin is not the sin of another Person, as *Adam's* after sins were, and the finnes of other parents are; but it is the proper sin of all Mankind, who are partakers of that Nature by ordinary generation, and so it is the proper sin of every infant, so descended of *Adam*, as well as it was *Adam's*; for it was not *Adam's* sin, as a Particular Person, but a sin committed by the Head and Representative of humane Nature, to be propagated by ordinary generation.

17. He cometh §. 5. &c. to consider what are our Arguments: and first he mentioneth our saying, that *Adam* was a publick person, and therefore all sinned in him, when he sinned. He replyeth thus, *That Adam was a publick person, I deny not; and that by him, the seed of sin was propagated to all men, which of its own nature is defiled, and inclineth men to sin; yet it will not thence follow, that Infants, that do not join themselves therunto, are guilty thereof.* Excepting what must be allowed to the *Quakers*, as their peculiar dialect, this is not far different from what the *Arminians* say *Apol. Cap. 7. Fol. 84. They own not original sin, as a proper sin, which makes Adam's posterity odious to God's hatred; nor as an evil, which cometh upon them, as a proper punishment, but as an evil, infirmity, vice, or by what other name it can be called, which is propagated from Adam void of original righteousness; whence all his posterity are deficient of the same righteousness, and indisposed for life eternal &c.* The *Socinians* speak also much after this mans dialect: for *Smalcus* saith, *We confess, that we are now corrupt, and far from that state of Innocency, which Adam had; but this is not to be ascribed to the fall of Adam, but to men themselves, who of their own accord corrupt themselves: and Ostorodius* saith, *we willingly confess, that there is a great proclivity to sin almost in all men, but that cometh not from the first sin, but from mens corrupting of themselves, which afterward they propagate to their children.* But to returne to our *Quaker*. (1.) In what tolerable, or intelligible sense, can he yeeld that *Adam* was a Publick Person; if what he did as such, is not to be accounted as done by all, whom he did represent? Did ever any hear of one stated as a publick Person, whose failings could have no effect, until the persons represented did testify their approbation of it? By this reasoning, if *Adam* had stood, and continued in innocency, infants could have had no benefit thereby; for if the evil that *Adam* did, as a Publick Person, could not hurt infants, neither could his good have advantaged them; And then I would faine know, wherein did consist his being a Publick Person? or what he thinketh a Publick Person is? (2.) whether is this Seed of sin it self, sin, or not? If it be not sin, why calleth he it afterward, the *Original of all sin*? why calleth he it, the *body of death*, and the *Old Adam*? The Scripture speaketh of these as *Master finnes*. If it be sin, how can it be propagated to all Men, and to Infants among others, and they not be denominated sinfull thereby? Can the seed of sin be transmitted to Infants, and they be the subjects thereof, and yet they not be sinfull? shall the seed of all poison and venom be transmitted from the

old serpents to the young, and shall the young thereby not be accounted poisonous and venomous? (3.) He saith, this seed inclineth those, in whom it is unto sin: But this inclination to sin, is sin, and contrary to the Law of God. Therefore Infants, in whom is this seed inclining to sin, must have sin within them. (4.) This, which he saith is propagate by Adam to all his posterity, is either something good, or something evil: good it cannot be, because of what is said: If it be evil, it must either be the evil of sin, or the evil of punishment, or both: If it be the evil of sin, than sin is propagated: If it be the evil of punishment, than it presupposeth sin, for all punishment that is just, is the punishment of sin; *punam istam esse* (said August. lib. 2. de lib. arb. c. 18.) *quis dubitet, omnis autem poena, si justa est, peccati poena est, & supplicium nominatur.* (5.) But it may be, he will say with the Arminians, that because it is a punishment, therefore it is not a sin: But the Scripture calleth it Sin, and the Body of sin, Indwelling sin, and several other Epithets it getteth, all shewing that it is sin, and contrary to the Law of God, and so deserving death, spiritual, temporal and eternal. Let him consider Col. 2: 11. & 3: 11. Ephes 4: 22. Rom. 6: 6. & 7: 17. not to mention Rom. 7: 15. &c. And himself calleth it, the Fountaine and Spring of all actual transgressions: And that concupiscence, which James sheweth to be the spring of evil, Jam. 1: 14. Paul calleth sin Rom. 7: 7, 18. & is prohibited by the Law saying, *thou shalt not covet.* (6.) Iulianus the Pelagian spake at this rate, saying, *that the Law in our members, which is repugnant to the Law of our minde, doth indeed in Man, and doth instigate the resisting minde, so that the conflict, though it be not damnable, because it doth not perfect sin, yet is miserable, because it hath not peace.* See August. lib. 1. adv. Iul. c. 68. To which Augustine replied, *That it was madness in the man to confess, that sin was evil, and yet say that the concupiscence of sin is as good; and yet more intolerable to say, that it did provoke to evil, and yet was not evil.* And else where, in the same book Cap. 83. he chargeth Marichisme upon Iulianus, upon this account, that he granted misery did attend the posterity, and yet would not grant sin was imputed, *Tu ergo adiutorem Marichaei te non esse, ostende si poter, qui miseria hominum, cum quibus nos nasci, quoniam sine dubio sentis genus humanum, nolens tribuere peccato vicis a naturae nostrae, facis, ut eas ille permixtae nobis natura tribuat aliena.* (7.) This man would faine have fastned this sin upon us, that we made God Unrighteous and Unjust; but here he declareth himself manifestly chargeable therewith; for evil and misery, he granteth, is propagated to all men, and the seed of sin, which inclineth to sin; and yet will not have sin the procuring cause propagated. *Quia ergo* (said August. lib. 2. cont. Iul. oper. posth. Cap. 110.) *gravi iugo, & die exiens de ventre matris, puniri sunt parvuli, agnosce iudicem iustum, & considerare originale peccatum: punire enim nullius potestas meriti habentes, sicut in anase confiteris non potest sine eversione iustitiae:* & in the following Chap. he hath these words. *In illo gravi iugo, quo etiam parvuli premuntur, quomodo est iustus Deus, si nullus nascitur reus?* (8.) He talketh of Infants joyning themselves unto this Seed of sin, before they become guilty. But when are they in capacity to joyn themselves to this seed of sin? Is it when they are in capacity to commit actual sin? But of this the question may be renewed; when may we judge them in this capacity?



city? shall we suppose, that they are not in case to sin actually, or to adjoyne themselves to this seed, untill they come to the full use of reason; then it will follow, that Idiots can sin none at all, & that the Envy, Selfishness, Pettedness and the like, that appeare very early in Infants, shall be no sinners; and yet *Augustin* was of another m<sup>d</sup>. And there were some of the Old *Pelagians*, who to evite the force of arguments against them, alleiged that the Infants committed actual sin, so soon as they were born, and therefore came under death, as a punishment; against whom *August.* wrote *Serm. 7. de Verb. Apost.* saying what do you think to say, and whose eares can heare it? did they sinne themselves? where, I pray, did they sin? when? and how did they sin? They know neither good nor evil: shall they sin that are under no command? Prove that Infants are sinners: prove what is their sin. Is it because they weep, that they sinne? do they sin, because they take pleasure, or repel trouble by motions, as dumb animals? if these motions be sin, they become a greater sinners in baptism, for there they resist most vehemently. But I say another thing, you think, they have sinned, otherwayes they had not died, but what say you of such as die in their Mothers wombe? will you say they have sinned also youlfe, or are deceived? Whether this man will be of this judgment, or not, I know not; but it is like, he will not owne it, for he looketh not upon death as a punishment of sin (9) I would gladly have him explaining to me, what that is, to joyne themselves to the seed of sin; and that so much the rather, because it is a piece of their proper dialect, and is no where else to be found, so far as I know: Is this Seed lying within them, as a stranger, or as a tempter alluring them to sin, in which they have no concerne, until they submit to the temptation, and consent? then why may we not suppose, that such a seed of sin might have been in *Adam* before he fell, from the very minute of his creation; seeing it could not have damaged him, if he had not actually consented? But why should this Seed of Sin be more looked upon, as a stranger, so as by vertue thereof they, in whom it is, shall not be accounted sinners, than the Seed of Grace, of which the Scripture speaketh; and by vertue of which they, in whom it is, are denominated gracious, even when they are not actually exerceing grace? But it seemeth this man looketh upon the seed of sin, and the seed of grace, as two contrary solicitors; attending man; with their contrary motions and solicitations; so that man abideth still in *puris naturalibus*, till he be heken to the one, or other, and yeeld his consent. But then (10) I would ask, if it be in mans power to withhold his consent from the urgent soliciting of this seed of sin? If this be in his power, than he can live all his dayes, and never once sin; and act his part, better than *Adam* did; And how cometh it, seeing this is in every ones power, that there was never one such found borne of a woman, and begotten of a man; that lived and died without sin? If it be not in mans power, than his soul hath gored a sinful byasse, which *Adam's* soul had not, when first created; and shall this sinful byas and inclination be no Defectivity, no Sin, no Imperfection, no Contrariety to the law, which prohibiteth all inclination to sin? (11.) Let him explaine to me, how the childes actual sin, can make him really guilty of *Adam's* eating of the forbidden fruit, and

and to deserve hell fire upon that account: doth he think; that the first actual sin of the child, maketh him really guilty of all his fathers faults? doth he think; that the first actual sin of the child maketh him as guilty, and as obnoxious to the wrath of God, for all *Adam's* after sins, as for his first sin? This must be cleared by Him, who putteth no difference betwixt *Adam* and other parents, in this matter; and it must be cleared so, as no stain of Injustice be put upon our Maker: and with all, he will do well to consider that maine argument of the *Socinians* and *Arminians* against us; for, though it doth not reach us, yet I see not, how he shall evite it. It is this. *one act cannot make another; one act of sin could not have that force, to corrupt the whole nature of Adam*: for here, this mans judgment is, that one act of sin, consenting to the seed of sin, corrupteth that mans whole nature, which was pure before: one act of sin can deprive a man of Integrity, and of Original Righteousness, and bring on an Inclination to all sin; but these evils are not sinfull, in this mans account; & therefore he is concerned to loofe his friends Objection (12.) The ground of this mans mistake, (though he be not that ingenuous as to declare it) is, that no guilt can be imputed to a person, who doth not actually consent thereto, by an act of his owne personal Free Will; for this was the maine Objection of the *Pelagians*, and of others: But then, what will he say of finnes of Ignorance and the like? How cometh it that sins are divided into Voluntary and Involuntary? What will he say to *Psalm* 19: 13. 14. But we have told him, that even Original sin was fully voluntary in our nature, and in the Fountain, when first committed; for it was not, as to us, a personal sin; and so the personal consent of such, as are contaminated therewith, is not requisite thereto; but a sin of our Nature: and to this no more consent or will is required, than the will and consent of him, who was the head of this nature, whose will was not extrinsec to us, we being in him, as members of that Body, whereof he was Head. Beside that this Voluntariness belongeth not to the Essence and Forme of sin, Scripture defineth sin other wise, calling it a *transgression of the Law* 1 *John* 3: 4. and who say other ways, joyne with *Bellar, de Amiff. Grat. C. 1.* (13.) By this meanes, he must say, That infants are neither Righteous nor Unrighteous, neither Holy nor Sinful, indue neither with Good, nor Evil qualities; and consequently neither heires of Hell, nor of Glory: and thus make them mere Stocks or Brutes, and not Rational, Creatures.

18. Next, he speaketh to our Argument from *Rom.* 5: 12. &c. and because this place is the proper seat of this doctrine, which we hold, the Apostle treating there of it professedly, and maintaining it, we shall premise some things to clear our Argument; and then shall examine what he saith. And (1.) It is obvious to all, that look upon the place, that the Apostle, to the end he might clear up the way, how beleevers partake of the benefite of Christs death, maketh a comparison betwixt *Adam* and *Christ*; and so cleareth up, how it is that all Mankind is become Corrupt, and that in and through the first Man *Adam*, from whom this corruption is derived, not by Imitation, for they cannot imitate it, who never heard of it, and yet even they partake of this corrup-

sion : therefore by *real Participation of the guilt*, saying verse 12. *as by one man sin entered into the world &c.* and *in him all sinned*; and afterward, *that upon this sin death passed upon all men*, and *reigned even over them, that had not sinned after the similitude of Adams transgressions*; that is, over infants, that had not yet committed any actual sin, and *that judgment was by one to condemnation*; so that the fruit of this sin was Condemnation, or Obnoxiousness to condemnation; and that because by this one sin, the posterity were made sinners (2.) By Death here is meant every kind of death; Temporal and Eternal and Spiritual; for it is a death that reigned over Infants, and is called Condemnation (3.) we find no person, old or young, that come of this first *Adam*, by ordinary generation, here excepted: nay, Infants are expressly enough included, *vers 14. (4.)* So that all the posterity of *Adam*, young and old, being in *Adam*, their Natural and Federal Head, partake of his sin, having sinned in him; and of the miseries or just punishment of that sin. All this is so clear and manifest, both from the very words and expressions of the Apostle, and from his scope, that who ever speak against this, must do violence to the text, and weaken the Apostles arguing. This same passage did the ancients, *Augustine*, and others, urge against the *Pelagians*, as is to be seen in *Vossij histor. Pelag. Pag. 146, 147.* By this argument, That sin, which is so described to us by the Apostle, that he saith, it brought death upon all men, that men sinned by it, and were made sinners, even they who could not as yet actually sin, that thereby all became guilty of death and of condemnation, that sin by imputation is the sin of the whole nature, included in *Adam*, and rendereth the whole nature obnoxious to death, and to condemnation. But the first sin of *Adam* is described to us by the Apostle &c. *Ergo* That sin is the sin of nature, because *Adam* did sustain the person of all, who potentially were in his loins, and by virtue thereof, all are liable to death, the punishment thereof. *Vossius* tells us moreover, that the Ancients took much notice of *Paul's* calling *Adam* a *Type*, and of the particule *As*; and did hence gather, that as the Obedience of Christ belongeth to all such, as are spiritually begotten, not by Imitation, but by Imputation; so the Disobedience of *Adam* is conveyed, not by Imitation, but by Imputation, unto all such as corporally come of him. They took notice also, as he sheweth us, of the particule *By*, which did denote the Efficient cause; & of that *in whom*, which saith that the posterity did sin in *Adam*, or if it be rendered because, or in as much, or for which it will shew, what is the Adequate cause of death, and that it hath also place in Infants.

19. Thus we have seen the Argument of the orthodox Church, and its ground: let us next see, what he saith against it. As concerning the words of the Apostle (saith he) the reason of the condemnation, in whom all did sin, that is in that seed, or by occasion of that seed; for no man is said so sin, but in his own person. But I pray, By what warrant may he foist in words, at his own pleasure, into the text? Is there the least mention made of seed, in all the text? Is not this intolerable boldness, to deal so with the Scriptures of Truth? But if Infants be condemned, because they sinned in, or by occasion of, that seed, then that seed was imputed to them: Yes he will say, but that was when

when they began to sin in their owne persons. No, say I, that cannot be, because the text importeth no such thing: yea, it saith the contrary, viz. that death, which is included in the condemnation, passed upon all men, and reigned, even over such, as had not sinned after the similitude of Adams transgression, that is, had not as yet sinned actually. So that his reason is directly against the Apostle, and we have further above discovered its untruth. He addeth, *10<sup>o</sup> I agree with him, and so sheweth how Adam, by his sin, gave entry to sin into the world, and so death by sin entered 10<sup>o</sup> i. e. by which viz. occasion, or in which viz. death, all others did sin, i. e. actually in their persons, viz. who were capable of sinning, of which number Infants are not, who are under no Law, as was shewne, and where no Law is there is no transgression, as the Apostle saith.* This upon the matter, is the same that the old Pelagians said, as Vossius sheweth us *Hist. Pelag. Pag. 182. 183.* For they interpreted these words *10<sup>o</sup> I in whom all have sinned*, by sinning after example or Imitation; and this man, by sinning upon that Occasion, when they become capable: and the Socinians with Episcopius homologate with the Pelagians, and have been abundantly answered by the orthodox, who shew that *10<sup>o</sup> I* is the same with *10<sup>o</sup> I* out of Xenophon, Aristophanes, Demosthenes, and other Greek Authors. But For Answer unto this Quaker I would say (1.) If *10<sup>o</sup> I* agree with *10<sup>o</sup> I*, then the meaning must be this, and so death passed upon all men, in which death all men sinned: and what sense can this make out? May not *10<sup>o</sup> I* agree as well to Man? If not, let him give us the least colour of reason, either from the text, or context. (2.) If Adam by his sin gave entry unto sin into the world, this must be meant of his first sin, for the Apostle speaketh alwayes of one sin, or of Offence, in the singular number. & that *Vers. 18.* may be read, *by one offence*: And so sin entered, not by Imitation, nor yet by Occasion: for his after finnes might have laid the way for Imitation, and have given Occasion as well, as the first; Yea more; yea only; for while the first sin was committed, there were none to imitate him: and if this had been the Apostles meaning, he had spoken of sins in the plural number. (3.) If this had been the Apostles meaning, he had not named One man, and One man, as a Type, & a Type of him, that was to come; for Eva's sin, & the Devils sin, might also have been an Occasion. (4.) Hence it will follow, that beleevers are made Righteous, only upon Occasion of Christs Righteousness, and have nothing of it Imputed unto them; which, though this man may account no way absurd; yet all Orthodox Christians will be of another minde. (5.) He speaks dubiously concerning the Import of these two words, and knoweth not, whether their meaning be, *by which occasion*, or *in which death*: and we have seen, that the meaning cannot be, *by which Occasion*; And it will further appear from this, that Adam's sin could be no Occasion to such, as never heard of it, and our nearest Parents sins should be a greater Occasion; and further, what could Paul's mentioning an Occasion, contribute to his designe? (6.) Paul asserts, that death passed upon all men, and giveth this as a ground thereof, that all men had sinned: but this Man perverteth the Apostles words and meaning, and maketh the Apostle speak thus; *death passed upon all men, because all men will sin actually, when they become capable*, (7.) The Apostle sheweth, that

death passed upon all men, and reigned, even over Infants; and so supposeth, that Infants had sinned, otherwayes his argument *vers* 12. had been of no value for the Instance of Infants, who are a great part of Mankind, had destroyed the Apostles reasoning, if they had not been included under, *all men* (8.) He is angry at the Orthodox (as we shall hear afterward) for restricting the particle *all*, or the words *all men*; though it be according to the exigence of the context: But here he excludeth a great part of Mankind, contrary to the whole scope and designe of the Text; yea and to the Apostles expresse including of Infants, and making use of their Case, as a confirmation of his point (9.) If he exclude Infants from this sin; he must exclude them also from all benefite in Christs Obedience: and then where is his Universal Redemption, and his Universal Grace, whereof he speaketh in the following *Theses*? (10.) That Infants are capable of sinning to their Head, is as clear as they are capable of dying for the sin of the Head: & this the Apostle proveth from their death, and from death reigning over them (11.) But sayes he, *Infants are under no Law*. But the Apostle sayes the contrarie, *viz.* that there was both Sin and Law, before Moses dayes; because death reigned even over Infants; and consequently, that Infants were under sin; and therefore also under a Law, for, *where there is no Law, there is no transgression*. But this was the Law given to Adam, as head of Mankind, which Law all transgressed, when Adam transgressed; because the whole Nature transgressed in Adam representing all, as their Natural Root; and by vertue of this Covenant, in which he stood. And thus we see, how this Man perverteth and inverteth the Words, and Arguments, and Scope and All of the Apostle, (12.) If death was inflicted on old Persons, because of their actual sins; wherefore was death inflicted upon Infants? Sure the Apostle maketh no distinction of Deaths; nor doth he speak of distinct causes of Death; but only mentioneth an universal Cause of an universal Effect, sin the cause, and death the effect; and therefore, if the effect come upon infants, the cause must also come upon them; or the Apostle argueth very loosely; and he must impute cruelty & injustice to his Maker (13.) This addition of his to the text, *viz.* *who were capable of sinning*, is the same that *Castalis* made, saying *these, rowis, who in regard of age, could have sinned*: And in this, he was no lesse bold with the text, then our Quaker is; for as we have seen, and the text is clear, tis not all these only that die, but even such, as come not to that age; and the Apostle alwayes speaks of death, as the wages of sin: And when he here sayeth of Infants, that they sinned not after the similitude of Adams transgression, he clearly intimateth, that they sinned some other way, *viz.* in Adam, which also the 19. *verse* manifestly proveth.

20. He taketh notice Next, of our argument from *Psal.* 51. 5. *behold I was shapen in iniquity, and in sin did my mother conceive me*: where the *Psalmist*, is exaggerating his inquiry before the Lord; (as all true penitents will do) traceth his sin to the very Spring, and Fountaine, as to him, *viz.* that Original Corruption, which he brought into the world with him; and shewing, that even while he was a forming and warming (as the word importeth) in the womb, that corruption did adhere to him; so that the very masse, out of which he was framed

framed, was corrupt; and what greater proof could we desire of the original part of this Original Sin, than is here? The Ancient Fathers made use of this passage for the same end, as *Vossius* sheweth us, *Hist. Pelag. Pag. 144. 145.* And some Jewes, such as *Aben Ezra*. & *Sal. Iarchi*. expound it of innate Concupiscence. Now what saith this Quaker to this? He cannot see our Intence: and why so? It seemeth to me (sayes he) that this iniquity and sin is rather ascribed to the parents, than to the Infants; for he sayeth, *in sin did my mother conceive me*, not, *my mother conceived me sinning*, *Ans.* Is not this a quick observation, and worthy of a Quaker? But the misery is, it quite crosseth *David's* designe. This man must think, that it was a great argument of *David's* Sorrow and Repentance, to lay iniquity upon his Parents, now, in all appearance, dead; but I should look upon this, as no argument of a true penitent heart. What could his upbraiding of his Father and Mother, after this manner, contribute to the aggravating of his own sin? And that this is *David's* designe, I think this Quaker will not deny, if he but look upon the place, and read over the *Psalms*, or the first part of it. Is not *David* about the confessing of his owne sin? Read the title of the *Psalms* & the preceeding verse, and see. Is he not seeking pardon and remission of his own sin? Or shall we suppose, that he is praying for remission to the dead? all Confession of sin to God is in reference to Remission; and if *David* speak here only of his Parents sin, he is tacitely seeking Remission. If he speak of his Parents sin in begetting and warming him, in the womb; it must be as including himself, at least, as sharing thereof; and this will prove that *David* had sin upon him, from his very conception. And by his answer, he would seem to make marriage duties unlawful, contrary to *1 Cor. 7: 2, 3, 4, 1.* *Heb. 13: 4.* He addeth another answer, thus, Such an interpretation contradicteth the Scriptures formerly cited; while it maketh Infants to be liers by their immediat parents sin: And there is no mention here of Adam. *Ans.* I do not prove hence, that *David* was guilty of his immediat Parents sins; but that original contagion doth so cleave to every ordinary Infant (unless we could suppose some singular thing in *David*, without all ground) that in his very warming in his Mothers womb, he is corrupted; and albeit *David* make no mention here of Adam, the thing which we inferre is manifest viz. the originated sin, or the corruption of nature, which here *David* calleth Sin. And if this Quaker think, that this came from another Original, than from Adam, let him tell us, what it is, and not joyn in with the *Manichees*, nor make God the Author and cause of sin, if he can.

21. Another of our Arguments is from that word of *Paul's*, *the wages of sin is death*. And seeing Infants die, they must have sin, as a procuring cause. That death was and is a Punishment of sin, we cleared above, and the Apostle assereth it here to manifestly, calling it the *Wages*, and *due Desert*; that it must argue wonderful impudence, in any to question it: What sayeth this Quaker? He granteth that death is a Consequence of the fall, but denieth, that hence we can necessarily inferre, iniquity to be in all those, that are subject to death. That is in plaine termes (but the mans modesty dar not speak it out) to say, the Apostle speaketh not truth; who ever imagined, that wages were no more but a Consequent of the workmans labour? If Death be the Wages and Reward



and just Punishment off sin, it can temperately be inflicted by the Righteous Judge of the world upon none, but such as are guilty of sin. How oft doth the Apostle speak of death as the just Desert and Punishment of sin? *Rom. 5: 12 death entered by sin, death passed on all, for all had sinned: suppose that it should not signify in whom, (as it doth Marc. 2: vers. 4. Luk. 5: vers. 25. 2 Cor. 5: vers. 4. Rom. bringing several times put for & Heb. 9: 10, 15, 17. but did only import the Cause, as Socinians would have it, it would sufficiently confirme this, that death is inflicted because of sin: (so vers. 15. through the offence of one, many be dead, and this is called vers. 16. judgment to condemnation: and vers. 17. by one mans offence: or by one offence, death reigned. And vers. 21. sin reigned unto death. And then againe Chap. 6: 23. for the wages of sin is death. So likewise 1 Cor. 15: 21. 22. by man came death — for as in Adam all die. He addeth as a reason of his denial, that it might appear, he did not contradict the Apostle without reason. For (saith he) all the outward creation suffered detriment and ruine, in some respect, by Adams fall; and yet the herbes and trees &c. are not therefore sinners. Ans. Is not this a valide reason, wherefore to reject death as a punishment of sin? Nay, being the vanity, under which the world groaneth, because of sin, is a punishment to all Mankind, to Infants, as well as to Adult persons, it is hence manifest, that all are guilty of sin, that is, all mankind, who are capable of sin, as trees and herbes are not. But yet more, he addeth to Confront the Apostle, and sayeth, death is no wages of sin to the saints, but is gaine Phil. 1: v. 21. Answer, Why is death called an enemy, and the last enemy 1 Cor. 15: v. 26: what meaneth that, that when corruptible hath put on incorruption, and mortal hath put on immortality, death shall be swallowed up in victory? 1 Cor. 15: vers. 54. Because the Lord by grace through Jesus Christ hath taken the sting of death away, and made it a passage to glory, unto his owne, shall we therefore look upon it, in it self, as no punishment of sin, or as not coming into the world because of sin? This will tend as much to prove, that Adult persons are not sinfull, as that Infants have no sin, and that a womans paines in child birth, or a Mans purchasing his bread with the sweat of his face &c. are no punishments of sin, Original or Actual, because all these Paines, Troubles, Afflictions, &c. worke together for good, to such as love God Rom. 8: vers. 28. And so the Godly have no Punishments, Chastisements, Visitationes, Corrections or the like, for sin, though the Scripture say so in hundreds of places. Here this Quaker joineeth with Antinomians.*

22. He mentioneth another argument, which, as he thinketh, fools only make use of, which is this. *If Infants have no sin, they must all be saved.* Well, what replyeth he to this argument? *We will rather (saith he) admit this supposed absurdity, as a consequence of our doctrine, then say, that innumerable Infants perish eternally, not for their owne, but only for Adams fault.* But though he should not value such Absurdities, notwithstanding he therein runneth wilder, than Papists, and joine with Anabaptists and some Pelagians. Yet, methinks, he should take heed of contradicting his owne doctrine: for afterward we will heare of his pleading for Christs dying for all Mankind: And sure, if that be true, he must say, that he died also for Infants; and yet here he granteth, that they will be all saved without

without Christ; for they have no sin, they have no need of a Saviour to save them from their sinnes; But how can they be all saved, seeing they have the Seed of sin in them, and the Spring of all actual sinnes, and that seed of sin, which in Scripture is called death, and the body of death, the old man, and the old Adam, as he himself speaketh *Rom. 6. 6*? When Paul speaketh of the body of death *Rom. 7. 24*, he looks upon it, as that from which Christ must deliver him. How will this Quaker reconcile these things? The old man must be put off, or we cannot enter into glory: and if Infants have the old man, how can they enter into glory? And beside, All in glory must sing the song of the Redeemed, and praise him, that hath redeemed them by his blood *Revel. 3. 9, 10*. How can Infants do this, who have never been washed from their sinnes in the blood of the lamb, as never having had sin? And *Rom. 5. 15*, he told us, that none of Adam's posterity had any good in them, which he had not, from whom they descended: Adam when being deprived of his Original Righteousness, none of his Posterity, no not Infants, can lay claim to that Righteousness: how, I pray, can Infants go to heaven, who want a righteousness? The heaven then, which they go to, must be a heaven, wherein dwelleth no Righteousness; and what can this be, but some new *Limbos*? But, to be more plain with him; 'tis not enough for him to say, he may grant such a Consequence from his doctrine, for we must have sure Scripture grounds, ere we believe, that all Infants, even of Turks and Heathens, shall certainly go to heaven; The Scripture giveth more ground of hope of those that are within the Covenant, I am sure, than of those, who are without: what thinks he of the Infants of *Sodom*? See *Jud. ver. 7*. and of *Corn* and his company: not to mention the Infants of the old world. And why doth the Scripture call the children of such, as are without the church *1 Cor. 7. 14*, *unclean*? Neither can it advantage his Charity, to found it upon an Untruth, and that his Charity in this matter is founded upon an Untruth, we have seen already; and shall yet make it more evident. He supposeth, that when Infants perish because of Original sin, they perish for no sin of their owne, but only for the sin of another, of Adam, but how groundless this mistake is, we have seen; and we have told him, that Original sin is the proper sin of humane Nature, and so is trasuced from Adam, to all that come of him by ordinary Generation, and so partake of humane nature.

23. In end he saith, that *Quintus* did deny, and refuse our Opinion: But all his proof is from the Council of *Trent*, which hath not much credite with us, Whatever it hath with him: we have more Reason to take *Bullingers* testimony *Decad. 3. Scrm. 10* and *cont. Anabapt.* lib. 1. c. 12. & *Gualters* in *Apol. pro Quintio*, *Capit. 6. 10*; than either *Bellarmins*, or the Council of *Trent*. Nay, *Quintus* declared himself abundantly for the truth, in the conference with *Luther* at *Magburg*, where these words are, we believe that Original sin is in-born in every man from Adam, and is hereditary, and is a sin condemning all, and that unless Iesus Christ had help'd by his life and death, we had all, because of it, perished eternally, neither had we been partakers of happiness and of the Kingdom of God. And if he read his confession of faith to the Emperour *Charles V.* at the dyet at *Ausburgh* A. D. 1539. he will finde the ground of his mistake, for he will there see, in what sense he

said original sin, was not sin, viz. that the original sin in Infants was not their Actual sin, and who can say that they did actually eat the apple; yet he said; that upon the account of that, they were born Enemies to God. His words are these, as Bullinger, where now cited, relateth them. *I confess Original sin to be borne with all, who are begotten of man and woman: I know we are by nature the children of wrath: Nor do I stick at this disease being called, after Pauls manner, sin; yea it is such a sin, as who ever are born in it, are Enemies to God, and unto this they are drawn by their birth, not by committing of wickedness, but in so far, as the first father did commit it &c.*

23. We have now seen all that he hath said against the Orthodox doctrine about original sin, and have vindicated such arguments, as he was pleased to take any notice of: I shall now, ere I leave this matter, propose some more Arguments to his Consideration. And first I shall mention that, which himself adduced, when he was speaking of mans lapsed state, of which we heard in the foregoing chapter, to wit Gen. 6: 5. & 8: 21. from which places the old fathers argued against Pelagianisme. See Vossij Hist. Pelag. Pag. 143, 143. and indeed there is no small force in these passages; for, though the Lord be there speaking of the guilt and sin of Adult persons; yet he is aggravating the same, by tracing it up to the very Root & Rise of all; saying that it was so with them from their Infancy or Child hood; (so *וְיָ* signifieth) yea from every state of their child hood; for the word is in the plural number (*וְיָ* a pueritii ejus) and thus the Lord useth to aggravate the sin of people *Ezech. 16: 4. &c. Mat. 15: 19. Ephes. 2: 3.* Doth not such corrupt Fruit evidence an evil Tree with a bitter root of wickedness? *Mat. 7: 16?* And seeing such are the fruits and acts of men, so soon as they beginne to act and bud, who can say, that the Root is good, and not corrupt & rotten. *Chrysostoms* words on Gen. 6. *Hom. 22.* are remarkable. *Neque atas in tempestiva, & alioquin in experta. malorum expertus erat, sed statim, & ab incunabulis omnes malum hoc praelum certabant, contendentes, ut malis operibus alter alterum superarent.* And it is certane, that the Infants of the old world perished in the flood, & the Lord saith here, that it was for sin & wickedness, that this judgment came on; if then these Infants did not perish for their immediate parents sins, as this *Quaker* affirmeth, they must have perished for their owne; & having no actual finnes of their owne, they must have perished for their original sin; so that they also must be comprehended with the rest, in the forecited places, and the evil there spoken of must be as well habitual, as actual; as well innate as acquired. It is observable, that Gen. 8: 21. the same words are used of the new World, that remained, to wit of *Noah* and his posterity.

25. We might adde other Scriptures to the same purpose, such as *Psal. 14: 1, 2, & 53: 1, 2, 3. Rom. 3: 9, 10, 23. & 11: 32. Gal. 3: 22.* These universals, in such a matter as this is, admit of no Exceptions; yea all Exceptions are expressly excluded in the very text; and the scope, at which the Apostle drieth *Rom. 3.* admitteth of no exception, for all have need of Christ, and of Gods mercy in Him: otherwise the Apostles argument should be Inconsequent, concluding an Universal from a Particular: and because we dar not think thus, therefore we must say, that all are included; and because all are not to be charged with actual sins, original sin must be here included.

26. *Origen, Cyrillus, Chrysostom, Augustin.* and others of the ancients adduced to this purpose, these words of Iob Chap. 14: 4. hence *August. de Prædest. & Grat. Cap. 3.* saith *Vitiata radice macula ita propaginis traduce per generationum sarmen* a diffusa est, ut nec infans quidem unius diei, a culpa prima prævaricationis absque, nisi per indebitam Salvatoris gratiam fuerit liberatus: quod si nec quidem sine peccato est, qui proprium habere non potuit, conficiens ut illud traxerit alienum, de quo *Apostolus dicit, per unum hominem, &c.* Now that the import of this passage may be the more noticed, we would consider, that when Iob saith, who can bring a clean thing out of an unclean? not one. He is speaking of an inward uncleanneſs, an uncleanness of soul, by which we are expoſed to the judgment of God, of which he speaketh verſ. 3. and which he pointeth forth, as inevitable, and as ſuch, as no man can prevent or remedie: So is he also speaking of an uncleanness, which is *Universal*, and therefore *habitual*: for what is only actual is not universal, Infants being free therefrom; and of an uncleanness, which is *Permanent* and *Adherent*; as also of that which is *Traced*, or *Propagated* from Father to son; and is hereditary: all which do manifestly make it appear, that he is speaking of Original sin, in respect of which every one is Unclean, & cometh into the world unclean, and can be no otherwayes than unclean. To which words of Iob we may add the words of *Eliphaz. Iob 15: 14.* what is man, that he should be clean? and he which is borne of a woman, that he should be righteous? *Origen's* words *Hieron. 11. super Ierem.* are considerable: *Omni qui ingreditur hunc mundum, in quadam contaminatione effici dicitur, Propter quod & Scriptura dicit, Nemo mundus a sordibus, nec si unius diei fuerit vitæ ejus* (he meaneth this place of Iob, as it is rendered by the 70.) *Huc ipso ergo, qui in vulva matris est positus, & qui materiam corporis ab origine patris seminis sumit, in patre & in matre contaminatus dici potest. Aut nescis, quid acui quadragesima dierum salus fuerit puer masculus, offerretur ad altare, ut ibi purificetur, ratquam qui pollutus fuerit in ipsa conceptione vel patris seminis, vel uteri matris? Omnis ergo homo in patre & in matre pollutus est.*

27. An argument for our purpose may be taken also from these words, *Gen. 5: 3.* And Adam began a son in his own likeness, after his image, compared with verſ. 1. — In the day that God created man, in the likeness of God made he him: As that Image of God, in which Adam was first created, did denote that Original Righteousness and Integrity; which Adam had; so this likeness and image of Adam, in which Seth was begotten, must denote Adams corrupted state, whereof Seth in his very generation was a partaker; and this was Original sin, which was thus traced and propagated from Adam to his posterity. It is true, Cain and Abel both were so also generated, but it is thus expressly laid of Seth, because Abel had no posterity, and Cains posterity was excluded from the Covenant, & Seths was to continue within it; and therefore it is said of him, that even his posterity might know their true Original, and be humble, notwithstanding of this privilege. As also to shew, that no length of time betwixt the fall, and this generation of Seth, had worn this corruption away.

28. The ancient Fathers made use of, to this end, these words of Christ to Nicodemus, *Iob. 3: 5. 6.* — Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that

*that which is born of the Spirit is Spirit*: And indeed the proof hence deduced is irrefragable; for Christ, the Amen and faithful witness, asserts with a double asseveration, *verily, verily*, that a man, and every man (no exception made of Infants) must be regenerated, before he can enter into the Kingdom of God; so that his first generation, if there be no change, will advantage him nothing: And the Reason is added, for by the first generation he hath a fleshly birth, which is corrupt, and not meet for the Kingdom of God; *what is borne of the flesh is flesh*, and nothing else: and this probation annexed sheweth, that Christ meant here even original, natural and habitual corruption, and this must principally be put from its dominion, by Regeneration. Beside that the words *flesh and Spirit*, opposed thus to other, in Scripture, denote Natural Corruption, and Grace reforming *Rom. 7:14. & 8:1, 3. &c. Gal. 6: vers. 16: 17: 1 Pet. 2: vers. 2.*

29. The ancients to this purpose made use of *Gen. 17:14.* and said, the Covenant, which these infants did violate, who were not circumcised by their Fathers neglect or carelessness, was the Covenant made with *Adam*. See *Vossii Hist. Pelag. Pag. 143.* I shall not urge this place upon that account: only, seeing the Text saith expressly, that the uncircumcised man child was to be cut off, because he had broken God's Covenant, we see, that they were under a Covenant & Law, & in some sense capable of breaking it, & therefore obnoxious to obscuring: Now, we heard above this Quaker say, that Infants were under no Law, & therefore obnoxious to no punishment: Let him chew his word upon this place, & contradict *Moses*, as he did lately contradict *Paul*. They cited also *Esa. 48:8.* *Yea, thou heardest not; Yea, thou knewest not, you from that time, that thine ears were not opened: for I knew that thou wouldst deal very treacherously, and was called a transgressor from the womb.* So did they make use of *Rom. 7:23.* *I see another Law in my members: and vers. 18. for I know, that in me (that is in my flesh) dwelleth no good thing.* As also *1 Cor. 15:22.* of which we have already spoken a little. And indeed this last place clearly pointeth forth that we are made alive by Christ, through his merites conveyed to us by spiritual Regeneration, as we died in *Adam*, through his Sin and Corruption, made ours by Natural Generation.

30. *Augustine* (as the forecited Author sheweth us *Pag. 151. 152*) made much use of the Paines, Torments & Death, which Infants were subject to, as an irrefragable argument for Original sin: and we have spoken something of it already. The Fathers also made use of the initial Sacraments, as a confirmation of this. But I know, this Quaker will regard little any thing, we can say of Baptisme, for among the rest of his Brethren, he must not want this of *Antibaptisma*, of which in due place, *Pelagius* was much puzzled with this perplexing Argument, & was forced to grant that Baptisme to them, was not for remission of sins: & so made it useless. And as for Infants, that died before baptisme, he knew not what became of them *quædammodo scio; quæ enim nescio*: and he devised a mid place betwixt hell & heaven for them. And so made two kinds of felicity, one with in the Kingdom of God, & one without the Kingdom of God: And he said, that by baptisme, they were brought out of the

of the middle state, into the highest. See for this the forecited Author Pag. 192. 193. Thus that man & his followers were miserably Entangled; But this *Quaker*, I confess, taketh a more consequential course, (but whether more consonant to Truth & Piety, I doubt) when he denyeth all Baptisme. But not to speak of Baptisme now, for which there is a proper place reserved, what will he say of Circumcision? He cannot deny but that was an ordinance appointed of God; And that it had reference to the body of sin, *Paul* tells *Ius* Col. 2: 11. And therefore it could not but presuppose sin, in the Infants. It is called by *Paul* Rom 4: 11. *a seal of the righteousness of faith*: and did point out the circumcising of the heart, *Deut.* 10: 6.

31. The Fathers made much of this Argument. That by this opinion of the *Pelagians*, Infants were wholly excluded from any Interest in the Death and Merites of Christ. And how this man will evite this, I know not; nor know I, how he will accord with himself, in asserting Universal Redemption, as we shall hear. But to put a close to this, I would only ask this question of this *Quaker*: If Infants be borne pure and free of sin, as he saith; How can this be the peculiar prerogative of Christ, to be conceived and borne without sin? And in reference to this, what necessity was there, that he should have been conceived of the Holy Ghost, and borne of a Virgine? Let him answer this, at his owne leisure.

## CHAP. VII.

### Of Reprobation

1. **W**E have heard this Mans Opinion concerning the State and condition of fallen Man: Now his *Fift* and *Six* *Theses* come under consideration, wherein he giveth us an Account of the way and means, how man is delivered from this miserable and depraved Condition: But howbeit his *Theses* were sufficiently large: Yet he toucheth more things in his *Vindication* or *Apology*, than he gave any hint of there; but this is no material ground of challenge, for the more full he be, in explaining his mind, and the more the particulars be, which he speaketh to, we come to know his mind the better. Though he made no mention of *Reprobation*, in his *Theses*; yet he giveth us, in his *Apology*, Pag. 64. &c. a large discourse thereof; and beginneth his explication of these two *Theses*, with this matter; And though he spareth no pains or paper, in venting his displeasure against that, which he supposeth to be the doctrine of the Reformed Churches, concerning *Reprobation*; yet I cannot finde, that he giveth us any account of his owne positive judgement, of this matter; he like he thought it his Wisdom to forbear that, lest he should entangle himself into inextricable difficulties; and howbeit his Admirers may commend him for this; yet I think his dealing the less ingenuous and upright.

2. It is observed, that since the truth of God, in the matter of Predestination,



began first to be questioned by *Pelagius*, and his Followers, in the dayes of *Augustine*, there hath hardly been any Seck or Heresie, wherewith the Church of Christ hath been infested, that hath not stumbled upon this stumbling stone, and encouraged themselves thereby, to continue fixed in their Errors; and not only to blaspheme, in their pride and audacity, the Truth of God; when it had favoured more of Christian sobriety to have been silent; and when they could not, with their corrupt and blinded Understandings, satisfyingly comprehend this truth, to have stooped unto God's Revelation of the mystery; rather than to have condemned it, and that in such a petulant and intolerable manner, as if God and his mysteries must stand at the bar of mans Judgment, and either conforme to the Apprehensions and Conceptions of Mans corrupted, blinded & byassed Reason, or be rejected as reprobate matter, not to be tolerated in Church, or Common wealth: so that this corrupted and blinde judge must umpire, without the remedie of an appellation, most peremptorily and absolutely, in the sublime adis of the Great & Absolute Sovereigne, Jehovah. And therefore, it should seem less strange to us, that these *Quakers*, whose chief Excellency, or rather most desperat Madnes and Wickednes, lyeth in this, that they rake together all the filthiest brats of other Hereticks, and therewith patch up a compleet Centro, for their Religion; and whose chief and only rule, for faith and practice; is the dim Light of Nature, a light within every man; which, as to the great mysteries of God, revealed in the Gospel, is pure hellish darkness, have, following the Light of their corrupt guide, not only Rejected, but also blasphemously Inveighed against the Truth of God, in this particular: *For vaine man would be wise, though man be born like a wild asse colt.*

3. It is likewise observable, that the proud rebellious adversaries of the Grace and Sovereignty of God, that they may, in their popular discourses and scriblings, make the truth, concerning the Absolute and Free Grace of God, more odious and hatefull to such, as usually measure the Incomprehensible God and all his wayes, by their own carnal Imaginations, and not by the sure Revelations of his will in his Word: It is, I say, usual with such, to pitch upon this point of *Reprobation*; knowing that carnal self lovers are so blinded with prejudice at any truth, that croseth their humors; and at this especially, which, at first look, seemeth so repugnant unto the fixed delusory apprehensions of God, which they satisfy themselves with all: And though the Judicious know, and they themselves cannot be ignorant, that what is spoken against *Reprobation*, reflecteth upon *Election*, these being as twines, which must die and live together: for take away *Reprobation* and *Election* is forth with destroyed, and grant once *Election*, and *Reprobation* is thereby established without further dispute, by such as know what they say, and whereof they assefme; yet such is the Unmanly, let be Unchristian, yea and Unscholastick Disingenuity of these, more enraged than rationally aded, Adversaries, that they passe over the matter of *Election*, as finding it possibly too hot for their fingers, and exaggerat the matter of *Reprobation*, with all the strength of their

their Invention, and keenness of their Rhetorick; whereby, though they contribute to the fixing of themselves in an Errour (it may be, contrare to the very suggestions of their more Impartial, and a little more Enlightned Consciences) and to the raising of scruples and prejudices, in the mindes of the simple; yet they but render themselves more ridiculous unto the more understanding and exercised persons, in these debates. And this is the whole of the present work and designe of this *Quaker*; for not one word hath he of Election, less or more; but runneth out in such a rage, against *Reprobation*, that he runneth himself blinde; so that he cannot see the most palpable and obvious Contradictions and Inconsistencies, which himself uttereth; and no man, of common sense, would ever speak; and so doth his irrational rage drive him, that to all intelligent beholders, he proclameth his own brutish Ignorance: Take one instance which will demonstrate both: Towards the very beginning of his discourse *Pag. 64. & 65.* he presenteth us, as speaking thus. *That God did predestinate to everlasting damnation the most part of men, without any respect had to their sin, only to demonstrate the glory of his justice.* Now, let all men of common sense judge, (to speak nothing of the learned, who cannot but look with indignation upon this ridiculously and perversely false Representation of our meaning) if ever man in his wits did, or any, who understood what they said, could say, That God did predestinate any man to damnation, for the glory of his justice, without any consideration had of the mans sin? who seeth not what a palpable contradiction is here? can God have the glory of Justice, any other way, than in punishing of sin? And can God intend to glorify his Justice, and not intend to punish sin? and can he intend to punish sin, or men for sin, and not consider their sin?

4- This Man inveigheth much against absolute Reprobation, as he calleth it, but what sort of Reprobation he maintaineth, he never once acquainteth us; why, and upon what designe, himself best knoweth. Nor doth he speak any thing of Election, that we might thereby understand his meaning better, concerning Reprobation. It is true *Pag. 59.* (as we took notice in the proceeding chapter) he gave us a little taste of his humore, in giving a wiper, without any true ground or real occasion, at absolute Election; and so we see, that he is equally enraged against Absolute Election, and Absolute Reprobation. But what his owne true Opinion is, he leaveth us to conjecture. Some might think, that he were of one opinion, as to this, with *Pelagians, Jesuites and Arminians*, who plead for Conditional decrees of Election, and Reprobation, and for satisfaction to their owne searching minde, poring into this matter. The *Jesuites* do coine a *Scientia Media*, through which, as a necessary pair of spectacles, they consider God looking a far, to read what is written on the will of man, placed in such and such circumstances, that accordingly he may order his unchangeable decrees, either to Elect this man, who as he foreseeth, through this prospect of *Scientia Media*, will be a good and holy man, and continue in faith and obedience to the end; or to Reprobate that other man, who, as he espyeth by the same medium, will prove a son of belial, and will not believe, nor repent.

repent. If this man be of this opinion, I am far mistaken, if his Election and Reprobation, howbeit he call it Conditional, be not more fatally Inevitable, than what we say; for by this opinion, the Lord Jehovah himself is under a Fatal necessity of Electing those that are elected, and Reprobating such as are reprobated; for according as he seeth the determination of mans will, (which he cannot alter, matters standing in the supposed circumstances,) so must He passe his decrees. But others may think, that he rather embraceth the Opinion of the *Socinians* (and *Arminians* homologate, as to several particulars, with them) who deny all Eternal Decrees, whether of Election or Reprobation, as concerning particular individual persons, granting only one general decree, which they call Predestination, whereby the Lord decreed to Elect in time all, that should be found in time to be Believers and Obedient, and Consequently to Reprobate and reject the rest: and this Election and Reprobation only in time they ascribe unto God; because they rob Him of all Fore knowledge: and they make it twofold, one *Infinite, Conditional and Imperfect*, which may alter, as men change their manners, so that a Reprobat to day may be an Elect to morrow, and an Elect to day a Reprobat the next day; another *Firmit, Fixed, Peremptory and Absolute*, when the man hath finished his course, and ended his dayes: In all which the *Arminians* agree with them, except in this one thing, that the *Arminians* grant an eternal Election of Individual Persons upon the foresight of Faith, and Obedience, which the other grant not. Hence the greatest of my difficulty will flow from my ignorance of this matter true principles; for I shall not know how to vindicate truth, which we maintain, so as to convince him, and stop his mouth, upon his owne grounds: as otherways, I should not doubt through the assistance of his Spirit and Grace whole cause I plead, to do.

5. As concerning this matter, enough hath been said by the Orthodox against *Pelagians*, *Semipelagians*, *Socinians*, and *Arminians*; and this man himself he hath brought no new accusation against our doctrine, but he hath only scraped together as it would seem what he could get out of the dung-hill of the *Socinians* and *Arminians*: And therefore we might dismiss him, by referring him to such as have written copiously, and very far above his reach, on this subject; even to some papists, such as the *Dominicans*, *Doctores*, *Episcopi*, *Rispositi*, *Cajetanus*, *Sixtus Senensis*; and to others more ancient, such as *Augustinus Romanus*, *Gregorius Nazianzenus*; and others, cited by *Episcopus*: yet lest he should boast, we shall view what he hath said, without enlarging much upon the matter. And as to our doctrine, the Reader may satisfy himself with what is Succinctly, Solidly, Plainly and Satisfyingly set down in our *Confession of Faith* cap. 3. sect. 3. 4. & 7. and for clearing of the whole matter, he may read the whole Chapters, and there smile much in little bounds. For facilitating of our way in the following examination, I shall only propose a few things here in the entry, for understanding the truth about Reprobation; without speaking to Election particularly.

6. And (1.) No man can deny a Reprobation, but he must withall deny an Election, for Election, being a choosing of some, cannot but import a leaving of others.

of others; And, I suppose, this God will grant this, unless he be of the opinion of Hæreticks, who assert, that all men were elected in Christ to salvation, whether they believed or not; not only contrary to themselves, & proper import of the word Election, which is a choosing & separating of some from others; but to plaine Scripture *Mar. 10: 16. & 24: 24. Luk. 10: 28. 1 Cor. 1: 28. Rom. 9: 22, 23.* & many other places. (2.) Seeing then the Scripture is so full in proving of Election, we must assert that there is also a Reprobation; and beside, the Scripture teacheth both the matter to us, *Nal. 1: 2. Rom. 9: 13. 22. 1 Pet. 2: 8. Iud. ver. 4. Mar. 23: 41. Prov. 16: 4.* (3.) When we speak of Reprobation, (as opposed to Election, & as comprehended under Predestination, as a species, or part) we consider either the Act of God Reprobating; or the thing Decreed & Purposed by the act of Reprobation; that is, as the Schoolmen speak, *vel quod reprobatus actum, vel quod reprobatus terminus.* When we consider the Act of God reprobating, nothing in man can be any moving cause thereof; nay it is impossible it should be so; for, as *Augustin. 1. p. 112. c. 23. art. 5.* saith, there can be no cause of the will of God, attending the act of willing; and the reason is manifest, because that act of God's will (as all inmanent acts of God are) is Eternal: now man, & all that is in man, is of yesterday, & could not cause an eternal act; yea that act of God's will is God himself (unless we blasphemously say with *Socinus*, that the decrees of God are accidents in God, & so destroy his Simplicity;) and therefore we can no more imagine a cause in man of the act of Reprobation, than we can imagine, that there is something in man, which is a cause of God himself; which were absurd blasphemy. The will of God hath no cause, no antecedent, is dependent on, limited & determined by nothing in man, or any creature. The learned Doct. *Turrel* hath this argument further. If (saith he) sin be the cause of Reprobation, it is either so of its owne Nature, or by the Ordinance of God. Not the first, as all will confess. Not the second, for then God should ordaine, that upon the foresight of sin, he would ordaine man to damnation, & thus an Eternal Ordination should be the object of an Eternal Ordination. When we consider Reprobation in respect of its terminus, or thing willed & purposed by that act of God, we divide it into two parts, & say there are two maine things intended & purposed, (presupposing, & not mentioning, what is common both to Election & Reprobation, as Creation, & as first the denial of Grace, whereby they may be recovered from their state of sin: the second is the denial of Glory, or adorning them to eternal death. This last being for sin, & a just execution of a righteous sentence, is not, neither can it be, without consideration of sin, as the meritorious procuring cause. So that, to speak properly, God doth not damne whom he will, Damning on, or being an act of mere pleasure, but an act of justice, conforme to an established Law. But the other, the denying or not giving of grace, is an act of absolute Freedom & Good Pleasure; for He hath mercy on whom He will, and whom He will he hardeneth *Rom. 9: 18. 18.* And as God's granting of grace is an absolute act of his good pleasure, & free, & not for any merite or goodness in man; as all, except Pelagians, will confess; yea I myself humbly confessed, at the Synod

in *Palatium*) to the Lord's denying of this Grace and mercy must be Absolute and not Conditional; in act of the Lord's free will and good pleasure, for the praise of his glory, there being no fixed Law continue by God, according to which, he bestoweth Grace, or bestoweth it not; and there being no Reason imaginable, why the Lord should confer grace upon *Isaac*, and not upon *Esaú*, upon *Moses* and not upon *Pharaoh*, upon *Peter* and not upon *Judas*, beside the good pleasure of God: as the Lord did set his love upon the people of *Israel*, because he loved them *Deut. 7: 6 7*. so no cause can be given, why he would not have mercy on *Pharaoh*, on *Esaú*, on *Judas*, as well as on others, beside his God will and Pleasure, who hardeneth whom He will.

7. We must therefore in this matter carefully distinguish, betwixt Gods Decree, and the Things decreed: Things decreed may have their Causes, and one may depend upon another, as on the meritorious procuring cause, but the Decree of God is absolute, having no dependence upon any thing without, being the Absolute and Free act of his Will. God may and doth Decree, that this shall be because of that; and yet because of this he cannot be said to Will that. So when the Lord decreeth to damne some persons because of their sins, though sin be the procuring meritorious cause of damnation, yet it is not the procuring meritorious cause of Gods willing or decreeing to damne. Therefore though it be true, that God decreeth to save none, but such as Believe and continue in Faith and Obedience to the end; and to damne none but such as are Sinners and Continue in sin to the end, yet we must not say, that as Faith and Obedience in adult persons do preceed salvation, as some way disposing causes thereunto, and as Final Perseverance in sin preceedeth damnation, as the meritorious cause thereof; so the Foresight of Faith, Obedience and Final Perseverance in Both preceed election, or the decree of God, as disposing causes or prerequisites thereunto, and the Foresight of Final Perseverance in sin preceed Reprobation; or the decree of God, as the meritorious cause thereof; for as the purpose of God, according to Election, is not of works, but of him that calleth *Rom. 9: 11*. so the purpose of God according to Reprobation, cannot be of works; for the children being not yet born, neither having done good or evil, it was said, the Elder shall serve the Younger *Rom. 9, 11, 12*. At the potter hath power over the clay of the same lump, to make one vessel unto honour, and another unto dishonour *Rom. 9: 21*. so the Lord willing to shew his wrath, & to make his power known, may endure with much long, suffering the vessels of wrath, fitted to Destruction; and he may make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory *Rom. 9: 22, 23*.

8. As the Scripture holdeth forth Reprobation, as we heard, and may be further gathered, even as to the name, from *Jer. 6: 30*. *Heb. 6: 8*. *2 Tim. 3: 8*. So it holdeth it forth to us, sometimes in Negative termes, sometimes in Positive termes. Hence some speak of a Negative Reprobation, called Preterition, or passing by; which is a real Positive act in God, and not purely Negative, as some suppose; and of a Positive and Affirmative Reprobation, which they call

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**Predestination.** By the *Negative Reprobation*, they understand a Positive eternal Act of God, whereby, according to the counsel of his own will, he passed by such as he did not Elect, and resolved not to give them saving grace, whereby they might be delivered from sin: as when Christ saith *Matt. 7: 23. I never knew you: and Mat. 11: 25, 26. I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise, &c. Even so Father, for so it seemed good in thy sight: &c.* And when mention is made of some, in the *Revel. Chap. 17: 13. and 20: 15. whose names were not written in the Book of Life.* And when Christ saith *Joh. 10: 26. Ye are not of my sheep.* By the *Positive or Affirmative Reprobation*, they understand the Lord's positive Resolution according to the unfeignable counsel of his own will, whereby he ordaineth such, as he hath passed by, to dishonour and wrath for their sin. Hence such are said to be *hard Rom. 9: 13. to be vessels of wrath fitted for destruction Rom. 9: 22, 23. to be appointed unto stumbling as a sword, &c. 1 Pet. 2: 8. & ordained to condemnation Jud. 9: 4. to which also belongeth the Lord's just and judicial smiting with blindness, giving up to a Reprobate mind, and to their own bearish lusts, hardening their hearts, and the like Rom. 1: 24, 26, 28. & 9: 18. & 11: 7. Psal. 81: 12.*

**Now,** as touching that question, that this Quaker is most busied with, viz. Whether Reprobation be absolute, and without all respect had to sin, or not; the Reader may see, by what is said, what is to be answered thereunto. The Quaker, loving darkness, speaks undistinctly, either because Ignorant of the true question; or out of a malicious Designe, to render the Truth, & us for maintaining it, odious, or both. But we shall endeavour, in a few words, to clear the matter. If we consider the act of *Reprobation*, as in God, of whose will it is an Immanent and Eternal act, there can be no more cause of it, in man, or any creature, than of any other of his decrees, which are all one act; and so one with Himself: Yet this act of Reprobating, that is, of appointing and designing such or such individual persons, to the condemnation of hell for their finnes, can not be said to be, as to its *terminus*, without all respect to sin: because, by it persons are appointed to punishment for their sins; and whatever God doth in time execute, he resolved and determined from eternity to do the same, in the self same manner. As for the Execution of this decree in time, in reference to the denying or not giving of Faith, Repentance, Regeneration, or Grace to recover out of the state of sin; we say this act is Absolute: as his giving of Grace, and Regeneration, upon the one hand is free, as the Scripture richly declareth; so the withholding of this Mercy & Grace is an act of his Absolute Sovereignty and Free Will, *who hath mercy on whom he will; and hardeneth whom he will.* As concerning the act of inflicting spiritual judgments, the forerunners of hell, this being an act of Justice is not without respect to sin; its procuring cause, as the Scriptures lately cited evidence. The same we say of adjudging impenitent, and wicked persons, unto hell; for this is an act of justice, conforme to the established Law of God.

**Now** Though what we have said might suffice upon our part, for clearing of the



the truth, which we own: yet because this *single* reason is much against *the* *felix* Reprobation, by which he doth not inherit the actual Election of this act, but the Act it self, we shall in short propose some things, which will serve for confirmation of what we say. And (1.) There is a certain Analogy betwixt the decree of Election, & the decree of Reprobation, so that the one giveth light unto the other; & the one cannot be conceived without the other; for where there is an Election of some, there must be a Rejection of others, & so the one is opposite to the other: from this it is manifest, that if Election be Free & Absolute, so must Reprobation be: for the objects of both are supposed to be in the same state & condition, equally represented in the mind of God, or considered, when the act passeth upon them; none deserving Election more than the rest, nor none more meriting Reprobation than the rest. If then Election be not upon the account of any good foreseen, in the elected, more than in others, whether it be Faith, or Obedience, or Perseverance in both to the end, or whatever else can be imagined; as all our Divines have shew'd, writing against the *Arminians*; it is manifest & clear, that Reprobation cannot be upon the account of the Foresight of the contrary. Sin foreseen or considered in *Judas*, could not be a cause moving God to Reprobate him, more than *Peter*, because the same was to be seen in *Peter*. And the Apostle cleareth & confirmeth this, when he saith *Rom. 9. 11, 12, 13. For the children being not yet born, neither having done any good or evil, it was said unto her, the Elder shall serve the Younger, as it is written, I have loved Jacob, but I have hated Esau.* Which place (2.) Doth further confirme, what we say; for here is a Discrimination made, one Loved, & the other Hated; that is, one Elected & the other Reprobated & Rejected, without any consideration had of good in the one, or evil in the other, as a procuring cause of these Acts of Gods will; for both *Jacob* & *Esau* are considered as being in a like condition, yet unborn, neither having done either good or evil. (3.) The supreme wheel, moving all, is here said to be, that the purpose of God according to election might stand; not of works, but of him that calleth; & to there can be no procuring cause of this, in man. The one was preferred to the other, that the purpose of God, according to Election, might stand; & the other consequently was made to serve, that the purpose of God, according to Reprobation, might stand. (4.) Works, both good & evil, are herein plaine termes excluded, not of works; & there are no works excepted; if Election be without foreseen works, Reprobation must be so also; or we must say, that the Apostle argueth not accurately; & that the Spirit of the Lord, in the Apostle, doth not cleare & explaine the point. (5.) Vers. 17. from the instance of *Pharaoh*, of whom it is said, that God even for this (and purpose) had raised him up, that he might shew his power in him; & the Apostle inferreth, that God had shew'd his power in him, as well, as from the instance of *Jacob*, preferred to his brother *Esau*, he inferreth vers. 15. & 18. that he had mercy on whom he will have mercy, and that he hath compassion on whom he will have compassion. (6.) The Objection, which the Apostle preoccupieth, Vers. 19. *Thou wilt say then, why doth he yet find fault, for who hath resisted his will?* doth manifestly declare the truth, we plead for: for if Election & Reprobation were not absolute, but upon foreseen works,

works, what place could this Objection have? Why would the Apostle speak to an Objection, that were no way pertinent? Should there be any colour for any to oppose this scruple, if the good & evil works of man, were the ground of all? (7.) The Apostles reply confirmeth this, when he sayeth, *Nay, but O man, who art thou, that resistest, or disputest, or it may be rendered responsive, or capst against God's Importuning, that it is high arrogance, in the Clay creature, to call Jehovah to his barre, & to judge, or quarrel with, or dispute against God, whatever he do, according to the purpose of his own will: But what ground were there for such a Pride-laying, Man-humbling, Mouth-stopping, Creature-abasing, & felling answer, if all this matter did run upon the wheels of justice, or had its rise from man, or were ultimately founded upon something in him?* (8.) The answer added putteth the matter beyond all further dispute: *Shall the thing formed say to him, that formed it, why hast thou made me thus? Hath not the potter power over the clay of the same lump, to make one vessel unto honour, and another unto dishonour?* Where we see, That man is but as a lump of clay in the hands of the great Potter; & as there is nothing in one part of the same lump of clay, calling, inviteling, or moving the potter to make of it a vessel unto honour, or a vessel unto dishonour; so is there nothing in man, calling or moving God to make this man a vessel unto honour, & the other a vessel unto dishonour. And now we see, That all is ultimately resolved into the pleasure of God; as the Potters mere pleasure, is the cause of the discrimination of vessels; which he frameth out of the same lump. (9.) These words *vers. 22.* further confirme our point; for, saith the Apostle, *what if God, willing to shew his wrath, and to make his power known; endured with much long suffering the vessels of wrath fured, or made up for destruction?* &c. Importing that it is so, and that man hath nothing, to say against it. So we see, That as the vessels of mercy are afore prepared unto glory, so the vessels of wrath are afore prepared and made up for destruction; and that, as the first is done, that He might make known the riches of his glory, so the last is done, that He might shew his wrath, and make his power known. (10.) Christ *Mat. 11: 25, 26.* referreth the Lords hiding of the Gospel manifestations of life and salvation, from some, unto the good pleasure of God; and if this part of the execution of the decree of Reprobation be referred unto this Absolute Sovereignty & good Pleasure of God, as its first and only spring, much more must the Decree it self be reduced to this only Fountain. (11.) The like we may observe from *1 Per. 2: 8.* & from *Iud. vers. 4.* & from *Revel 13: 8.* & *17: 8.* (12.) We are told, that the Lord added to his Church daily such as should be saved *Act. 2: 47.* and that, as many as were ordained to eternal life believed, *Act. 13: 48.* where we see, that the appointing some to be saved, and ordaining them to eternal life, is given as the prime ground and cause of their being added to the Church, and Believing: whence it followeth, that the Lord did not adde others to the Church, nor give them grace to Believe, because he had not ordained and appointed them to life: the consequence of the Negation is as manifest, as the consequence of the Affirmation; and is clearly intimated, when the other is expressed.

13. Thus the Scripture confirmeth our point: we shall adde a few reasons, as

(1.) No temporal thing, such as is mans sin, can be the cause of that, which is Eternal, as is God's Act of Reprobation. If it be said, that the foresight of what is temporal may be the cause of an Eternal Decree: *I answer*. This cannot be; for how is it imaginable, That God's prescience should be the meritorious cause of his Decree? can one eternal Act of God be the meritorious cause (and of such a cause we speak here) of another? All the Eternal Acts of God are one, and they are the same with himself: how absurd is it then, to imagine one to be the meritorious cause of another? or the same act as terminated on one object, to be the meritorious cause of it self, as terminated upon another object? If it be said, that sin foreseen can be the cause of an Eternal act of Reprobation. *Ans.* But sin can not be foreseen as a thing that shall exist, without a previous decree concerning its existence, by the permission of God; and so sin must first be permitted, or decreed to be by permission, before any man can be Reprobated because of sin; by this Objection: and then, when we suppose sin to be permitted by a decree, I ask, for what end is this decreed permission? God decreeth nothing but for a certain end; and what is His End in this? is it that he may thereby be moved to Reprobate? Then his intention of Reprobation is first, for the intention of the End is before the intention of the means: and how absurd, and a theological is that to say, that God intended an End, and then he intended Means to move him to intend that end? Again, by this Assertion, the decree of Permitting sin, should be before the decree of Damning for sin; and so we must imagine the same order in the decrees, that we see in the things decreed; whereas, how various soever the things decreed be, the decrees themselves are all one pure act in God, who is *actus purissimus & simplicissimus*; and therefore sin foreseen can no more be the meritorious cause of the decree of Reprobating for sin, than of the decree of Permitting sin. And if we should imagine an order betwixt these two decrees, of Permitting of sin and of Reprobating for sin, it must be such an order, as is betwixt the intention of the End, and of the Means; and so the intention of Permitting sin, being first, should be of the End, which is always first in intention; and the intention of Reprobation, being the last of these two, should be of the Means; and so, we should be damned for sin, that we might be Permitted to sin: and that, which is first in intention, as the End, being last in Execution; and that, which is a Means being first, it would follow, that man should be first damned, and then permitted to sin; which is obviously false and absurd (2.) If sin be the meritorious cause of Reprobation, then it is either by necessity of Nature, or by the free Constitution of God. But neither can be said; as we saw above (1.) The decrees of God can have no more a cause, than himself can have: all the Acts of God's will, being his Will, and his Will being Himself, we cannot imagine a cause in man of an act of his will, more than of himself (2.) We should reason proportionably of the decree of Election, as we do of the decree of Reprobation (as we saw the Apostle doing) and so, if sin foreseen be the cause of Reprobation, grace foreseen must be the cause of Election: against the whole Scripture, and the Apostles expresse arguing *Rom. 9. (1.)* That procuring cause of Reprobation God could have prevented, or taken out of the way,

and then what should we think was the cause of Election? I have the Scripture for me. I have the Scripture for me.

if he had pleased; else we must imagine a fatal fate, overpowering God himself. If he might have taken it out of the way, and did not; can any reason hereof be given beside his owne good pleasure, or his designe to manifest the glory of his justice, in the just damnation of such? and doth not this refferre the decree of damning for sin ultimately unto His good pleasure? (6.) what are those sinners, which are the procuring cause of *Reprobation*? This man will not say, that Original sin is the cause; for he depicts it, as we saw, in the proceeding Chapter. And what can that actual sin be? and whatever be supposed, it must be such, as could be foreseen in no other, otherwise the foresight thereof could not be the proper meritorious or moving cause, why this man was Reprobated more then that man; for what is to be foreseen in an Elect, cannot be the meritorious cause, why the other is Reprobated. Again whatever actual sin that be, final Unbelief, or what you will, it must either be such as God could have prevented or taken out of the way, if he had pleased; or not. If the first be said, then it is manifest, that the decree of *Reprobation* can not ultimately be resolved into sin, as a procuring cause, but into the good pleasure of God; who would not take that sin out of the way, nor prevent its being. If this *Last* be said, then God was under a fatal necessity of decreeing and doing all, which he decreed and did; and could not hinder sin, nor not create that man, nor alter any one circumstance, which did occasion that sin: and thus God himself shall be bound by the fetters of a fatal Necessity; yea and all this fatal Necessity shall have its rise from Man; which were most absurd and blasphemous. (7.) If actual sinnes be the consequent of *Reprobation*, and a mean whereby the execution thereof is brought about, they cannot be the procuring cause thereof. This is manifest. But the former is true. Therefore &c. That the former is true, is manifest from these words of *Peter* 1. *Pet.* 2: 8. Where we see that these stumblers at the stumbling stone, and disobedient persons, were appointed, or ordained thereunto. So *Iob.* 10: 26: *But ye believe not, because ye are not of my sheep*: where it is manifest, that their not believing, was a clear consequent of their not being of his sheep. So *Rom.* 11: 7. - *Israel hath not obtained - but the Election, and the rest were hardened.* So that it was from Election that such obtained, as did obtaine, and from Non-election that the rest obtained not, but were hardened. (8.) Sin is the moving cause of Actual damnation. If sin also be the moving cause of the decree of *Reprobation*; It would follow, that because of sin God decreed to damne because of sin: which is strange language.

12. Having premised these things, we come now to take notice of what he saith: we observed before one great mistake; in his setting downe of our judgment, as if God had determined the demonstration of his Justice, without any respect had to sin. Then he saith; (as further declaring our opinion,) that God, for perfecting of this, did appoint, that these miserable souls should necessarily sin. *Resp.* Here are two mistakes; for first we say not, that *Reprobation* imposeth any necessity of sinning. The decree to punish for sin, doth not impose a necessity on the sinner to sin; nor yet the decree of denying grace, whereby they might be delivered from their sin: for that is only a decree of not delivering them out of that state, wherein they have brought themselves under a necessity of sinning.

of sinning; and so imposeth no necessity. Next as to God's Decreeing or willing that sin should exist, through his permission (which doth not properly belong to this question) neither doth that impose any absolute necessity, or take away the liberty of Man's Will, or the Contingency of events, as to several causes. And it would seem this man knoweth no difference betwixt an *Absolute necessity*, and that *necessity*, which is merely *Hypothetical*, But thirdly, there is another mistake here: for he would make his Reader believe, that we said, that all the necessity of sinning did flow from *Reprobation*; as if no necessity of sinning arose from their sinful state, wherein they are by the transgression of *Adam*: Beside, that we might observe, how, in this sentence, he contradiceth what he said in the former. He addeth, *That by his Justice, he might according to right, rebuke and afflict*. This would import, that according to our judgment, sin is permitted, or decreed to exist, the Lord permitting it, as a *Means*, to the punishment, as the *End*; as if God intended punishment, as an end; and therefore suffered sin, as a *means*, whereas we look upon both the permission of sin, and the punishment thereof, as one *means*, for the setting forth of the glory of divine Justice. He proceedeth, as declaring our opinion: And therefore, that God not only suffereth these to be obnoxious to this misery, in many parts of the World, by withdrawing the preaching of the Gospel, and the knowledge of Christ. And here we finde some more mistakes; for we say, that all men by nature are into this state of sin and misery, whether they hear the Gospel, or not: and so their obnoxiousness unto that misery dependeth not upon their want of preaching, and of the knowledge of Christ, though this be a necessary means of delivering them out of it. Again he Therefore pointeth out another mistake; for as we speak not thus, so far less do we inferre this from what he mentioned before. *Thirdly*, his word *subtrahendo, withdrawing*, pointeth forth a third mistake; for it will import, that we say, that the Gospel is once preached to every person, yea and to every Reprobat; for how else can it be said to be *withdrawing*. And here is a further mistake, when he addeth, *and the knowledge of Christ*, for hereby the Reader might think, that we thought every Reprobat had the knowledge of Christ, but because he was a Reprobat, it was taken away from him, and withdrawn. He saith moreover, that we say, God, even in these places, where the Gospel is preached, and salvation is offered by Christ, withdraweth from them all grace, whereby it was possible for them to apprehend the Gospel. Here are also several mistakes; for his *intercalasse* importeth, that God hath given to every one, who heareth the Gospel, grace, whereby they may embrace the Gospel; and then withdraw it from the Reprobate, because they are such: where readeth he such language in the writings of our Divines? Next we say not (as he here insinuateth that we do) that the grace, which God withholdeth from the Reprobat, is that by which faith in the Gospel is merely possible; but that rather, without which they cannot believe; and with which they cannot but believe: that is, He withholdeth the grace of Faith; which being his owne free gift *Ephes. 2. 8*, he bestoweth it upon whom He will; for he blesteth with all spiritual blessings such as he hath chosen before the foundation of the world, that they might be holy

*Ephes. 1.*

*Ephes. 1: 3, 4.* He proceedeth in relating our opinion thus; *Because by his own secret will, he did decree, that they should not obey, and that the Gospel should never be effectual to their salvation, and that without all respect had to their sin.* Where there are other mistakes to be observed, for first He no where readeth, that Reprobation is a decreeing that men should not obey. Next when our divines speak of God's decrees about sin, they never utter their minde so bluntly, as to say, God decreed that they should not obey; but they use to speak thus, God willed, or decreed, that sin should exist he himself permitting it: or, as some, He willed the permission of sin. Thirdly here is another mistake: for as to some, who hear the Gospel, and harden their hearts beyond ordinary, God in lustice giveth them up to the power of unbeleef, as a Spiritual judicial stroke, or taken away the Gospel from them, and so Non-churcheth them, and this as a punishment: and as the Lord doth so intime, so he decreed to do so; therefore there was some consideration of sin here, though sin was no procuring, or meritorious cause of the decree. At length he concludeth, and saith further (as if it were our opinion,) that God decreed to send the Gospel to such, as obey it not, *only to accumulate their damnation.* Where is another mistake, as if this were God's End, or his only End; and as if we affirmed it were so; while as both are most false, and contradicted by what himself said a little before.

13. Thus have we briefly considered his Representation of our Judgment, and have found no fewer than twelve abuses and untruths: so that, no honest man can acknowledge this for a true declaration of the truth, which we maintaine: and with this open discovery of his unfaire dealing, might we rest satisfied, because it is to be presumed, his following reasons can conclude only against this; he hath laid forth, as our judgment; but as we have shewne, This is not our judgment, and therefore his Arguments cannot touch us, if they lavel at nothing, but at this man of straw, which he hath made for himself to shoot at: Yet, lest he boast, as if we were not able to look his Reasons in the face, we shall view them.

14. He tells us, that *this is a new opinion, there being no mention made thereof, in the first four hundred years after Christ: and that Augustin laid the first foundations thereof, in his later writings, out of zeal against the Pelagians, and sowed some sayings, which some have unhappily laid hold on, to strengthen this error, whereby they contradict both truth, and the sayings of Augustin, and others.* *Answe.* (1.) This man would make us believe, that he had read all the Fathers, that wrote before *Augustine*: but we know, whence he hath this, for it is, the old saying of *Arminians*. But (2.) This can conclude nothing against the Truth, which we have seen asserted in the Scriptures of truth. The Fathers, in those ages, had not to do with such hereticks, as were the *Pelagians*. Before that Enemy of the grace of God arose, the Church was in peace, as to these controversies, and the Fathers had no occasion to debate such questions. as *Pelagius* afterwards gave occasion unto. Can he evince, that all the Fathers before *Augustine*, were of a contrary opinion to what we maintaine? (3.) Is this mans Religion grounded upon the authority of men? And will he believe no more, than what the



Fathers said in the first foure ages? Let him follow what cisterns he pleaseth, we will satisfie ourselves with the Word, as the ground of our Faith; and we do look upon the Apostles, as more ancient than these Fathers, and take their positive assertions as of more authority, than the silence of these (4.) Yet *Augustine de dono persever.* Cap. 11. citeth *Ambrose, Nazianzen,* and *Cyprian*, as concurring with him, in the ground of his doctrine of Predestination. (5.) as concerning *Augustine*, what this man groundlessly suggesteth of him, is the same he said before, when speaking of Original sin; and there we answered it. (6.) what contradictions are in our doctrine either unto Truth, or unto *Augustine*, he hath not shewne: *Augustine*, it is true, in his later dayes, and after more mature deliberation, and consideration of the matter, occasioned by his dispute with the *Pelagians*, did retract somethings said by himself, in his younger yeers; But all this is for the further Confirmation of the truth, which we owne. The Reader, who desireth more satisfaction, concerning this matter of Antiquity, as to this point, may consult the learned D. *Twisse* against Mr *Hoord*, Sect. 1.

15. He next tells us, that the *Dominicans* embraced this Opinion: And so he giveth us to understand, that he is more pleased with the doctrine of the *Iesuites*. But all, except *Pelagian-Arminians*, confesse, that in these points, the *Dominicans* are preferable to the *Iesuites*, who are more downe right Enemies to the grace of God. And then with a crocodile tear, (as it were) in his eye, he tells us with an *Alas*, that *Calvin* espoused this opinion, and addeth that he wronged his name much hereby; But with none of the orthodox, I am confident; for as to what this *Quaker*, and his *Arminians*, say in this, we value it not. He addeth that hereby the Christian and Protestant Religion was defamed. And yet the world heard of no such thing, but by *Papists, Iesuites & Arminians*; & who is bound to regard their scandal, who are blinde leaders of the blinde? must truth be forsaken, because these Enemies to the grace of God like it not? He confesseth that the Synod of *Dort* did defend our opinion; but addeth, that notwithstanding it is exploded by the major part of learned and pious men in all the Churches of Protestants. We know indeed, that too many now adayes are turning from the truth, and embracing *Pelagian, Jesuitical* and *Arminian* errors; but that they make up the major part we deny: possibly he will take in the *Lutherans*; but we account them not Reformed Protestants.

16. But Pag. 66. he tells us, he would not much regard all this; if our opinion had any ground in the word: And we have shewn that it hath good ground, there. Then he saith, that it is most injurious unto God. If this be true, it must certainly be an Errour; but how is this made good? It maketh (saith he) God the Author of sin. An heavy charge if true: yet this is so clear (thinketh he) as that two and one make three. But a *Quakers* confidence, following a blinde guide, is no strong argument to us: let us hear his reason. If (saith he) the Lord decreed, that these predestinate ones should perish, having no respect unto their evil actions, but out of his meer good pleasure; and if he also decreed, long before they did exist, or in any capacity did either good or evil, that they should be in these sins, by which

which secondarily they were to be led unto that end: who is the first Author and cause of this but God, who so willed and decreed it: then which there cannot be a more necessary consequence. *Ans.* (1.) The word Predestinate being usually taken in a good sense, as meant of these Elect to glory, the man vents his gull, in thus misapplying the word to render the truth Odious. (2.) Though no consideration of sin was, or could be the Meritorious, Moving or Procuring cause of God's eternal decree; yet when he decreed to punish everlastingly the Reprobat

- For their sinnes, he cannot be said to have no respect to sin, in his decree (as he here allegeth, who considereth not well what he sayeth) (3.) Though he decreed to punish everlastingly for sin such and such persons, and none else, merely out of his owne good will and pleasure; yet he cannot be said to have had no respect to sin, which punishment alwayes presupposeth, and answereth unto. (4.) If God's decrees be not before man exist, or do any good or evil, they cannot be Eternal, but Temporal; and so this man is a *Socinian*; and the decree of God concerning every individual person, must exist when the man hath done good or evil; and so, as many men, as many decrees: nay according to this man, the Lord can make no decree, concerning the everlasting state of man, so long as he liveth; and so not only we cannot, but God himself cannot say to, or of any man, before the point of death, that he is a Reprobat or an Elect: what Apprehensions these men have of God, I tremble to expresse (5.) What he meaneth by these words, *ut in iniquitatibus illis versarentur*, I know not, unless their meaning be, as I have expressed it. And what would he then make of them? He cannot deny; but God did permit sin; nor will he say, that God could not have prevented sins coming into the world, if He had pleased: will he say, that God did not foresee sinnes coming into the world? If he did foresee it, and might have hindered it, if he had pleased, and did not hinder it; shall we say, that sin came into the world, whether he would or not? And if he willed or decreed that sin should exist, through his permission, shall we call him the author of sin? Then he must be the author of sin, because he did not hinder sin effectually by his Omnipotency: and then, whatever we say of Reprobation, whether we affirme it to be Absolute, or upon sin Foreseen, there is no remedie as to this, for God must alwayes be the Author of sin: But hallowed be his Name. (6.) The Decree of Reprobation putteth no man into a state of sin: It is true, the Execution thereof presupposeth sin; but hence it will no more follow, that the decree of Reprobation placeth a man in sin, than that the decree of Election doth so; for the execution here presupposeth also mans being in sin. (7.) Where readeth he that expression, among our divines, that by virtue of the decree of Reprobation, the Reprobat are secondarily led or to be led to destruction, as the end? The Lord leadeth no man to destruction, but every reprobate runneth head long thither, of his own accord; and because the Lord hath designed and decreed to let them run on, and not restraints them by saving grace, shall he therefore be the Author of their sinnes? Then all the sins that are committed, must be charged upon the Holy one of Israel; because He did not prevent them by his grace. And thus the devils may come in play, and learne

of this man to plead Excuse for themselves, and lay the blame of all their wickedness upon God: Sure this must be Devilish doctrine. (8.) But what is it, that God is the Author and Cause of? His *hujus* doth not distinctly inform us. That he is the Author and Cause of his own Act and Decree, is most true; But that he is the Cause and Author of sin, as this man would inferre, we see not the Antecedent, from whence this Consequence can follow. Beside, that the Author of a thing, is he by whose authority or judgment, it is done, or upon whose testimony, it is beleev'd; for *Cicero* opposeth *Authorem* and *disuasorem*, and joineth these together, as of the same import, *Hortator* and *aque Author*; *Consiliarius* & *Author*; *Suasor* & *Author*: & *Plautus* said, *Impero autorque sum*; Now dar this Man say, that God Exhorteth, Counseleth, and perswadeth to sin? Dar this Man say, that we hold, or that it followeth from our judgment, that by God's Authority, Sentence and Swasion, sin is committed? Let him prove this, and then carry the cause. (9.) In a word, we referre this Man to the Apostle *Paul* *Rom.* 9: 11, 12 13. to receive his answer, and let him dispute no more against us, till he once take the boldness to confute that; & his inferring from our doctrine, that God is the Author of sin, is but the same, which the Apostle saw would be deduced from his doctrine; by men of corrupt mindes, when he addeth by way of Objection, *vers.* 14. — *It there unrighteousness with God?* And if our answer will not satisfie him, let him confute the Apostles answer; for we but say the same, viz. That *God hath mercy on whom he will, & hardeneth whom he will.* And if for this cause, our doctrine be blamed, we cannot help it; but must be content to be contradicted: and if he make use of the reply used *vers.* 19. we must give the returne, which the Apostle giveth *vers.* 20, 21. And if all this will not satisfie, we must leave him to the judgment of the great day, when that God, against whom these proud carpers thus reply, shall answer them by himself, & put them to eternal silence and everlasting shame.

17. Thereafter he citeth some sayings of *Calvin*, *Beza*, *Zanchius*, *Parent*, *Martyr*, *Quinglius*, & *Piscator*, out of which he would inferre, that they all agreed, God was the Author of sin. All which and moe, he might finde collected to his hand by *Bellarmin.* and answered by the learned *D. Trusse*, in his *Vindicia*. And therefore, as also because, this belongeth to a distinct question, we need neither spend time in searching out what truth is in all this; nor yet in vindicating of them. One thing I shall say: That among them all, he shall not finde one, that saith directly that God is the Author and Culpable Cause of sin: and if he suppose, that this may be drawn from their expressions, I shall only reply. That if there be any of them that giveth more real ground for such an Inference, than the very Expressions used in Scripture, I shall not owne them; and if they say no more, and yet are condemned by him, as making God the Author of sin, though they expressly deny it; let him see, how he shall vindicate the Spirit of God from the same charge, or rather how in his blind boldness he charges the Spirit of God. As for these passages of Scripture, which our Divines alledge against the *Pelagians* and *Jesuites*, who ascribe unto God, in the manner of sin, an Idle Providence and Permission, *Bellarmin.* ranketh them up in five classes: First, Such as speak of God's Willing and Decreeing from eterni-  
ty, that

ty, that sin shall exist: such are *Act. 2: 23. & 4: 27. Esai. 53: 10.* Second, Such as import God's creating evil men, for this end, that his righteousness might shine forth in their punishment: such are *Prov. 16: 4. 1 Sam. 2: 25. Exod. 9: 16. Rom. 9: 17, 21.* Third, Such as import God's setting of Satan and men to evil, and using of them, as instruments, to do that which could not be done, without sin: such are *1 King. 22: 20, 23. Job. 1: 12. & 2: 6. 2 Sam. 16: 10. & 24: 1. Esai. 51: 26. & 10: 5, 15. & 13: 17. & 19: 2, 4. Jer. 50: 24, 25. & 51: 11. Ezech. 12: 13. Psal. 105: 25. &c.* Fourth, Such as speak of God's blinding, hardening, &c. as *Exod. 4: 21. & 7: 3, 13. & 9: 12. & 10: 1, 20, 27. & 11: 10. & 14: 4, 8. Deut. 2: 30. Ios. 11: 20. 1 Sam. 2: 21. Job. 12: 16, 20, 24. Esai. 19: 14. & 63: 17. Jer. 10: 7. Job. 12: 39, 40. Rom. 1: 24, 26, 28. & 9: 18. 2 Thes. 2: 11. &c.* Fifth, Such as import God's doing of those things, which are evil; as *2 Sam. 12: 11. Luk. 2: 34. Rom. 9: 33. Esai. 8: 14. & 28: 16. Gen. 45: 8. 1 King. 11: 31, 37. & 12: 15, 24. 2 King. 9: 3. & 10: 30. &c.* Now, if he can adduce any testimony of our Divines, whence he can with more probability inferre, that God is the Author of sin, I shall not, as I said, owne it. And if such as are but consonant to the Scriptures, do not please him, the next time he must dispute against the Scriptures of truth, and not against us.

18. He inveigeth next Pag 67. against that monstrous (as he calleth it) and twofold will, which they (he meaneth the orthodox) feigne of God, one by which he openly and manifestly declareth his sentence, the other plaine contrary, more secret & obscure. But to what purpose is this brought in here? And what would he make of it? He saith we seem to assume this distinction; and hereby, he seemeth to reject it. But not to run out into a debate with him, upon every light occasion. I would only enquire, if he acknowledgeth any Decrees of God, at all? If he do, what are these Decrees else, than acts of God's will? If they be nothing else; than, we may say, God willeth what he decreeth: for, sure, we cannot say, God millett, or willeth not, what he decreeth to be. Again I would ask, whether the Commands and Law of God be signes of his will? If they be, as, I suppose, he will grant: then I would ask, if he thinketh, that God Decreeeth the same thing, which He Commandeth, and nothing else; and so that God's Decree and Command are all one? If he say that they are one; than the decrees of God may be Resisted, Opposed, Contradicted, Contravened, and have no effect, for tis oft so with his Commands; But all Divines will hitle at this: If he say that they are not one: where is then the Monstrosity or Absurdity of this saying? He must also assume this distinction. The truth is, This man speaketh he knoweth not what. The Scriptures oft give the name of will unto God's Purposes and Decrees, as *Act. 21: 14. Rom. 1: 10. 1 Per. 3: 17. Rom. 9: 15, 18, 19. Ephes. 1: 5. Revel. 17: 17. Luk. 22: 42. Mat. 26: 42.* So doth it often times give this title unto his Commands, as is every where manifest. And though these two, the Purpose of God, and the Will of Command, do not always agree, as to the same event; Yet there is no monstrosity here of a twofold contrary Will; for the Purpose of God is not of the same nature, with his Command: His Purpose, (which Divines commonly call his Will in proper sense) is purely concerning the Event, and respecteth God as the first Cause & Prime

disposer of all Events in the world; but his Command, or Law, toucheth not the Events of actions, but only pointeth forth mans Duty, and respecteth God, as the suprem Lawgiver, prescribing the duty of his Subjects. These both are cleared by that one Instance (to adduce no more) of *Abraham*, whom God commanded to offer up his Son, and so made it *Abrahams* duty to let about this; and to endeavour it. But as to the event, the Lord had decreed, that *Isaac* should not be offered, nor *Abraham* get leave to offer him up indeed, where is this contrariety then the man talks of?

19. Next he tells us that it availeth nothing to say, that man doth willingly and of his owne accord sin, for this proclivity and propensity to sin, according to us, (saith he) is necessarily imposed upon him, because God did decree it should be so. Ans. Not to debate these questions, with this man, who seemeth not to understand the matter, I shall only tell him, that his Objection here is very neare of kin with that *Rom. 9: 19. Thou wilt say unto me, why doth he yet finde fault; for who hath resisted his will?* If this be not the very compend of his following words, let any that read them judge: *It is the same* (saith he) *as if I should take an infant; that cannot resist, and cast him downe from an high place, though his weight cause him descend, yet I am the cause of his death &c.* Now, what saith the Apostle to this? Nay O man (take heed to this O Quaker) who art thou that repliest, or disputest against God? &c. Thus the proud Quaker forgetteth that he is a thing formed of God: or he is so unreasonable, as to debate the matter with God; and say, *Why hast thou formed me thus?* Can we think to satisfie this Quaker, who will not be satisfied with this? What sayes he to the word 1 *Sam. 2: 25. notwithstanding they hearkened not unto the voice of their Father, because the Lord would slay them?* will this man advocate the ill cause of these wicked sons of *Eli*, and lay all the blame upon the Lord? He must plead also for *Pharaoh*; and say he did no wrong, in refusing to let the people of *Israel* go; for he could no otherwise do, because the Lord had hardened his heart. But it is little, that this man should plead the cause of these wicked ones; and of the King of *Assyria*, the rodd of Gods anger, and the staff in his hand, *Esa. 10: 5.* yea and of all the wicked, whom God hath made for the day of evil, and that for himself *Prov. 16: 4.* seeing he taketh upon him, to agent and plead the Devils cause, against *Iehovah*; because, when God decreed, that he should afflict *Job*, he was free of sin; all the blame lay upon the Lord: for *Saran* could do no other wise, an inevitable necessity was put upon him. by the decree of God, according to this mans doctrine. Is not the Devil much beholden to this Quaker, for his good will to learne him how to speak, in his owne defence against the Lord. But I am afrayed, his reward shall not quite his cost. We have told him already, that the decree of Reprobation imposeth no necessity upon man to sin; but this necessity cometh from mans natural corrupted state: Yea *Cordius* himself at knowledgeth, that it was *Arminius* his doctrine, that all men naturally are cast upon a necessity of sinning. See *D. Twisse* against Mr *Mason*. Pag. 18. It is all one thing with this man, whether a thing come to passe by the free will of the second cause; or by Necessity of nature, as the sun shineth; if there

there be a decree past, all the guilt must lye upon Iehovah: and thus either God hath made no decrees at all, touching the actions of free agents, good or evil: or all their actions must be acts of Necessity, yea Pure and Absolute Necessity; and so all contingency is taken away, and all Freedom, from second causes; or men and angels must be Absolute and independent Agents, over whom and whose actions, God must passe no decree: let every one judge, whether this doctrine tendeth: and what an exalter of *Free will* into the very throne of God, this *Quaker* is.

20 Next he saith, *our doctrine is injurious to God, because it maketh him to delight in the death of the wicked, and to will, that many should die in their sinnes, contrary to Ezech. 33: 11. 1 Tim. 2: 3. 2 Pet. 3: 9.* *Ans.* (1) If he think to prove hence, that God did not decree absolutely to suffer any to lye in sin, and to punish them at length because of sin, he must think from this effectually to prove, that God did Absolutely Decree, that all men should be saved: and so, either all men must be saved, or else God's decree is null: and if all men must be saved, then indeed there is no Election: if all men shall not be saved, but some damned, how then willett God, that all men should be saved? Or how is his Will Efficacious and Irresistible? (2.) It is true, the Lord, to speak of Him, after the manner of men, for in God there are no Passions, of Joy, Delight, or Sorrow &c. is not a God that taketh delight in the death of sinners, yea such delight in their hurt and destruction; that whether they repented & amended, or not, he would notwithstanding destroy them: as these wicked Jewes, to whom this was said, did wickedly alleige. See and consider *vers. 10, 11, 12, 13, 14. 20.* so that the whole scope cleareth this to be the proper meaning; 'is also the parallel' place *Ezech. 18. from Vers. 19. to 30.* Now will any hence gather, that the Lord hath no delight in the just punishment of impenitent sinners? If they do, their Conclusion will be contradictory to Scripture *Prov. 1. 24, 25, 26. Jer. 9: 24. Esai. 1: 24. Ezech. 6: 13.* (3.) The thing that he would inferre from hence is, that God doth not Reprobate any Absolutely; that is, doth not purpose to punish them, out of his mere pleasure, and not for their sinnes: And say we, that he punisheth, or purposeth to punish any not for their sinnes, but to satisfie his owne pleasure? No, we say no such thing: His Conclusion then can make nothing against us: nor doth his Argument hence reach this, which we say, that God of his meer pleasure, without any thing to move him from without, decreeth to punish, or to inflict Death and Damnation, for sin: and if he think, that the one followeth the other, he must lay this down for a ground, that the Decree, and the Execution of the decree are all one thing, or that the decree to damne for sin, and damnation for sin is all one thing: But he, nor any man, shall never evince this: or that every thing, which is the cause of of Damnation, must also be a cause of the Decree to damne.

21. He proceedeth §. 4. & tels us, that *this doctrine is injurious unto Christ the Mediator.* And why so? *Because it maketh his mediation in effectual.* *Ans.* Not at all, as to these, for whom it was intended and appointed; that is, the Elect



*Elect.* As if he by his Passions had not broken down the middle wall of partition  
*Ans.* That middle wall of partition, that was betwixt Jew and Gentile, was quite taken away: But the middle wall betwixt the Elect and Reprobat, was never Intended to be taken down. Nor had pacified the anger of God towards all men. *Ans.* Nor was that the End of Christs coming and dying. How he pacified the anger of God towards such, as perish eternally, and were already in hell, we understand not. He carps at that which some say viz. That Christs death was sufficient for all (of which saying I seee little use, seeing Christs death was a price, upon a compact, and so its sufficiency and value is truly and properly commensurable with the compact, and is to to be considered) and saveth, that it cannot helpe, if the vertue thereof be not extended to all, so as all may be made capable of salvation; or if salvation be not thereby made possible unto all. And as to this, I am not far from his judgment; But yet, if there be not another way laid down, than he yet mentioneth, I see not but Christs death might have been only Sufficient for all; and not Effectual for any one; for as he is against Reprobation, he must be against Election also; and so must say, that Christ laid down his life for all; though he knew not if any one should be saved by it; yea that he might have had all he died for, though not one should have been saved; and how injurious this is unto the death and mediation of Christ, let any judge; and we will have more occasion to speak of this, in the following Chapter.

22. In the fourth place Pag. 78. he sayeth. The preaching of the Gospel is, by this doctrine, made a meer mock and illusion, if many of them, to whom it is preached, be secluded from receiving any good thereby, by an irrevocable decree: the preaching of faith and repentance is vaine; and so is all the scope of the promises and threatenings, seeing all is referred to the foresaid decree &c. *Ans.* (1.) The preaching of the Gospel cannot be said to be in vaine, when the end for which it was mainly sent, is gained, viz. the Elect are converted and established thereby; and the decree of Reprobation cannot hinder this. But as to the Reprobat, he will say, it is fruitless and vaine. Then he should not have spoken so generally, but should have restricted his discourse. But (2.) even as to the Reprobat, it may gaine the end, for which it was sent of the Lord, notwithstanding of the decree of Reprobation, even as the Command of God by Moses to Pharaoh had its end, and was no Illusion, notwithstanding that the Lord hardened his heart, that he should not obey, till the Lord had brought all the plagues upon Egypt, that he resolved to bring: And as the commission which Esai gave, Chap. 6. was no cheat, or mock, though it was to make the heart of that people fat, and their eares heavy, and to shut their eyes, lest they see with their eyes, hear with their eares, and understand with their hearts, and convert and be healed vers. 10. Will this man say, that the Lord was but mocking the people of Israel, when he made them see all that he did before their eyes, in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land; the great temptations, which their eyes had seen, and the signes, and the great miracles, because the Lord did not give unto them an heart to perceive and eares to hear and eyes to see, unto that day Deut 29: 2, 3, 4? was it were no kin, that God sent Ezechiel, whether the people would hear, or whether they would forbear, when yet they should know there

there had been a Prophet among them, notwithstanding that the Lord told the Prophet, that the House of Israel would not hearken unto him, for they were impudent and hard hearted, *Ezech. 3: 7, 11. & 2: 5. & 33: 33?* Did not Christ know, that his word should not do good to many, that did heare it? Shall we therefore think, that he but mocked, when he preached the word unto them? (3.) The Apostle tells us, that he made himself a servant unto all, not as thinking to gaine all, but that he might gaine the more, *1 Cor. 9: 19.* And againe vers. 22. He became all things to all men, that he might by any meanes save some. And who were these some? See *2 Tim. 2: 10.* Therefore I endure all things, for the Elects sake, that they may also obtaine the salvation, which is in Christ Iesus, with eternal glory. And shall we think, that the Lord cannot send out his servants, to call-in the Elect, but he must point them out unto them, by name and surname? What if God, willing to shew his wrath, and to make his power known, shall endure with much long suffering the vessels of wrath fitted to destruction? *Rom. 9: 22.* Shall we quarrel with the Most High? If God make the chiefe Corner stone, that is Elect and Precious unto Believers, a stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were ordained, *1 Per. 2: 6, 7, 8.* must we impute folly unto our God, and say, that He is mocking? (4.) The whole of this discourse is founded upon this grand Error, that Faith and Repentance is not the free gift of God, contaire to *Ephes. 2: 8. & 3: 23. Phil. 1: 29. 1 Cor. 4: 7. Act. 5: 31. & 11: 18. 2 Tim. 2: 25.* For, if Paul may plant and Apollos water, but God only must give the increase, *1 Cor. 3: 5, 6, 7.* Then the giving of successe unto the preaching of the Gospel, must be Gods free gift; otherwise what can Quakers pray for; or Ministers say, when they are praying to God for a blessing on their labours? Nay, it seemeth Quakers are against all such prayers, being pure Pelagians; and so asserre, that Man of himself may Believe and Repent. If not, will they not grant God liberty to distribute his owne gifts as he will, *1 Cor. 12: 11?* Is God under any Obligation to give grace to all, that heare the Gospel? If his were pure Pelagianisme, to say that grace is conferred according to works. (5.) This mans owne doctrine is exposed to the same Inconvenience; for he telleth us afterward, as we shall heare, that there is a time and date prescribed to every man, after which their salvation is not possible: now I suppose he will grant that the Word, or at least the Light within, may continue exhorting such to repent and returne, & yet all is in vaine, for the door is shut: will he say, that God thereby is but mocking them? Let him first liberate his owne doctrine, and then returne upon us.

23. In the fifth place he tells us, that our doctrine is injurious to the coming and propriation of sacrifice of Christ. Why so? Because it makes it a great judgement & plague unto many, &c. Ans. And must not Christ be for the fall of many in Israel? *Luk. 2: 31.* Why else is he called a stone of stumbling? *Esa. 8: 14. Rem. 9: 33. 1 Per. 2: 6.* Why doth Christ say, that it shall be more tolerable for Tyre and Sidon, at the day of judgement, then for Chorazin and Bethsaida? And for the land of Sodom, than for Capernaum, *Mat. 11: 21, 22, 23, 24.* And why saith he *Ioh. 14: 22, 24, 25.* If I had not come and spoken unto them, they had not had sin, but now they have no cloak for their sin. If I had not done among them the works, which no other man did, they had not had

*fin — but this cometh to passe, that the word might be fulfilled, that is writtē in their Law, they hated me without a cause? Why saith he Job. 9: 39— for judgment I am come into this world — that they which see might be made blinde? Let the Quaker answer these passages, and then rant, according to his owne minde: And let him tell me, how it will fare with those, that do not repent before their day of visitation goeth over? It is this mans hap to wound himself, out of a keenness in pursuing us.*

24. In the Sixth place, he saith, *that it is injurious to mankind, making mans condition worse then the Devils.* Ans. This were an injury indeed; but the Challenge is neither True nor Honest; for we look upon Devils as already under the Execution of the decree of Reprobation, and in the same state, as to this matter, that Reprobates are into, after death; and we suppose it is far otherwise with men, though Reprobate, before death, than it is with Devils: Devils are under no offer of mercy now, Men are: Devils know themselves to be damned; men do not: Devils are damned irrecoverably, for their first sin; man that cometh to age, sinneth himself more and more unto damnation: Man that heareth the Gospel is punished because he will not accept of the offer, but doth willingly reject it; He doth not belevee, and he will not belevee; can this be said of Devils? Devils are reserved in everlasting chains under darkness unto the judgment of the great day *Jud. 6.* This cannot be said of the Reprobate yet alive. Many of the Reprobates have common graces, and favours of God, and are restrained from many finnes: which cannot be said of Devils. But what is the matter? The Devils had once a possibility of standing: But many millions of men had never any opportunity of salvation; but because of Adams sin, of whom they never knew any thing, were to be perpetually tormented. But did not all mankind, by our doctrine, stand in Adam, & fall with him? They are not then punished for anothers sin, but for their owne; as we manifested, in the foregoing Chapter. How doth this reach all mankind, when God, according to his everlasting good pleasure hath chosen a goodly number, whom he will glorifie for ever: will the Lord do so with any of the Devils? Belike, that their condition may not be every way worse then mans, this Quaker will give them hopes, that some of them, at least may be saved, providing they hearken well to the Light within, & they have the conviction & faith of a God, & know that he is Merciful, Holy, just, &c. as well as men; & Are of as sharpe Understanding & in knowing what is right & wrong, as many men are. But if all this will not satisfy this Quaker, let me speak to him, in the words of the Apostle; for it may be, he will carry some respect to them, the words are to be found *Rom. 9: 20.* Nay, but O man, who art thou, that replyest against God? Shall the thing formed say to him, that formed it, why hast thou made me thus? &c. But he addeth, that we put man in a worse condition, than the beasts are in. Why so? Because their owners require no more of them, than they are able to do; and when they are dead, there is an end of their misery: but by our doctrine, man is perpetually tormented, because he doth not that, which he cannot: and thus God dealeth with man, worse than Pharaoh did with the Israelites; for though he withheld straw from them, they could get it with a little more industry. *Ans.* What shall we say unto this Man, who thus barketh and belcheth out against God; He supposeth,

that

that he is spewing out this gall against us; alas what are we, that he should thus bark against us? His barkings will be found against the Lord; and therefore I shall say againe, *O man, who art thou, that repliest against God &c.* Art thou also offended, that God hath given thee an immortal soul, and made thee a man, out of the same lump of clay, out of which he made the beast? Why art thou then angry that God, out of the same lump, maketh one, a vessel of honour, and another, a vessel of wrath fitted to destruction? But *next*, will he say, that all men naturally can Beleeve and Repent and fulfill the conditions, upon which salvation is offered? Yes, this he must say, or he saith nothing against us here; and then he must be as much a *Pelagian*, as ever *Pelagius* was himself. Then Faith is not the gift of God, but of ourselves, contrare to *Ephes. 2. v. 9.* and other Scriptures above cited. Then Faith is not the faith of God's elect, contrare to *Tir. 1: 1.* Then a natural man, and he that is in the flesh, can please God, contrare to *Rom. 8: 8.* Then the natural man can receive the things of the Spirit of God, contrare to *1 Cor. 2: 14.* Then he contradicteth all his owne doctrine formerly examined *Chap. v.* Then we need not pray for faith and Repentance, or a Circumcised heart, or Regeneration, or a New heart, or an heart of flesh; nor give God thanks for any of these things, because they are all in our owne power, and then the Beleever maketh himself to differ, contrare to *1 Cor. 4: 7.* What a contradiction this is to the whole Gospel, and to the whole tenor thereof, no man, that hath once read it, can be ignorant. We thank him this once, for this plaine and ingenuous insinuation. This may help us to understand him better in what is following. But if he say, that they can do, what is required, by the help of the grace of God. He knoweth, that we say so; but his Aggravations here have a far other tendency; for his instance of the beasts & of *Pharaoh's* carriage, were else utterly impertinent. Nay, what meaneth the man to compare the matter, unto *Pharaoh's* withdrawing of straw; yea and make it worse? Say we that God taketh away that Grace to beleeve and Repent, that wicked men would as faine have, as the Israelites would have had straw? or that Reprobation maketh men unbelievers against their will, and taketh away the Power and Grace to beleeve, which they had? It is little wonder; that this man, who dar thus open his mouth against heaven, spew out lies and calumnies against us. We must beare it, knowing that he will come to judgment; and that our Doctrine is consonant to that *Rev. 22: 17. --- and whosoever will, let him take of the waters of life freely; and to that Ioh. 6: 37. --- and him that cometh to me, I will in no wayes cast out.*

25. He proceedeth in his calumnies and faith *P. 69. That by our doctrine, we place Mankind in the same state; that the Poets feigned Tantalus to be in, who being thirsty was placed in water to his chinne, so that he could not drink: And why? because we say, that the works of creation and providence among heathens, are not to bring them to salvation, but only to convince them of sin; & so serve for their condemnation. Answ. (1.) But what hath this to do with Reprobation? The man in his rage runneth himself blinde, that he knoweth not what he saith (2.) Do Heathens make up all mankind? (3.) Are the Heathen as desirous of Salvation and of the Crown of Glory, (of which they never once heard,) and of the Grace of Faith in Christ,*

(of whom they never heard a report,) as *Tantalus* was of drinking the water, that did run by his lip; as the verse might have minded him, *Tantalus labris sitiens fugientia capat --- pocula* -- If not, is the man so transported with passion, that he seeth not his palpable impertinency? (4.) we see then, that according to his Opinion, the works of Creation, and Providence, are as effectual meanes to save the Heathen, as the Gospel is to save such as hear it; and by these may Heathens come as soon to glory, as such as live under the Gospel by it: why then came Christ into the world? Was it that the works of Creation and Providence might become preachers of the Gospel and of Salvation? but we will possibly hear more of this afterward. He addeth, that we say the preaching of the Gospel, the use of sacraments, prayers &c. suffice to condemne Reprobats, that live within the visible church, and that they are all ineffectual unto them by reason of a secret impotency, which they had from their Infancy &c. Ans. (1.) Here still more Pelagianisme; for he would say, that all within the visible Church are borne able to beleever the Gospel, and do duties required therein (2.) That the preaching of the Gospel is to many the favour of death, we are told by *Paul* 2. Cor. 2: 16. and that it tendeth to the aggravation of their guilt, and condemnation, we heard lately out of Christ's owne mouth (3.) Is he angry with us, because we will not say, that every mothers son, that heareth the Gospel, can beleieve and obey the same, without the grace of God; or because we will not say, that Christ hath given sufficient grace to all that heare the Gospel, to Believe and Obey? Let him be angry with the Scriptures, if he dar; for we speak according to them, that tells us, all men have not saith 2 Thes. 3: 2. and that saith is of God's elect. Tit. 1: 1. and that no man can come unto the Son, but whom the Father draweth Job 6: 44. That many beleev not, because they are not of Christ's sheep Job. 10: 26. That there is necessity of regeneration Job. 3: 3, 5, 6. and that the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be Rom. 8: 7. And many more such things; see Job. 12: 39. Ps. 13: 48. &c. 28: 24, 25, 26, 27. Mar. 4: 11, 12, 13, 14, 15, 16. Rom. 11: 7, 8, 9. (4.) As for his making the case of the wicked, that hear the Gospel, the same with *Tantalus's*, we shall only tell him, that if he can prove, that any Reprobat hath as great, and vehement a desire unto salvation by Christ, as is offered in the Gospel, as *Tantalus* had to drink, and yet is denied unto them, meerly upon the account of their being Reprobates; then his comparison is apposite; But if that be an untruth, as it is, his arguing from *Tantalus's* case, is a mere forged calumny. We openly declare, according to the tenor of the Gospel, that he who is a sinner, may come and drink of the water of life freely Revel. 22: vers. 17. Esai. 55: vers. 1, 2, 3. Mar. 11. vers. 28. Job. 7: vers. 37.

26. Thus we have examined all, which this Man hath thought fit to cull out of the writings of *Pelagius* and *Arminius*, and present his Reader with, for no other end, but to render the Truth we owne, odious; for neither doth he tell us his owne judgment, concerning this; nor would he once consider what grounds we walk upon, or speak one word to the passages of Scripture, upon which we ground our Opinion; Thought he that his Readers would not be so case to take notice of his fraudulent and unfaithful dealing? It is well, that he hath

hath written this in latine, for the world is no stranger unto the debates betwixt the Orthodox on the one hand, and *Pelagians*, *Socinians*, *Arminians*, and *Isauiers*, on the other; But we proceed unto the examination of his following *Thesis*.

CHAP. VIII.

Of Universal Redemption.

1. **O**ur *Quaker* having, as we heard, laid by, and taken out of the way, so far as he could, the Principal and Fundamental discriminating Purpose of God, in denying, for any thing we could observe, all *External Election*, and *Reprobation*; and having thereby homologated with *Arminians* (as also with *Socinians*) who run upon Universalities, as abhorring all Specialities, and Discriminating Acts exclusive of any, except what Lord *Free will* doeth, and of which this Absolute and Supream Lord is master and disposer; and therefore assert in the first place, An *Universal Love and good will in God* to all and every mothers son of the race of Mankind; He proceedeth, in showing us, how, in the rest of their Universalities, he is their friend; and therefore talketh not only of an *Universal Ransome & Price* paid for all *Adam's* posterity by Christ, of which he speaketh next, but proceedeth, as we shall hear, to hold forth an *Universal Covenant of free grace*, made with all the sones of *Adam*, though he be pleased to give us it in other termes: and an *Universal Call*, and *Gospel*; as also *Universal Grace*: by which every one may, if he will, lay hold on the offer and be saved; and withall he giveth us a Salvation among Heathens, as we shall heare.

2. When he rejected *Election & Reprobation Absolute*, he made way, and laid a good foundation, for this other Error of *Universal Redemption*; for these two cannot well be separated; however some of late would maintaine this Universal Redemption, and withall assert an Election of grace, whereby the Lord made choise of so many, as pleased him, whom he would certainly redeem, and bring to glory; which I cannot see how they can consonantly, and satisfyingly hold, unless they can prove out of Scripture two distinct Covenants betwixt *Jehovah*, and the Mediator; two distinct and different Ends of Christ's death; Two distinct Prices laid down, and Two distinct Purchases made; (if the one could well be called a purchase) Two Satisfactiones; Christ a Cautioner, and no-Cautioner; a Redeemer and no-Redeemer; an absolute Saviour and a Conditional Saviour, &c. But the Scripture cleareth no such thing to us, for any thing I see.

3. As concerning the point of *Universal Redemption*, we finde various Sentiments, or various explications of the matter, given to us by *Athenians*; for they do not all agree in their apprehensions of the thing. Some explicate the matter thus, God sent his only begotten Son to be a Redeemer and Propitiator for *Adam* and all his Posterity; who by his death did pacifie an angry God,



and restore Mankind to their lost inheritance; so as all, who are now condemned, are not condemned for their former sins and guilt; for Christ hath abundantly satisfied for these; but for their Unbelief, for not believing in the Redeemer of the world, and for rejecting the Reconciliation made, & the grace of God declared in the word. And thus, they must say, that Christ hath died for all sinnes, but Unbelief; and that salvation doth not certainly follow upon this Reconciliation; and so that it is rather a Reconcilableness, than a Reconciliation; and they must necessarily maintaine, that this matter is revealed unto all and every son of Adam, who otherwise cannot be guilty of Rejecting this reconciliation, other wayes it shall be of no advantage to them; unless they say, that the want of the Revelation putteth them out of a capacity of being guilty of Unbelief; and so they must necessarily be saved; and thus their condition shall be undoubtedly better, than is the condition of such as hear the Gospel; and then the revelation of the Gospel shall be no Favour, but a Prejudice rather. And in reference to this, they devise an Universal and Antecedent Love, whereby God, out of his Infinite Goodness; was inclined to desire the happiness and salvation of every mothers son, and therefore to send his Son to die for all: as if God had such Natural and Necessary Inclinations; and as if all his Love to Mankind, and every appointment of his concerning us, were not the free act of his good pleasure; and as if there were any such Antecedent and Conditional will in God, that could or might have no issue or accomplishment, but as Lord *Free will* would; and as if the Love that sent Christ were only such a Poor Conditional Inclination towards all Mankind, which the Scripture holdeth forth, as the greatest of Loves, and as the ground of all the Effects and Grants, which mans full Salvation calleth for. But why could not this Love effectuate the good of all? Therefore, they tell us, that Justice being injured by sin, unless it were satisfied, that Love of God, whereby he wisheth well to all sinners, could effectuate nothing, as to the recovery of any: and upon this ground they imagine, Christ was sent to make an Universal Atonement; and so, Justice being satisfied, might not obstruct the salvation of any, whose Free will would consent unto termes of new to be proposed.

4. Others hold forth the matter thus [Christ, according to the eternal Counsel of God, did properly die for this end, and by his propitiatory sacrifice obtaine, that all and every man, who beleeve in Him, should for his sake actually obtaine Remission of sins, and Life Eternal; but others, in case they would Repent and Beleeve, might obtaine it] But thus we hear no word of Christs obtaining any thing to any in particular; no word of his obtaining Faith and Repentance: and what Counsel of God can this be to send Christ to die for persons, upon that condition, which he knew they would not and could not performe? And what by this meanes hath Christs Propitiatory Sacrifice obtained more, than a meer possibility of salvation, to either one or other? Shall we imagine, that God designeth good to persons, who shall never enjoy it? Or that God hath Conditional Intentions and Designs? By this means, Christs death was designed, and no person designed thereby to be saved

saved; yea Christ should be designed to die, and that for no certain end, unless to procure a meer possibility, by stopping the mouth of justice, that it should not stand in the way: but then we can not say, that God sent Christ to die, for Any man, much less for All,

5. Others express the matter thus [Christ, out of the gracious Decree and Purpose of God, did undergoe death, that he might procure and obtaine Reconciliation with God for all sinners whatsoever, without any difference, before that God would open againe the door of salvation, and enter into a new Covenant of grace with sinners.] But this Reconciliation hath no more force, or import, but that God might enter againe into a Covenant with sinners: and so there is no Actual Reconciliation of sinners unto God. And all that is obtained, is for God, and nothing for man, save a Possibility of Salvation by a new Covenant; nor are we told, whether Christ hath satisfied for the breach of the First Covenant, so that that sin is fully pardoned unto all; or not, until the condition of the second Covenant be performed: nor are we told, upon what account the sins against the second Covenant are pardoned; Or if they be unpardonable,

6. Others explaine the matter thus [Christ died for all and every man, not only that God might, without any violation of Justice, enter into a new Covenant with sinners, upon what condition he pleased; but that it should be upon this Condition, that man should be united with Christ the Cautioner: and not only, that Redemption and Salvation should be possible to all, but that really & most certainly Salvation should be bestowed on such, as Christ thought good] But seeing Christ knew, that his death would profite none, but these few, whom he had designed, to what purpose should he have laid downe his life for the rest? And how can his death be a price of Redemption for the rest? How can Christ be said to satisfie for the rest? Did he purchase Faith to these few; and would he not purchase Faith to the rest, and yet lay downe the great price for them? What was the end obtained for the rest? was it only a Possible Call of all, Justice being satisfied? But of what import could that Possible Call be, if Salvation was not also possible unto them? And whereunto is that Call? They will not say, it is unto Salvation, but to Faith: But did not Christ know, that this call would not be obeyed by them? Did He procure Grace unto them, to obey it? then he procured Faith, and if he procured Faith, than he procured Salvation. Again; if Justice be satisfied for these others, why are they not liberat? If they say, the new condition is not fulfilled. Then it cannot be simply said, that Christ satisfied Justice for their behalfe, for he knew before hand, that these would not performe the new Condition; how can he then be supposed to die for them notwithstanding?

7. Thus we see what Difference is among men, that hold Universal Redemption, about the Proper and Immediat End and Aime, of the purpose of God, in sending Christ to die; and of Christ in coming to die: and how, for the most part, it cometh all to little, or nothing, for *it was*, saith *Arminius*, *Thus God might save sinners, what way it pleased Him, his Justice, which stood*  
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*in the way, being satisfied: or as Corvinus: That God might will to save sinners, and That Christ intended by his death, to make such satisfaction to justice, as that he might obtaine to himself power of saving upon what conditions the Father pleased. And thus Christ is said to have obtained Reconciliation and Redemption to all, not that they should actually be partakers thereof, but that God, his justice now being satisfied, might prescribe a condition, which when they had performed, he might and would actually make them partakers thereof: Some say, that all men are put into a new Covenant, in which Adam was a common person, as well, as in the old, by vertue whereof, none shall be damned that do not sin actually against the condition, and fall thereby from that new state, whereunto they are borne. And this opinion differeth not much from that of Iacobus Andree at the conference at Mompelgard, which afterward Huberus maintained (as Kenedoncius sheweth, in his refutation of the same) which was this in short, [That Christ suffered and died for all, none excepted, Effectually, and obtained for all a Reconciliation, without any respect to Faith, or Unbeleefe; so that all who receive this Reconciliation and continue in it, shall be saved, but as to those who refuse it by unbeliefe, it is made null, and they perish.] Others say, [That Christ by his satisfaction removed Original sin in all, so that all Infants, dying in infancy, are undoubtedly saved.] Others [that He died for all sinners alike, but conditionally.] Some say, [that after the price was payed, it was absolutely undetermined, what condition should be prescribed; so as God might have re-established the Covenant of works:] Others, [that the procuring of a new way was part of the fruit of Christ's death.] As for this condition, some say, [that man can performe it with the help of such means, as God affordeth to all] and thus establish the *Diana of Frowill*. But others [assert the necessity of grace flowing from election hereunto,] and so destroy Universal Redemption, which yet they assert. So that some say [Christ died for all Conditionally, if they beleefe] making the Act the cause of its own Object; for Faith with them is a beleieving that Christ died for them. Some say [that he died for all Absolutely; Yea so as they partake not of the benefite, until they performe the condition, which was to be prescribed:] and thus they affirme, that Christ did no more sustaine the persons of the Elect, than of the Reprobat, but of all alike. If we enquire therefore, what was the Immediate Result and Product of the death of Christ, they agree not to tell us, whether it was a Power, or a Will, or a Right, to God, to save any he pleased.*

8. However all the *Arminians* and *Canero* with them agree in this, That Christ did not purchase faith for any: and that as to all (say some) pray to the most part (say others) Christ hath only procured a Possibility of salvation: And what is this Possibility? Some call it an exemption from that necessity of perishing, under which they came by the violation of the former Covenant, if a satisfaction had not intervened; and by this Exemption, they say, it cometh to passe, that Christ, if he will, justice being now satisfied, may bring all to life: And hereby also, say they, all may be saved, if they will: But what is this else then a meer Possibility? What efficacy hath it, seeing notwithstanding thereof, all may perish againe? They say, it is really Efficacious as to this Possibility,

bility, which was not before Justice was satisfied: But yet notwithstanding of this efficacious Possibility, it might come to passe, that not one should have been saved: for how can salvation be possible without faith? So that if faith be not hereby purchased, it would seem, that Salvation is not possible. And further, it doth hereby appear, that all which is procured is but some power to God and to Christ; But what is mans advantage? They say, That a way to life is opened unto man, that so he may now come to God by Faith and Repentance. But how can he come, who hath no power to Beleeve or Repent, without grace? Or is it in corrupt mans power to Beleeve or Repent?

9. As for this *Quaker*, with whom we are dealing, He is not pleased to give us a full account of his judgment, in this particular: only two things I finde he harpeth upon, and repeateth, as the conclusion of his pretended proofs and allegations, viz. 1. That Christ died for all and every man, and not for all kinds of men, only; *non pro generibus singulorum, sed pro singulis generum*, as he saith. And 2. That what he procured was only a Possibility of salvation: but what he understandeth hereby, we are left to conjecture: Yet it is manifest, that with him this was all and summe, that was procured; and that it was procured for all equally: But what saith he, as to the Conditions of the new Covenant? we must attend him, in what followeth, ere we know his judgment herein: Where, albeit he saith that what he, with the rest of the *Quakers*, maintaineth therein, is different from what others say, and peculiar to themselves; Yet we will finde to be nothing but *Pelagianisme* and *Arminianisme* put in a new dresse of words, not usual with others.

10. Though it might be sufficient for us, to consider what this man saith, and only answer his Reasons; Yet to give the Reader some satisfaction in this matter, which others than *Quakers* are pleading for, now a dayes, it will not be amisse to give in short the grounds of our contrary judgment, which we maintaine, with the orthodox; wherein I intend not a full handling of that Controversie; But only a short proposal of the truth with the grounds thereof, whereby all our Adversaries assertions will be rejected, and our way, in answering what this *Quaker* alleigeth, facilitated, and withal the two Assertions, which he insisteth upon, viz. the *Universality* of the Redemption, and the *meer Possibility*, which was procured, abundantly confuted.

11. What that truth is, which we stand for, is plainly and fully enough set downe in several places. Our Confession of Faith: as Chap. 1. § 6. As God hath appointed the elect unto glory; so hath he by the Eternal and most free purpose of his Will, fore ordained all the means thereunto. Wherefore they who are Elected, being fallen in Adam, are redeemed by Christ, are effectually called unto faith in Christ by his Spirit, working in due season; are justified, Adopted, Sanctified, and Kept by his power through faith unto salvation. Neither are any other Redeemed by Christ, effectually Called, justified, Adopted, Sanctified and Saved; but the Elected only. So Chap. 8. § 1. It pleased God, in his eternal purpose, to choose and ordaine the Lord Iesus, his only begotten Son, to be the mediator between God and man. Unto whom he did from all eternity give a people to be his seed, and to be by him Redeemed, Called, justified, Sanctified and Glorified. And *ibid.* §. 9. The Lord Iesus by his perfect obedience,

dience, and sacrifice of himself; which he through the eternal Spirit, once offered up unto God, hath fully satisfied the Justice of his Father, and purchased, not only Reconciliation, but an Everlasting inheritance in the Kingdom of heaven, for all those, whom the Father hath given unto him. So ibid § last, To all those, for whom Christ hath purchased Redemption, he doth certainly and effectually apply and communicate the same, making intercession for them, and revealing unto them, in and by the word, the mysteries of salvation, effectually persuading them by his Spirit to believe and obey; and governing their hearts by his word and Spirit, overcoming all their enemies by his Almighty power and wisdom, in such manner and wayes, as are most consonant to his wonderful and unsearchable dispensations. Our judgment is this, in short, That Christ, according to the good pleasure of his Father, laid downe his life a Ransome for the Elect only, who were given to him to save from Wrath, and Destruction; And by that price purchased Salvation, and all the Meanes necessary thereunto, for them only, to whom in due time, and after the method, which he thinketh best, doth effectually apply the same unto them, and actually save them.

12. Though grounds sufficient, considering the places of Scripture, annexed in the margine of the Confession, confirming all, are clearly hinted and laid downe, in these passages cited; yet I shall, with what brevity is possible, point forth our grounds in plaine termes. And (1.) The Scripture is full and plaine, in holding forth a Covenant betwixt Iehoyah, and the Mediator, a transaction concerning man; or the purposes of God concerning the Salvation of Man, in way of a mutual Compast; both for our better understanding of that solide ground of our Peace and Hope, and for the confirming of our staggering and weak Faith. And though the full explication and confirmation hereof, would, I judge, fully undermine and destroy the rotten grounds of Socinians and Arminians, and of all, who are for the *Diana of Free will*, and enemies to the Grace of God; yet I cannot digresse thereunto here; and shall only referre such, as would see the same confirmed, unto Mr *Dicksons Therapeutica sacra*, and Mr *Rutherfords* book upon the Covenant. Taking it therefore for granted, till what is by these Worthies said anent it be confuted; and finding that *Arminius* himself in his *Orat. de Sacerdotio Christi*, saith, there was a Covenant betwixt the Lord and Christ, I shall but shortly inferre therefrom, That it is repugnant to reason, to say, that the result of that Eternal Transaction: and the whole intended by it, was only to procure a meer Possibility of Salvation; and that such a Possibility, as that though it was equally for all; yet it might so fall out, that not one person should be saved, among all the sones of *Adam*. How unreasonable is it to imagine such a bargaine betwixt the Father and the Son, as among men, considering what they are doing, can have no place? If Christ wasto see his seed, by vertue of this Contract, then certainly God had a special eye and respect unto that seed; and that seed must be distinguished from all the rest, for it cannot be All, else all should be saved; and so Christ did not undertake to buy all, nor did the Father give him All, for his seed: and in reference to that seed, the Redemption purchased must be an Actual, and not a

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meer Potential, or Possible Redemption; and the Lord must have full Power and Dominion over the Will of that Seed, whereby he may determine their hearts unto a following of the Method, which he was to prescribe; and all these means, whereby this actual Closing with the Conditions was to be effectually wrought, must have been secured: for a transaction betwixt persons, infinite in Wisdom, must of necessity be, in all things, contrived in deep Wisdom. So then, if by virtue of this Covenant, a seed was ensured to Christ, it was these concerning whom the transaction was made; for what interest could others have in this, or advantage by it? And so the Redemption was neither Universal; nor yet merely Possible, and no more.

13. Again (2.) The Scripture every where pointeth out the end of Christs coming and dying, to have been, to Procure and Obtaine some good to man; it were endless to cite the Scriptures speaking this out plainly: But if it had been only to have procured a Possibility, then the proper and immediat end of his dying, had been only to have procured something to God, viz. a Power to Him, that he might, without hurt to his Justice, prescribe a possible way of salvation. Now, not to discusse that question, agitated among Orthodox Divines, viz. whether it was impossible for God to have pardoned the sins of man, without a satisfaction made by his Son, or not; meaning antecedently to a decree, determining this way of manifestation of the Justice of God; only I must say, that as yet I can see nothing from Scripture, determining the egresses of the Relative Justice of God, to be more essential to God, and less subject to the free determinations of his good will and pleasure, than are the egresses of his Mercy; nor do I see any necessity for asserting this against the *Socinians*, seing our ground, walking upon a decree, is proof against all their Assaults, far less see I any necessity of founding our whole debate with the *Socinians*, upon that ground; yea I cannot but judge it the result of great imprudence so to do, seing the *Socinians* may reply, that the sole ground of that Opposition to them is not only questioned, but plainly denied, by such as we account Orthodox and learned; and may hence gather, that we have no other solide ground, whereupon to debate with them, but such as the learned of our owne side overthrow. The depths of God's Counsel are beyond our fathoming; and it is hard for us to say, hithertill the omnipotent can come, but not one ince further. I dar not be wise above what is written; and I would gladly see one passage of Scripture, declaring this to have been in itself utterly impossible, and inconsistent with God. But whatever may be said of this, what Scripture tells us, that Christ was sent to die, that he might obtain this Power unto God? And further, what was this power? Was it a meer Power and Liberty, that should never have any Effect? If it was to have an Effect, what was that? Was it only to make a new Transaction with man, in order to his salvation? If that was all, notwithstanding of all this Power and Ability, not one man might have been saved. Was it certainly to save some? Then, the Redemption cannot be called Universal, nor yet merely Possible. Nay, if by the death of Christ a Right and Power only was obtained to God, God was at full liberty to have



exercised that Right and Power, or not, as he pleased; and so notwithstanding thereof man might have remained in the same condition, whereinto he was, and never so much as have had one offer of life, upon any termes whatever; or only upon the old termes of the Covenant of works; and what then should the advantage of this have been? The whole Scripture, speaking of the death of Christ, mentioneth far other Ends, respecting man.

14. If we (3.) Consider how the Scripture mentioneth, a number given of the Father to Christ, to be Redeemed and Saved, we shall see, that there is neither an Universal, nor yet a meer Possible Redemption: for this gift is utterly repugnant to, and destructive of both; for if, conforme to the Covenant betwixt the Father and the Son, there were some given to Christ to save and redeem, these He must actually save and redeem; and for these only, was Christ ordained and designed of the Father to be a Redeemer; and upon the account of these only, did he undertake the work, and lay down the ransom-money: for it is not rational to suppose, that, the designe of Father and Son being to save actually these gifted ones, Christ would shed his blood for others, who were not given to him, and who should receive no salvation by his blood; for *cui bono*? what could be the designe of Father and Son in this? The matter goeth not so in humane transactions, where the price is considerable. Now, that the Scripture mentioneth some given to Christ, and that in distinction from others, is clear Job. 17: 2. — *that he should give eternal life to as many, as thou hast given him.* So vers. 12. *Those that thou hast given me, I have kept, and none of them are lost.* &c. So Job. 6: 37. *All that the Father hath given me, shall come unto me,* &c. vers. 30. *And this is the Fathers will, that hath sent me, that of all which he hath given me, I should lose nothing.* Job. 17: 9. *I pray for them, I pray not for the world, but for them, which thou hast given me; for they are thine.* 10. *And all thine are mine and mine are thine, and I am glorified in them.* 11. — *Father, keep through thine own name those whom thou hast given me.* 24. *Father I will, that they also whom thou hast given me, be with me where I am,* &c. Whence we see, that Christ had no charge of the rest; was under no tie to save them, nor would he so much as pray for them: but as for the given ones, Job. 10. called his *sheep*, for these he, laid downe his life, and prayed; and for these was he to give an account: nay, which is more, these had a special Interest in God's heart and affection & were thereupon given to Christ. They were the Father's, and given of the Father to the Son; and so fully discriminated from all the rest; and both Father and Son stand engaged to carry these thorow unto salvation: all which considered, it is most plaine, that the Redemption was Particular and Actual, conforme to the Undertaking, and Transaction.

15. Nay (4.) If we will consider the fountaine love, from whence the sending of Christ came, we will see how unreasonable it is to imagine an Universal meer Possible Redemption. as the proper end and effect, of Christs death and merites. It is said Job. 9: 16. (A place, which our Universalists look upon, as most favourable for them) *that God so loved the world, that he gave his only begotten Son, that all believers in him, might have eternal life.* This love is held forth as unparallelable, a love greater than which cannot be conceived, and a  
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a love demonstrated by the greatest effect imaginable, Tending and giving his only begotten, to give his life a ransom, and to die for sinners; and it must be contrary to all reason, to imagine, that all this was to procure a Redemption, by which it was possible, that not one man should be Actually Redeemed, Christ himself saith, *Job 15: 13. greater love hath no man, than this, that a man lay down his life for his friends* See also *Rom. 5: 8*. And shall we think, that the effect of all this Non-such Love, both of the Father, & of the Son, was only a Possible Salvation, and Redemption? and that all this love should be cured; and possibly not one man saved? Either the Lord knew, that some would get good by this fruite of wonderful love, or not? If not, then he was not omniscient: and then the Father gave his Son, and the Son came, and both were the effect of the greatest love imaginable, and yet neither of them knew, that any one soul should be saved for all that. If he knew, then he knew, that they would get good by it, either by themselves alone, without his Grace, or not. If the first, why would he send his Son to die, and why would Christ come to die for such, as they saw would never have a will to be saved by his death? If the last be said, then, seeing the greatest expression of love was to send his Son, and in the Son to come and die, how can we think, that that was for all, when the grace to improve that death, and profite by it, was not designed for all? Sayeth not *Paul Rom. 8: 32. He that spared not his owne Son, but delivered him up for us all, how shall he not with him also freely give us all thing?* Importing that that was Impossible. Shall we imagine that that is the greatest love, which is common to all, and is not able to effectuate the salvation of those upon whom it is set? and how can this be, that the greatest effect of this greatest love shall be common to all, and smaller effects not common also? See also *1 Job. 4: 9, 10, 11.* where this special love, by which Christ was sent, is made peculiar unto believers; for *Iohn* is speaking of none else: So is this love peculiarly terminated on Christ's Wife and Church *Ephes. 5: 25, 26* and hath gracious and saving effects *Gal. 2: 20. Tit. 3: 4, 5, 6, 7. Ephes. 2: 4, 5, 6. Rom. 8: 36, 37. 2 Thes. 2: 16, 17. Revel. 1: 5, 6*. Beside, that this love is mentioned as an Old, Everlasting, and Unchangeable Love, *Ier. 31: 3. Ephes. 1: 3, 4. Rom. 9: 11. Job: 13: 1. Zeph. 3: 17*. And is all this nothing but a General Common thing, that cannot save one soul, if Lord Free will do not consent, of his own accord?

16: Moreover (§) if we consider the ends assigned to the Death of Christ, mentioned in Scripture, we shall see that it was some other thing, than a meer Possible Delivery and Redemption, common to all mankind, *Mar. 1: 8. He came to save that which was lost*; and not to make their salvation merely possible; for if that were all, Christ's argument should have had no strength: So *1 Tim. 1: 15. Jesus Christ came into the world to save sinners*: if it were a meer possibility, that might never take effect, how should this faithful saying be worthy of all acceptations? So *Luk. 19: 10. where the matter is exemplified in Zacchaeus. Mar. 1: 21. the reason of the name Iesus, given to the Redeemer, is because he shall save his people from their sinnes*; that is, Actually and Really, and not Potentially or Possibly only: and this cannot be meant of all; for he saveth not the Reprobat from their sins; at least, not from the sin of unbelief, by the confession of Adversa-

ties; But here, no sin is excepted, and therefore is his death restricted to his people, whom he saveth from all their finnes. Heb. 2: 14, 15. there is another end of his death mentioned, viz. that he might destroy him that had the power of death, that is the devil, and deliver them, who through fear of death, were all their life time subject to bondage. This was no meer Possible Deliverance, but Actual and Effectual; and it was not common to all; for it is restricted to his Brethren ver. 11, 12, 17. and to Iones 13. & to the children which God gave him ver. 13, 14. & to the Seed of Abraham ver. 16. and againe ver. 17. wherefore in all things it behoved him to be made like unto his brethren, that he might be a Merciful and Faithfull High priest in things pertaining to God, to make reconciliation for the finnes of the people. Behoved Christ to be a Merciful and Faithfull High priest in things pertaining to God, only to make a Possible Reconciliation, whereby it might be, that not one person should be reconciled? and are the Reprobate his brethren? Ephes. 5: 25, 26. To what end did Christ give himself for his Church? (And all the world of mankinde belong not to his Church.) It was, that he might sanctifie and cleanse it with the washing of water, by the word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. Is this a meer Possibility? Then might Christ have died, and have had no Church to present to himself faire and spotless: his Church might have remained full of spots and wrinkles, unholy and full of blemishes, yea should have been no Church. Tit. 2: 14. He gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people zealous of good works. Do all the world belong to this peculiar people? doth Christ redeem all the world from all iniquity? Is all the world purified and made zealous of good works? Or is all this a meer may be, which may not be? 2 Corinth. 5: vers. 21. He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. Was Christ made sin, or a sacrifice for sin, that all the world might possibly be made the righteousness of God in him? that is, that possibly not one person might be made the righteousness of God in him? who can dream thus, that God's intentions and designs should be so loose and frustrable, and that God should be so uncertain in his purposes? Gal. 1: 4. why did the Lord Iesus give himself for our finnes? It was, that he might deliver us from this present evil world, according to the will of God and our father. This is no meer Possible Deliverance; and it is such as was designed not for all the world, but for the us, there mentioned. So Chap. 4: 4, 5. God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of Iones. This Real Benefice is manifestly here restricted. Ioh. 17: 19. for their sakes I sanctify myself, that they also may be sanctified through the truth. Christ sanctified himself, to be an oblation, not to obtaine a meer may be; but that they, (for whose sakes he did sanctifie himself, that is, they that were given to him ver. 6: 9. and were his owne ver. 10. and were in due time to beleeve in him ver. 20.) might Really and Actually be Sanctified through him. Heb. 13: 12. wherefore did Iesus suffer without the gate? it was, that he might sanctifie the people

people with his own blood. *Here, this is more, than a maybe. Rom. 3: 24, 26. Why did God set forth Christ to be a propitiation? It was to declare his righteousness, for the remission of sinnes that are past, that he might be just, and the justifier of him, that believeth in Iesus: a Certaine Real thing. Many more passages might be added to this purpose, but these may suffice, to discover the absurd falshood of this Quakers doctrine.*

17. Adde (6.), such passages, as mention the Actual Accomplishment and Effect of Christ's death, where it will yet more appear, that this was no meere *Maybe*, or *Possible* thing, but that which was to have a certaine Being and Reality as to the persons, for whom it was designed; Such as *Heb. 1: 3. — when he had by himself purged our sinnes.* Can their sinnes be said to be purged, who pine away in hell for ever, because of their sinnes? could this be true, if no man had been saved? and yet, if it had been a mere possible and *maybe* Redemption, it might have come to passe, that not one person should have been actually saved. So *Heb. 9: 12. — by his owne blood he entered in once into the holy place, having obtained eternal redemption.* Is a meer possible Redemption to be called an *Eternal Redemption*? and was that all that Christ obtained? Then Christ's blood was more ineffectual in the truth, than the type was, in its typicalness; for the blood of buls and goats, and the ashes of an heifer sprinkling the unclean, did not obtaine a possible and *maybe* sanctification, and purifying of the flesh; but did actually and really sanctify to the purifying of the flesh *vers. 13.* Again *vers. 14.* (which also confirmeth what is now said) *how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God.* So that all such, for whom he offered himself, and shed his blood, and none else, have their consciences purged from dead works, to serve the living God: and who dar say, that this is common to all, or is a meer *maybe*, which the Apostle both retrieth and asserteth, as a most certaine real thing; Again *vers. 26. — but now once in the end of the world, hath he appeared, to put away sin, by the sacrifice of himself.* So that he did Actually and Really, and not Possibly and Potentially only, put away sin, the sin *viz.* of those, for whom he was a sacrifice. even of them, that look for him, and to whom he shall appear the second time, without sin unto salvation *vers. 28.* and Iure, no man in his wits will say, that this is the whole world. *Gal. 3: 13. Christ hath redeemed us from the curse of the law, being made a curse for us. 24. That the blessing of Abraham might come on the Gentiles through Iesus Christ, that we might receive the promise of the Spirit, through faith.* Here are three Ends and Effects of Christ's Redemption mentioned, which no Man will say, are common to all *viz.* Redemption from the curse of the Law; & this was Really, & not potentially only done, by Christ's being made a curse for us; the Communication of the blessing of Abraham, and the Promise of the Spirit, which are ensured to such as are Redeemed from the curse of the law, and to none else. So *Ephes. 2: 13, 14, 15, 16.* But now in Christ Iesus, ye, who sometimes were as far off, are made nigh by the blood of Christ; for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, the Law of com-  
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mandements in ordinances for to make to himself an ain of man, so making peace as that as he might reconcile both unto God, in one body, by the crosse, having slain the enmity thereby. To which adde the parallel place Col. 1: 21, 22. & 2: 14, 15. was all this delivery from Wrath, Enmity, Law of commandements & whatever was against us, but a meer Potential thing, and a *May be*, common to all, in whose power it was to cause it take effect; or not, as they pleased? *Ejau. 5: 3.* He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed with 1 Cor. 15: 3. — Christ died for our sinnes & 1 Pet. 2: 24. who his owne self bear our sinnes in his own body, on the tree — by whose stripes we are healed: How can we then imagine, that all this was a meer *May be*, seeing he was so bruised for our iniquities, so died for our sins, so bear our sinnes, in his own body; as that thereby all, in whose room he stood, are healed by his stripes? The Apostle doth moreover fully clear this matter, *Rom. 5: 6.* — Christ died for the ungodly: was this for all? Or was it to have an uncertaine End and effect? No, *vers. 9.* much more then being now justified by his blood, we shall be saved from wrath through him. The ungodly and the sinners, for whom he died, are such as become justified by his blood, and shall at length be fully saved from wrath. And againe *vers. 10.* for if when we were enemies, we were reconciled to God, by the death of his son; much more being reconciled, we shall be saved by his life: Upon his death followeth Reconciliation with God, and then Salvation; and his death is for no more than his life is for. By him also they receive an atonement *vers. 11.* As the consequences and effects of Adam's sin did Certainly, and not by a *May be*, redounded to all, that he represented and engaged for; so the fruites and effects of Christ's death do as certainly come unto such, as are his, as the Apostle cleareth, in the following verses, laying the advantage on the side of Christ and his; *vers. 15.* — much more the grace of God, and the gift by grace, by one man Iesus Christ, hath abounded unto many, *vers. 16.* — but the free gift is of many offences, unto justification, *vers. 17.* — much more they, which receive abundance of grace and of the gift of righteousness, shall reigne in life, by one Iesus Christ, *vers. 18.* — even so by the righteousness of one, the free gift came upon all men to justification of life, *vers. 19.* — so by the obedience of one shall many be made righteous, *vers. 21.* — so might grace reigne, through righteousness unto eternal life, by Iesus Christ, our Lord. Is all this a Common thing, and a meer *May be*, or Possibility? *Iob. 10: 11.* he giveth his life for his sheep &c *vers. 19.* But may they for all that perish? No, in no wise *vers. 28.* and I give unto them eternal life, and they shall never perish. He came that they might have life, and might have it more abundantly, *vers. 10.* To the same purpose he saith *Iob. 6: 33.* that he giveth life unto the world, not such a life, sure, as may never quicken any. Upon Christ's death doth the Apostle inferre *Rom. 8: 32.* that the Elect shall have all things, and *vers. 33, 34, 35.* that they are free from all Accusations, or any Hazard therefrom, being justified, and having Christ's Death, Resurrection, and Intercession to secure them at all hands; & thereupon they have assurance, that nothing shall separate them from the love of God. *Act. 20: 28.* Christ hath purchased a Church with his own blood. The whole world is not this Church: nor is this purchase an uncertaine *may be*; And all this

Real and Certain Effect of Christ's death, was foretold by Daniel Chap 9: 24---  
*to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, &c.* And who can imagine, that this is Universal, or Uncertain?

18. If we will (9.) Consider some other Ends of the death of Christ, which the Scripture pointeth forth, which are not to be found among Heathens, or any except the few Chosen ones, Obtained to life, we shall see, how unreasonable this Quaker is. Gal. 4: 5. Christ died to redeem them that were under the Law, *that we might receive the adoption of sons.* Was this end, and fruit left at an Uncertainty? Shall we think, that Christ might have died, and yet not one man receive this Adoption? Was this Adoption purchased upon an uncertain condition? Or was this purchased equally for all? Then such as received it, might have thanked their owne well natured Free will, upon that account. But let us consider some other fruits. Gal. 1: 4. *who gave himself for our sins, that he might deliver us from this present evil world.* So 1 Pet. 2: 24. He bear our sins, in his own body, on the tree: but for what end? *That we being dead to sin, should live unto righteousness.* & Chap. 3: 18. Christ suffered for sins, the just for the unjust: To what end and purpose? *To bring us to God.* Heb. 10: 10. *by the which will we are sanctified.* How came this to passe? *Through the offering of the body of Iesus Christ, once for all.* So he suffered without the gate, *that he might sanctify the people* Chap. 13: 12. Revel. 1: 5, 6. *he loved us, and washed us from our sins in his own blood.* But was this all? No, it is added, *And hath made us Kings and Priests unto God, and his Father.* So Ch. 5: 9, 10. *thou wast slain, and hast redeemed us to God, by thy blood; and what more? And hast made us unto our God, Kings and Priests, &c.* So 2 Cor. 5: 15. *He died for all:* But for what end and purpose? *That they which live, should not henceforth live unto themselves, but unto him, which died for them, and rose again.* See Col. 1: 22. These and the like passages do clearly point forth a special end of Christ's Death, which was designed both by the Father, that sent him, and by himself: and shall we suppose, that this great and chiefe designe was made to hang upon the lubrick and uncertain will of man? Shall Christ be beholden to mans good will for the purchase he made, at so dear a rate? If not, why are not all these ends attained, in all, for whom he died? Did Christ fail in laying down the Ransome? Or doth not the Father keep condition? Who can say either of these? Then surely, there can be no reason why, that Christ made an uncertain bargain, and purchased only a Possibility of these fruites, which he knew not if ever he should attaine, in any one; Nor to say, that he died for all.

19. Let us further (8.) take notice: That for whom Christ died, he died to take away their sins; And that so, as they may be fully Pardoned, & never brought on reckoning againe: that is, that they be Remitted and Pardoned; and that the poor sinner may not suffer therefore. This sure must be the import of that prayer, *forgive us our trespasses.* If then Christ by his death hath taken away sin, and purged it away, making satisfaction to justice therefore, how can we think, that justice can punish the sinner in hell fire, for these same sins? But let us see, what the Scripture saith, 1 Ioh. 3: 5. *he was manifested to*



*take away our sins.* *Ephes. 1:7. we have redemption in his blood: what redemption? for forgiveness of sins, according to the riches of his grace.* So likewise *Col. 1:14.* Now when finnes are thus taken away, they are blotted out, and not remembered *Esaï 43:25. Jer. 31:34. Heb. 8:12.* Yea they are blotted out as a cloud, and as a thick cloud *Esaï 44:22.* So they are said to be subdued, & cast into the depths of the sea. *Mica 7:19.* Shall we now say, that Christ hath died, to purchase this Redemption, the Forgiveness and blotting out, as a thick cloud, and casting into the depths of the sea, of sin; and yet multitudes of those, for whom this was purchased, and that by the blood of God, should never obtaine this benefit, but have all their sins charged upon their owne score? This so pincheth the Adversaries, that the best evasion they can fall upon, is to say, that none shall have Original sin charged upon them: But the Scripture nowhere restricteth this Remission to that sin only. Others therefore say, That no sin now shall be charged upon any, but the sin of Unbeleefe. Then *Judas* doth not suffer to day, for betraying his master: was it for this sin only, that the Old World was drowned; or that the Cities of Sodom are suffering the vengeance of eternal fire? *Jude* seemeth to say some other thing *vers. 7.* so are there other sins there reckoned up *vers. 8. 9. 10. 11. 12.* so which is reserved the blackness of darkness for ever, *vers. 13.* But some say, that these are all but pardoned upon condition. Then the Redemption is neither Actual and Real, nor Complete, but a poor *May be*, and a may be may not be: and how can such sins be said to be forgiven or blotted out, and casten behinde God's back, and into the depths of the sea? Did Christ know, whether or not this condition would be performed? If not, then He is not the omniscient God. If he knew, that it would not be performed by the greatest part, how can we imagine, that he would notwithstanding lay downe his life to purchase a Remission for them? And how can we think, that He should purchase a Pardon to all, and let the event hang upon the pendulous tottering will of a sinfull creature? But as to that condition, we shall

20. Propose (9.) this consideration. The not performance of that Condition was no doubt a sin, and if Christ died for all the finnes of the world, he died for that too: And if he died for that too, that is taken out of the way, or there must be another condition imagined, upon performance of which, that is to be taken out of the way; and the non-performance of this condition being also a sin, our proposition will recurre upon this, and so *in infinitum*: but if this sin be taken out of the way, it cannot prejudge them of the pardon of the rest: and thus all their sins being pardoned, they must needs be saved: and yet it is not so. But it is said, that Christ died not for the sin of Final Unbeleefe yet it seemeth, that it will be granted, that he died even for the sin of Unbeleefe of all the world, and for unbeliefe continued in, until the last houre of a mans life; but not for that last act, which yet is but the same Unbeleefe continued in an houre longer; and shall we think, that Christ bare the Unbeleefe of 20. 40. 60. or more yeers, in his body, on the crosse, and not the same Unbeleefe for one houre or halfe houre, yea or quarter of an houre? Who seeth not,

how

how little ground there is for such an imagination? But the thing I would have mainly here considered, is this. That for whose finnes Christ hath died, he hath died for all their sins; and therefore, if he died for the finnes of all the world, he died for the final Unbeleefe of all the world: But this will not be granted; therefore neither can it be said, that he died for the finnes of all men. Whose finnes he took upon him to make satisfaction for, he left none for them to answer for; for he is a compleat Mediator, and is sole Mediator. If he died for all the rest of the finnes of the Reprobat, and of the whole world, why not for that also? Sure, when the Scripture speaketh of Christs taking away of sins, and of the Redemption, that is, forgiveness of sins, which people enjoy through him, there is no sin excepted, *He was wounded for our transgressions, he was bruised for our iniquities* Esa. 53: 5. *the Lord laid on him the iniquity of us all* vers. 6. or made the iniquity of us all to meet on him; there is no ground for any exception here: when he was stricken for transgression vers. 9. and his soul was made an offering for sin, v. 10. is there any appearance of the exception of any one sin when he bear their sin and their iniquities vers 11, 12. what intimation is given of an exception of any? Yea, if this exception was to be made, which would null and destroy all, what consolation could the declaration of this redemption, remission of sins, yeeld unto poor sinners? Col. 1: 14. Ephes. 1: 7. When the Lord made him to be sin for us, was it only in part? how then could we be made the righteousness of God in Him 2 Cor. 5: 21? was the Lord in Christ recoociling the world unto himself, not imputing only part of their trespasses to them? but the imputing of one sin would mar the reconciliation for ever. Is not final unbelief a dead work? Doubtless: yet the blood of Christ purgeth consciences from dead works Heb. 9: 14. Did the blood of bulls and goats so sanctify, as to the purifying of the flesh, as to leave the most defileing spot of all untaken away? How could healing come by his stripes, if he bear but part of our sins, in his body on the tree, seing final unbelief alone would mar all? for where that is, there is no coming to God imaginabl. But moreover the Scripture tells us, that the blood Jesus Christ his Son cleanseth us from all sin 1 Joh. 1: 7. and that if any man sin, there is an Advocate with the Father, who is a propitiation for sins, 1 Joh. 2: vers. 1, 2. and so must be for all sins, otherways there were little ground of comfort here: And it was foretold by Daniel Chap. 9: 24. that he should make an end of sin, and finish the transgression, and so bring in everlasting righteousness. Doth this admit of exceptions, and of such an exception, as would unavoidably make all null? No certainly. But you will ask of me, if I think, that Christ did die for final unbelief? I Answer. Not: for I judge, it is the sin only of Reprobates, who hear the Gospel: and I judge that Christ did not die for any sin of Reprobats: But this I hold, and have cleared, That for whose finnes soever Christ hath died, he hath died for all their sins: And because he hath not died for final Unbelief, therefore he hath not died, for any sin of such, as shall be guilty of this: and as for his owne, he died to prevent their falling into, and to keep them from this sin; for he died to bring them unto God, that they might have the Adoption of sons, that they might be sanctified, and

*live unto righteousness, be made righteous, yea the righteousness of God; as is clear 1 Pet. 2: 24. Gal. 4: 4. Heb. 10: 10. 2 Cor. 5: 21. 1 Pet. 3: 18. Rom. 5: 19. what then will this Quaker say to this? Final unbeleef is certainly a sin; and Christ either died for it, or not: if he died for it, than it can be laid to no mans charge; or Christ's death is of no value. If he died not for it, he died not for all the finnes of all men; but at most, for some finnes of all men; and if that was all, no man could thereby be saved, for one sin is enough to procure damnation.*

21. Moreover (10) we finde the Persons, for whom this price of blood was laid down, designed more particularly, and the Object of this Redemption restricted; and so it could not be for all and every one. It is said to be for *Many Esau. 53: 11. Math. 20: 28. and 26: 28. Mark 10: 45. Heb. 9: 28. and what these many are, is abundantly declared in other Scriptures, where they are called Christ's Sheep Iob. 10: 13. Christ's People Mat. 1: 21. His People, whom according to the predictions of the Prophets, which have been, since the world began, he should save from their enemies, and from the hand of all, that hate them, to performe the mercy promised to the Fathers, and to remember his holy covenant, the oath, which he swore to Father Abraham; that he would grant unto them, that being delivered out of the hand of their enemies, they might serve him without fear, in holiness and righteousness, before him, all the dayes of their life Luk. 1: 68, 70, 71, 72, 73, 74, 75. His Church Ephes. 5: 23. Act. 20: 28. His Body Ephes. 5: 23. The Children of God, that were scattered abroad Iob. 11: 52. Some, Sanctified, Brethren, the Children that God gave him, the Seed of Abraham Heb. 2: 10, 11, 12, 13, 14, 16, 17. They are the Sheep, that shall infallibly beleve, because sheep Iob. 10: 26. and Whom Christ knoweth, and of whom he is known vers. 14. and such as shall heare his voice vers. 16. and follow him vers. 27. to whom he will give eternal life, so that they shall never perish, and who are given to him of his Father vers. 28, 29. and the Elect 2 Tim. 2: 10. He is bread giving life unto the World of them, that the Father hath given him, and shall come to him Iob. 6: 33, 37. They are these, concerning whom the Fathers will was, as being given of him, that he should lose nothing, but raise it up againe, at the last day ver. 38, 39, 40. The Redeemed ones that are numbered by God 144000 and are the first fruites unto God, and the Lamb Revel. 14: 3, 4, 5. They are such as are the Lords, and whom the Lord knoweth for his 2 Tim. 2: 19, and are enrolled in the Lambs book, Revel. 13: 8. and 20: 15. See other particularies Psal. 87, 5. Esai. 43: 1. and 49: 12, and 19: 18, 24, 25. Zeph. 3: 10. So are they designed to be these, for whom God is, and who shall have unquestionably all things; the Elect who shall be justified, who shall not be separated from the love of Christ; are in all things more then Conquerours Rom. 8: 31, 32, 33, 34, 37, 38, 39. These with whom the Covenant shall be confirmed Dan. 9: 27. The redeemed out of every Kindred, and Tongue, and People, and Nation; and made Kings and Priests Revel. 5: 9, 10.*

22. Further (11) if Christ died for the finnes of all persons, how cometh it that they are not all actually pardoned? It cannot be said, that Christ's death was not a satisfactory price, nor that the Father did not accept of it: If then he shed his blood for the remission of sins, Mar. 26: 28. are not all these sins pardoned

doned virtually and fundamentally? or shall they not all actually be pardoned in due time? If it be said, they shall be pardoned upon condition of their faith. But if the finnes of all be equally payed for, and equally in a virtual manner discharged, in Christ's being actually discharged from that debt, in the day of his Resurrection; and the actual discharge depending upon the uncertain condition of mans Will; man, who willingly performeth the condition, shall praise himself for the actual pardon, and none else; for Christ did no more for him, as to the Actual Pardon, than for others, who never shall be blessed with actual forgiveness: and yet forgiveness is held forth, as a special act of free grace; forgiveness of finnes is according to the riches of his grace *Ephes. 1: 7.* Moreover as to that condition, whether did Christ purchase it, or not? If he did not purchase it, than man is not beholden to Christ, for the Condition; be it faith, or what ye will, it is no purchased mercy, but man is beholden to his good Lord *Free Will*, for it, and so he may sacrifice to his own net, and sing glory to himself, for making himself to differ, and for obtaining to himself Actual Remission of all his finnes, and consequently blessedness *Rom. 4: v. 6, 7, 8.* for had not his owne well disposed Lord *Free Will* performed that condition, all that Christ did had never more advantaged him, than it did others that perish. If it be said, that grace to performe the condition, though it be not purchased by the blood of Christ, yet it is freely given by God, to whom he will. I answer Not to insist here, on the proof of faith's being purchased by Christ; because we shall cleare it afterward, and there is nothing else assigned for the condition, I would enquire, whether Christ knew to whom this grace would be given, or not? if not, then we must deny him to be God: if he knew, why shall we suppose, that he would lay down his life equally for all, when he knew before hand, that many should never get grace to performe the condition, upon which his death should redound to their actual pardon and justification? what Ends, or what Advantages can we imagine of such an Universal Redemption?

23. (12.) If the condition, upon which actual pardon & justification is granted, in the blood of Christ, be purchased by Christ; then either all shall certainly be Pardoned & Justified; or Christ hath not purchased an Equal, Common, & Possible Redemption, to all and every man: But the former is true, & it is not true that all shall certainly be pardoned and actually justified; for then all should be glorified. That the condition, to wit, Faith, and Repentance is purchased by Christ, who can deny, seeing, he is expressly called the *Author of Faith*, *Heb. 12: 2.* and a *Prince exalted to give Repentance and forgiveness of sins* *Act 5. 31*? So that as forgiveness of sins is founded upon his death, as the Meritorious cause; so must Repentance be; and Christ, as an exalted Prince and Saviour, hath this power to dispose of his owne purchased legacy, which he hath left, and ensured by his death, unto the heires of salvation. Upon his Death, and Satisfaction made in his death, hath he got all power in heaven and earth, a power to quicken whom he will *Mar. 18: 18* *Iob. 5: 21, 22, 27.* *Phil. 2: 9, 10* Hence we are said to be *complete in him* *Col. 2: 10.* & *to be blessed with all spiritual blessings, in celestialls* (to which, no doubt, faith and Repentance do belong) *in him* *Ephes. 1: 3*

Is it not from hence, that the divine power hath given unto us all things, that pertain unto life and godliness? 2 Pet. 1: 3? Nay Paul teils us expressly Phil. 1: 29. that it is given to us, in the behalfe of Christ, to believe on him. And certainly there is a promise of Faith and Repentance; and all the promises are yea and amen in Him 2 Cor. 1: 20. all the Blessings contained in the Covenant, are made sure by his death, who was the Surety of this better Testament Heb. 7: 27. and this Testament was to have force by his death Heb. 9: 15, 16, 17, 18. and the New heart and heart of flesh, is promised in the Covenant, and comprehendeth Faith and Repentance, they being some of his lawes, which he hath also promised to write in the heart Ier. 31: 33. Heb. 8: 10. Ezech. 11: 19, 20. & 36: 26, 27. We have more over seen that Sanctification and Holiness, from which, Faith & Repentance cannot be separated, were purchased by Christ, and intended in his death: whence be it made of God unto us Sanctification 1 Cor. 1: 30. If it be not purchased by Christ, how come we by it? is it a thing in our Power, and an act of our owne Free Will? Then, as I said before, we are beholden to ourselves, for Faith and all that follow upon it, and then farewell all Prayer for Faith and Repentance, & all Thanksgiving to God for it. This is pure Pelagianisme. If it be said, that it is the free gift of God Ephes. 2: 8. and a Consequent of electing love, I Answer, all the fruites of election, which are to be wrought in us, are procured by the blood of Christ; for all are conveyed to us in a Covenant, whereof Christ is the Mediator and Surety, and with Christ be given us all things Rom. 8: 32. and we are blessed in Him with all spiritual blessings, according as he hath chosen us in him before the foundation of the world Ephes. 1: 3, 4. So we are predestinate unto the adoption of children by Iesus Christ, Ephes. 1: 5. and adoption is not had without Faith Iob. 1: 12. can we have Actual Redemption in Christ's blood Ephes. 1: 7. Col. 1: 14. even forgiveness of sinnes, and not have also in his blood Faith, without which there is no actual redemption, or forgiveness of sinnes to be had? when Christ gave himself for us, that he might purifie unto himself a peculiar people zealous of good works Tit. 2: 14. did he not purchase Faith. without which we cannot be such? when the Renewing of the holy Ghost is shed on us abundantly, through I. C. Tit. 3: 5, 6. have we not Faith also through him? May we not pray for Faith; and can we pray for any thing, and not in Christ's name? See 2 Tim. 1: 14. 1 Pet. 1: 3. Rom. 8: 32. 39. Luk. 22: 32.

24. Again (13.) All that Christ died for, must certainly be Saved, But all Men shall not be saved. That all, for whom Christ died, must certainly be saved, is hence apparent. (1.) That all, who have Saving Faith & Repentance, shall be saved, will not be denied; & that Christ hath purchased Faith & Repentance to all, for whom he died, we have shewne above. (2.) These who shall freely get all things from God, must get Salvation; for all things else signifie nothing without that; but all they, for whom Christ was delivered, shall get all things, Rom. 8: 32. (3.) They whom nothing shall separate from the love of Christ, and from the love of God, which is in Christ Iesus, our Lord, must certainly be saved: But all they, for whom Christ hath died, will in due time have ground to say this, Rom. 8: 34, 35, 39. (4.) All they, to whose charge nothing can be laid, shall be saved: But this will be true of all that Christ died

died for; for Christ's death is held forth as the ground of this, *Rom. 8: 33, 34.* (5.) They, for whom Christ intercedeth, shall undoubtedly be saved: But Christ intercedeth for all, for whom he died, *Rom. 8: 34.* (6.) All who are sanctified shall be saved: But all that Christ died for shall in due time be sanctified; Sanctification being, as we shewed above, one principal intended end of Christ's death. (7.) All Christ's Elect'd sheep shall be saved: But such are they for whom Christ died, as was shewne. (8.) All that God and Christ love with the greatest love imaginable, shall certainly be saved: But such are they, for whom Christ died, *Ioh. 3: 16. & 15: 11. Aft. 20. 28. Eph. 5: 25.* (9.) All that become the righteousness of God in Christ shall be saved. But that shall be true of all, for whom he died, or was made sin, or a sacrifice for sin *2 Cor. 5: 21.* (10.) All, that shall be blessed in having their sins pardoned, shall be saved, *Rom. 4: 6, 7, 8.* But all for whom Christ died shall have this redemption, *Ephes. 1: 7. Col. 1: 14.* (11.) All they, whom Christ knoweth & acknowledgeth, shall be saved, *Mat. 7: 34.* But he knoweth all them for his sheep, *Ioh. 10: 14, 17.* for whom he died. (12.) All, for whom Christ rose againe, shall be saved, seeing he rose for our justification, *Rom. 4: 25.* But he rose againe for all those, for whom he died, *Rom. 4: 25. who was delivered for our offences, and was raised againe for our justification, Rom. 8: 34.* (13.) All who shall be planted together with Christ, in the likeness of his resurrection, shall be saved: But that is true of such as he died for, *Rom. 6: 5.* (14.) All they in whom the old man shall be crucified, that the body of sin might be destroyed, that henceforth they should not serve sin, shall be saved: But that is true of such as he died for, *Rom. 6: 6, 7, 8.* knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin: for he that is dead is freed from sin. Now if we be dead with Christ, we beleeve, that we shall also live with him, &c. (15.) All they, who shall be made Kings and Priests unto God, shall be saved. But all the redeemed shall be such, *Rev. 1: 5, 6. & 5: 10.* See worthy Mr. Durham on the Revel. p. 303. (16.) If Christ must see of the travail of his soul, then these he died for must be saved: But the former is true, *Eesai. 53: 11.* (17.) All whom Christ shall justify shall be saved. But he shall justify all whose iniquities he beareth, *Eesai. 53: 11.* Thus is this sufficiently proved.

25. It is also considerable, (14.) That no where in Scripture, we finde it expressly said and affirmed, That Christ died for all men; Far less single we it said, that Christ died for all and every man. Why then is all this trouble made? But they say, as much as all that is said by consequence. And this we deny: if they will rationally presse this matter, they should evince that such expressions, as they make so much work about, can be no otherwise understood, than they suppose, in the places, where they stand; and this they shall never be able to do. Though it be said, that Christ gave his life a Ransome for all; yet no reason can evince, that that is necessarily to be understood of all and every man: for nor can they conclude any thing rationally from the word *world*. They may as well inferre from these words *all*, and the *world*, that Christ died for devils, beasts & senseless creatures, as that he died for all and every man; for they are comprehended under these terms, as well as Men: And if they will restrict these termes to

men,



men, because of other Scriptures; why may not we restrict them also to the Elect, because of the correspondence of other passages of Scripture? They cannot deny us the liberty; they take to themselves. If they say, that there is a vast difference betwixt Devils and Men, in reference to such favours. We deny it not: but shall add, that in reference to spiritual favours, amongst which, we cannot but reckon, with the good leave of our Adversaries, the death of Christ, being the fruit and expression of the greatest love of God to Man, we finde also a great difference in Scripture. Some are *Loved*, some *Hated* Rom. 9: 11, 12. Some whom He *Knoweth*, some whom he *Knoweth not* Job. 10: 14. & 13: 18. Mar. 7: 33. 2 Tim. 2: 19. Some *Chosen* and *Ordained to life*, others *Not*, but to *Wrath* Act. 13: 48. Rom. 8: 30. & 9: 18. & Ephes. 1: 4. 1 Thes. 5: 9. Some *Sheep*, others *Goats* Mat. 25: 32. Some on whom *God hath Mercy*, others whom he *Hardeneth* Rom. 9. Some his *Church*, others *not* Act. 20: 28. Ephes. 5: 25. Some of the *World*, others *not* Job. 17: 9, 10. Some his *Brethren*, others *not* Heb. 2: 10, 12, 13. And as plainly read we, that Christ died for his *People* Mar. 1: 21. his *Sheep* Job. 10: 11, 12, 14. his *Church* Act. 20: 28. Ephes. 5: 25. his *Elect* Rom. 8: 32, 34. & his *Children* Heb. 2: 12, 13.

26. If we would consider aright (15.) What Christ did undergoe & suffer, while he was made sin, or was making satisfaction for sin; we should hardly think it probable, that Christ Jesus, God-man, who was the brightness of the Father's glory, and the express image of his person, Heb. 1: 3. and thought it no robbery to be counted equal with God, Phil. 2: 6. Should have undergone what he did undergoe, and that the Father should have laid all that upon him, which he did lay upon him, and that to purchase only a meer Possible Redemption from sin and wrath, whereby not one person should be saved or pardoned, if so it had seemed good to captaine *Free will*. Not to Mention his condescending to be *Born of a woman*, and to be *Made under the Law*, Gal. 4: 4. nor his being in the *Forme of a servant*, Phil. 2: 7. nor his *Poverty* and mean condition in the world, 2 Cor. 8: 9. nor his *Conflicting* with the indignities of the world, Psal. 22: 6. Heb. 12: 2, 3. with the temptations of Satan Mar. 4: 1-12. Luk. 4: 15. and his being under the infirmities, common to the nature of man, being in all things like us, except sin Heb. 2: 17. & 4: 15. Esai. 52: 13, 14. Nay, nor his sufferings in his Body, Name, Honour at death, when he was *Betrayed* by Judas Mar. 27: 4. *Forlaken* by his disciples Mar. 26: 56. *Scorned* and *Reviled* by the world Esai. 53: 2, 3. *Condemned* as a malefactor by Pilas, and *Tormented* by his persecutors Mar. 27: 26-50. Job. 19: 34. and *Endured* the Painful, Shameful and Cursed death of the crosse Phil. 2: 8. Heb. 12: 2. all which and the like being endured by Him, who was the Son of God, could be no mean suffering, nor undergone for an uncertain end, or for the procuring of a meer Possible and Uncertain good: But that which we would most take notice of here, is, his Soul sufferings, being pursued by divine justice, when that Zach. 13: 7. was accomplished, awake. O sword, against my shepherd, against the Man, that is my fellow, saith the Lord of hostes, smite the shepherd and the sheep shall be scattered, Mar. 26: 31. and the Lord did brise him, and put him to griefe Esai. 53: 5, 10. and he began to be sorrowful even unto death Mar. 26: 37, 38. and was sore amazed and very heavy Mark. 14: 34. and

was put to offer up prayers and supplications, with strong cries and teares to him, that was able to save him Heb. 5:7. when, notwithstanding that an angel appeared unto him from heaven, strenghtning him, yet being in an agony, he prayed more earnestly, and his sweat was, as it were, great drops of blood falling down to the ground Luk. 22: 43, 44. and at length was made to cry out, *my God, my God, why hast thou forsaken me* Psal. 22:1. Mat. 27: 46. Mark. 15: 34. This was no mean business, when the Rayes and Irradiations of Divine Love were drawn-in and withheld from him, who had such a sharp sense of the happiness in the enjoying of God's favour, because of the Personal union with the Godhead. But that which is most of all to be considered, is his being made a Curse Gal. 3: 13. and so made to wrestle with the Justice and Wrath of a sin-revenging God. This was the gall and the wormwood, that made him cry Job. 2: 27. *Now is my soul troubled, and what shall I say? Father save me from this hour.* Shall we suppose, that all this was about an Uncertain Bargaine? Shall we think, that he died the cursed death of the crosse, and bore the weight of God's wrath Luk. 22: 41. Mat. 27: 46. and so became a sacrifice to satisfy divine justice Heb. 9: 14, 18 & all to purchase a meer Possibility; or a meer Possible Redemption? Shall we think, that the Second person of the Trinity should do and suffer all these things, for to redeem man, when possibly, if *Freewill* should be so ill natured, not one man should reap any advantage thereby? Me thinks, the asserting of this should be a great temptation to cause people turne *Socinians*, and deny all these soul sufferings of Christ, and his bearing the wrath of God, and making any satisfaction to justice.

27. Adde to this (16.) That the Scriptures speak of Christ's Death & Sufferings, as being not for himself, but for Others; and that not only for the good and advantage of others (and doubtless the advantage of all this should be but little, if it were nothing else, but a meer Possible Redemption, which *Free will* might make Actual, or Not Actual, as it pleased) but in their Roome and Place: hence it is called the chastisement of our peace Esai. 53: 5. and he is said to have borne our griefs, and carried our sorrows vers. 4. He was wounded for our transgressions; and bruised for our iniquities vers. 5. The Lord laid on him the iniquity of us all vers. 6. — for the transgression of my people was he stricken vers. 8. — for he shall bear their iniquities vers. 11. — he bare the sin of many vers. 12. He bore our sins, in his body, on the tree 1 Pet. 2: 24. the just suffered for the unjust 1 Pet. 3: 18. Hence beleevers are said to be crucified with him Gal. 2: 20 — to be baptized into his death Rom. 6: 3. buried with him by baptism into death vers. 4. — planted together in the likeness of his death vers. 5. dead with Christ vers. 8. He was cut off, but not for himself Dan. 9: 26. See also Heb. 2: 9. 1 Pet. 2: 21. Shall we say, that this was merely for our good, seeing it was, in some respect, for the good of the whole creation Rom. 8: 20, 21, 22, 23. Aft. 3: 21. and not in our Place and Stead? Paul saith 2 Cor. 1: 14. *If one be dead for all, then were all dead.* And it is manifest, that he paid the Law-debt, having taken on him the seed of Abraham for this end Heb. 2: 16. and being made a curse for us, he redeemed us from the curse of the Law Gal. 3: 10. So that it was in our stead Rom. 5: 6, 7, 8. Job. 11: 50. & 10: 11, 15. And the Proposition hath clearly this import Mat. 5: 38. & 17: 27. Esai. 4: 12. 4. Exod. 21: 23, 24. 1 Chron. 14: 1. 1 King. 3: 7. 2 King. 1: 17. & 11: 43 Prov.

11: 8. *Iob.* 16: 4. & 34: 7. *1 Pet.* 1: 9. *Rom.* 12: 17. See many other places cited by worthy Mr *Rutherford* in his book of the *Covenant* Pag. 23. 255. where both in the N. T. and in the LXX. version of the old *Testament* hath this import. And this truth is abundantly made out by our Orthodox Divines, writing against the *Socinians*; so that I need say no more of it; only I think, such as assert the Redemption purchased by Christ to have been a meer General Possible Redemption, do strengthen the hands of the *Socinians*; and joyn with them against the Orthodox: but these *Quakers*, with their old friends the *Arminians*, will joyn with *Socinians*, or any, rather than with truth; and we have seen already, in how many things, this man taketh part with the *Socinians*. But to our purpose, such as Christ did thus die for, and in their room & place, are accounted to have died in Him, & so freed: as in *Ter. Proillo te ducam. Ego pro te moriamur.*

28. Moreover (17.) If we consider the furniture, which Christ as mediator had given to him of the Father, we shall see more of the unreasonableness of this Opinion, which this *Quaker*, with the *Arminians*, embraceth: Not to speak of what he had as God, the Fathers Fellow and Equal, let us but take notice of that communicated furniture, which he had as Mediator between God and man, *1 Tim.* 2: 5. and our *Immanuel*, *Esa.* 7: 14 We see He is called *Wonderful*, *Counsellour*, &c. *Esa.* 9: 6, 7. He is that Candlestick, whence the golden pipes do empty the golden oile, *Zech.* 4: 12. He was full of grace and truth *Iob.* 1: 14. Was this fulness for a meer Possible effect? Or had He it so, and for such an end, as none might possibly be the better thereof? No; and of his fulness have all we received grace for grace *Iob.* 1: 16. He had not the Spirit by measure *Iob.* 3: 34. It pleased the Father, that in him should all fulness dwell *Col.* 1: 9. In him are hid all the treasures of wisdom and knowledge *Col.* 2: 3. and in him dwelleth all the fulness of the godhead bodily *vers.* 9. And wherefore is all this? Even that all his might be complected in him *vers.* 10. Grace was poured into his lips *Psal.* 45: 2 and he was arrayed with the cyle of gladness above his fellows *vers.* 7. And *Esa.* 51: 1. *Luk.* 4: 18. &c. The Spirit of the Lord God was upon him, because the Lord had anointed him. And for what end? To preach glad tidings unto the meek, to binde up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. See further *vers.* 2. Sure, this was no uncertain end, nor left to the discretion of Free will. So *Esa.* 11: 2. And the Spirit of the Lord shall rest upon him, the Spirit of wisdom and understanding, &c. Shal all this be, and further shall righteousness be the girdle of his loines, and faithfulness the girdle of his reins *vers.* 5. And may it notwithstanding so come to passe, that the Wolf shall not dwell with the Lamb, nor the Leopard lye down with the Kid, &c. nor the earth be full of the knowledge of the Lord, as the waters cover the sea? *Ver.* 6, 7, 8, 9. How absurd is it to imagine this? And yet so it may be, by the *Quakers* opinion. All this furniture faith, that it was no Uncertain General End, which he had before his eyes, in undertaking this work; and the Father in sending him, and granting to him this fulness

29. Add to this (18.) The Titles and Relations, which Christ took upon Him: for they cannot be meer insignificant and empty Names. He is called a Redeemer *Esa.* 41: 14. & 54: 5. & 49: 26. & 60: 16. & 43: 14. & 44: 6, 24. & 48: 17. &

17. & 49: 7. & 47: 4. & 59: 20. Rom. 11: 26. And shall we imagine, that He shall be a Redeemer and Deliverer, and yet no man Redeemed or delivered? No: He hath a redeemed company, whom he owneth as such *Esa.* 35: 9. & 43: 1, 27. & 44: 12. & 48: 20. *Ier.* 31: 11. *Esa.* 51: 11. & 52: 3. & 63: 4. *Zach.* 10: 8. *Luk.* 1: 68. & 24: 21. 1 *Pet.* 1: 18. *Revel.* 5: 9. & 14: 3. He is called a Saviour *Esa.* 4: 3, 11. & 45: 15, 21. & 63: 8. *Luk.* 1: 47. & 2: 11. *Iob.* 4: 42. *Ast.* 5: 31. & 13: 23. 2 *Tim.* 1: 10. *Tit.* 1: 4. *Ephes.* 5: 23. *Tit.* 2: 13. & 3: 6. 2 *Pet.* 1: 1, 11. & 2: 20. & 3: 2, 18. 1 *Iob.* 4: 14. Shall we think, that he was given & sent for a Saviour, and took upon him that title and relation, and notwithstanding no man might be saved? No, there are also some designed, the Saved 2 *Cor.* 2: 15. *Ast.* 2: 4. 1 *Cor.* 1: 18. He is called a King *Revel.* 15: 3. & 17: 14. & 19: 16. 1 *Tim.* 6: 15. *Iob.* 12: 15. *Luk.* 19: 38. & 23: 2. *Zach.* 9: 9. *Mar.* 21: 5. Now is he an actual King, and shall have none but potential Subjects? Shall he be a King without a Kingdom? See *Iob.* 18: 36. *Col.* 1: 13. 1 *Cor.* 15: 24. He is called an Husband 2 *Cor.* 11: 2. *Ier.* 31: 32. And therefore He must have a Wife and a Bride *Iob.* 3: 29. *Revel.* 18: 23. & 21: 9. & 22: 17. He is called an Head *Ephes.* 5: 23. 1 *Cor.* 11: 3. *Ephes.* 4: 15. & 1: 22. *Col.* 1: 18. And so must have a Body *Ephes.* 1: 23. *Rom.* 12: 5. *Ephes.* 3: 4. *Col.* 3: 15. & 1: 24. & 2: 19. *Ephes.* 4: 6. & 5: 23. & 3: 6. He is called the Vine stock, and shall he have no Branches? *Iob.* 15: 1, 2. &c. These things might be further enlarged and pressed; but we shall haste forward.

30. (1.) Our Adversaries say, That Christ by his Death and passion did Absolutely, even according to the Intention of God, purchase Remission of sins and Reconciliation with God, and that for all and every man: Others say conditionally: But withal as to the application of this purchase it is made to depend upon faith: and so they distinguish betwixt Impetration and Application. And though it is true, the purchase made is one thing, and the actual enjoyment of the thing purchased is another thing: Yet we may not say, with our Adversaries, that the Impetration is for more, than shall have the Application; or as this Quaker, who in effect saith, that it may so fall out that there shall be no Application, for all this Impetration. But we assert, that both Impetration and Application, in respect of the designe of the Father, which is absolute and certain, and the Intention of Christ the Mediator, which is fixed and pre-emptory, are for the same individual persons; so that for whomsoever God sent Christ, and Christ came to purchase any good, unto these same shall it actually, in due time, and in the Method and manner Condescended upon & prescribed be given; and upon them, and none else, shall it actually be bestowed. for (1.) No other thing, beside this Application, can be supposed to have been the end of the Impetration; And sure, Christ was herein a Rational Agent: Nay, it was the Intention and designe of the Father, that the Application of these good things should be by the means of this Impetration, as is abundantly cleared above. (2.) We cannot suppose that either Christ, or his Father, should fail, or come short of their end designed; but by our Adversaries, the Impetration might have been obtained, and yet no Application made of the good things impetrated and obtained. (3.) If no Application was intended by the Father or by

Christ, then it must be said, that both were uncertain, as to what the Event should have been, or at least Regardless and Unconcerned; either of which to affirm were blasphemy. (4.) The very word *Impetrate*, having the same force and import with, *Purchase*, *Procure*, *Obtain*, *Merite*, and the like, doth say, that such, for whom this Impetration was made, have a right, upon the Impetration, to the thing Acquired and Purchased: And if they have a right thereto, that Possession should follow. (5.) Yea the word importeth, the actual conferring of the good, to be the very end of the Purchasing and Impetrating; and so, in this case, the very Impetration is ground of Assurance of the Application, considering, who did impetrate, and at whose hands, and withall, what was the ground of the Fathers sending of Christ, and of Christs coming to impetrate, even inconceivably wonderful and great Love. Nor doth the intervening of a condition, required before the actual collation of some of the good things purchased, hinder at all; for all these Blessings, some whereof are as a condition to others, are the one good thing Impetrated, and the very conditions are also Impetrated, as we declared above: and so this pointeth forth only the methode of the actual bestowing of these good things purchased. (6.) How absurd is it to say, a thing is Impetrated or Obtained, and yet may, or may not be Bestowed; may be Possessed, or not Possessed? Or to say, that such a good thing is Obtained by price or petitioning, and yet the same good thing, may never be Bestowed, or the Bestowing of it hangeth and dependeth upon an Uncertain Condition, which may never be performed? (7.) How unreasonable is it, that such should have right to the Merites, that have no right to the thing Merited? Doth not an interest in the Merites, procuring any thing, include an interest in the thing Merited? When a ransom is payed for captives, to the end they may be delivered, have not these Captives a right to the deliverance, upon the payment of that ransom? (8.) The Scriptures do so connect these two, that it argueth contempt thereof, to imagine such a separation: as *Rom. 4: 25*. Yea the one is assigned as a certain Effect and Consequent flowing from the Other, as its Moral cause *Esa. 53: 11*. *By his knowledge shall my righteous servant justify many*, this Justification is the Application; & whence cometh it? *For he shall bear their iniquities*, there is the Impetration given as the ground hereof. So further *vers. 5*. *he was wounded for our transgressions*, &c. and what followeth upon this Impetration? *And by his stripes are we healed*. So *Rom. 5: vers. 18*. *By the righteousness of one the free gift came upon all men to justification*. So that the Application reacheth an all, that is, all who have interest in the righteousness, which is the thing Impetrated (see also *Heb. 10: 10*). (9.) If Christs Intercession be for the same persons, for whom he Died, then the Application is to the same; for this Intercession of Christ is in order to the Application: But that Christs Intercession is for the same persons, for whom he died, we shall see hereafter. (10.) If all things be ensured to such, for whom Christ died, then certainly this Application cannot fail: but the former is true *Rom. 8: 32*. *He that spared not his owne Son, but delivered him up for us all, how shall he not* (mark this manner of expression, which importeth the greatst of absurdities to think otherwise) *with him also freely give us all things?* (11.) And

(11.) And in that same place *vers.* 33, 34. Christs death is given as the certain ground of Justification, and Salvation; so that such, as he died for, shall certainly, in due time; and after the methode prescribed, be Justified and Saved; otherways, there were no sure ground in the Apostles arguing; for if all the ground of this certainty, as to Application, were from their Faith, or fulfilling of the Condition, the Apostle would have mentioend this, as the maine ground, and not have led them to a ground common to others, who never should partake of the Application. (12.) This matter is abundantly confirmed from what we said above, concerning Christs purchasing of Faith, and dying for our sanctification, and to bring us to God, &c. so that more needeth not be added here.

31. (20.) For further confirmation of this, and because our Adversaries think to save the forementioned separation of Impetration and Application, by telling us, that where good things are Absolutely purchased, then Application must follow; But not where good things are purchased only Conditionally, as in our case: we shall therefore shew, how this will not hold, nor advantage their cause: for (1.) If all be Redeemed Conditionally, that condition, whatever it be, must in equity be revealed to all. I know this *Quaker* will grant this, and say, that it is revealed to all persons, come to age; but how this is, and what he understandeth hereby, we shall afterward have occasion to enquire: However, others are put to sory shifts here. (2.) Either God and Christ knew, who would performe this condition, or not: If not, then they were not omniscient: If they did know; then sure, this death was more particularly and designedly intended for them, than for the rest: and upon what account, and to what end, should Christ lay down his life a ranfome for such, as he knew certainly should never be the better thereof? And why would the Father send him to die for such? (3.) This Condition is either in mans sole power, without the help of the grace of God; to performe, or not: If it be in mans power, from what Scripture shall this *Pelagianisme* be confirmed? How shall then the new Covenant of grace be distinguished in *specie* from the Covenant of Works, made with *Adam*? If this Condition be not in mans power, but the grace of God must work it, Then either God will work it in all, or not: If not, why would God purchase good things to people upon a Condition, which they could not performe, and which he alone could work in them, and resolved not to worke in them? If he will worke it in all, then all shall certainly be saved. Again, if this Condition be the free gift of God, then either God will give it Absolutely to all; and so all shall certainly be saved: or Absolutely to some, and then none but they shall be saved, and why should Christ die for the rest? Or Conditionally to all: And if so, the doubt will recurre concerning that Condition, which either must be Absolutely given, and so we are where we were, or Conditionally, and so still the doubt recurreth. (4.) This condition is either purchased by Christ, or it is not. If not, then we owe no thanks to Christ for it, nor for what is obtained upon that condition, more then others who performe not the condition, and so obtaine nothing: but to Ourselves only, who make ourselves to differ; and so may we sing praises to ourselves,



and put the crown upon our owne heads, and give no song of praise to the Redeemer, but what such as go to hell are bound to give, contrary to all Christian Religion: If Christ hath purchased this Condition, then is done either Absolutely, or Conditionally: If Absolutely, then all shall Absolutely have it: If Conditionally, we enquire, what is the Condition? And whatever it be, we may move the same questions concerning it (5.) By this means the act should create its owne object; for Faith in the death of Christ is ordinarily given as the Condition, and this faith maketh the death of Christ valide, which otherwayes would not be (6.) Thus maketh all the vertue of Christs death to depend upon mans act; so that if man will, all shall be saved; if not, no man shall be saved, notwithstanding that Christ died for them. (7.) This makes Christ but, at most, a half Mediator, doing one part of the work; and man, coming in to compleete it, must be the other half mediator; and so, at least, must have the halfe of the Praise (8.) where saith the Scripture, that if we beleeve, Christ died for us: or that Christ died for all, or for any, Conditionally? It is true, some of the effects of Christs death are bestowed conditionally, (making the word *conditionally* not *properly*, as if the performance of that condition, did in proper law sense procure a right to these mercies; for through the merites of Christs blood have we a right properly to all; but *improperly* as denoting nothing but the Methode and way of Gods bestowing the blessings purchased, first it is, and then, upon the souls acting of that, another; as for example, first faith, then upon the souls acting of Faith, Iustification, then Sanctification &c. and upon the souls acting of Sanctification, Glorification) but the death of Christ cannot therefore be called Conditional, more than the will or purpose of God can be called conditional, because some of the things willed, may depend upon other, as upon a condition (9.) Then by performing the Condition, man should procure to himself a Legal Right, and Title not only to the death of Christ, but to Iustification, Adoption, Sanctification, yea and to Glorification; yea and that a more near and effectual Title and right, than what was had by Christs death; for the Title had by Christs death (if it can be called a Title) was far Remote & Common to such, as shall never have any profic by it; but the other is Certain, Particular, Proxime, and giveth possession, *jus in re*. (10.) Then Christs blood, as shed upon the crosse, was but a Potential thing, having no power or vertue in it self to redeem any, it was but a poor Potential price: and all its vertue of actual purchasing and procuring is from mans performing the Condition; this, and this only, giveth it Power and Efficacy: and so Christ is beholden to man for giving vertue unto his Blood, and making it effectual, which before was a dead ineffectual thing. Then let any judge, whoshould have the greatest share of the glory of Redemption, Man or Christ (11.) was Christs death Absolute in no respect; or was it, as to some things, I mean, belonging to Grace and Glory, Absolute? if in nothing, then Man must certainly have a great share of the glory: if it was Absolute as to anything, what was that? and why was it more Absolute as to that, than as to other things? And why should it then be simply, and without limitation, said that Christ died

for

for all Conditionally ? (12.) what will this *Quaker* say, as to infants did Christ die for them Conditionally ? But he must say, that Christ died not for them at all, because they have no sin : where is then his Universal Redemption ? Infants, sure, make a great part of mankind : and therefore the Redemption, from which they are excluded, and of which they have no need, can not be called Universal.

32. For Further confirmation of our 19. Argument, and confutation of our Adversaries position, we adde (21) That Christ Iesus is heard of the Father in all that he asketh *Psal. 2:8. Job. 11: 41: 42.* and as an *High Priest* he entred into heaven *Heb. 9: 11. 12.* now to appear in the presence of God for us *vers. 24* to prepare a place *Job. 14: 2.* & to act the part of an *Advocat*, interceding with the Father, in the behalfe of all such, for whom he died *1 Job. 2: 1, 2* If then Christ, whom his Father heareth alwayes, intercedeth in the behalfe all these, for whom he died, either he did not die for all, or all must certainly be saved. That Christ's Intercession, and Death are for the same persons, will be, and must be denied by our Adversaries : But to us it is most manifest from these grounds 1.) To Intercede and pray are as Essential and Necessary Acts of the Priestly office, as to offer sacrifice : and the Apostle *Heb. 9:* cleareth up, how Christ did in truth, what the High priest among the Jewes did in the type ; for as the *High priest alone went, once every year, into the second tabernacle, or holy of holies, not without blood, which he offered for himself, and the errors of the people vers. 7.* So Christ : being come an *High priest* of good things to come, by a greater and more perfect tabernacle, by his owne blood, he entered in once into the holy place, having obtained eternal Redemption *vers. 12.* Hence he is said to Live for ever to make Intercession for us. *Heb. 7: 25.* and he is an *Advocat* with the Father *1 Job. 2: 1.* Hence then it is manifest, that Christ must Intercede for such, as he did Offer up himself for, or he shall not be a Perfect and Compleet High Priest ; or not faithfull to performe all the Offices of the High Priest : neither of which can be said (2.) The ground of his Intercession, is held forth to be his Oblation : as the High Priest went into the holy of holies with the blood of the sacrifices, which he had offered ; so Christ entered into the holy place, having first obtained by the sacrifice of himself an Eternal Redemption, *Heb. 9: 12.* So he is an *Advocate* with the Father, being first a Propitiation for sinnes *1 Job. 2: 1, 2* (3.) Both his Death & Intercession make up one Compleet Medium, and are intended and designed, as one Medium, for the end designed, viz the bringing of many soules unto glory, saving to the uttermost all that come to God through him &c. (4.) How unreasonable is it to think, that Christ would refuse to Pray for such, whom he loved so dearly, as to lay down his life for ? yet he saith expressly, that he prayeth not for the world, but for others, distinguished from the world, *Job. 7: 9.* (5.) As His Death was for such as the Father had given him (as we saw above) so his Intercession and Prayer is restricted to such *Job. 17: 9.* I pray not for the world ; but for them, which thou hast given me, for they are thine. (6.) Christ's end in coming into the world, was to save his people ; Hence he got that name *Iesus* ; but he should not be able to save them, Perfectly, Compleetly, and to the

the Utermoſt, if he did not joyne his Interceſſion, with his Oblation; Yea upon this account he continueth ever a Prielt, having an unchangable Prielt-hood, *Heb. 7: 24, 25.* But this man, becauſe he continueth ever, hath an unchangable Prielt-hood, wherefore he is able to ſave them to the uttermoſt, that come unto God by him, ſeing he ever liveth to make interceſſion for them. (7.) The Apoſtle ſo joyneith them together *Rom. 8: 34.* that they muſt do manifeſt violence to the Apoſtles reaſoning, who would pull them aſunder, and ſeparate the one from the other. It is (ſaies he) *Chriſt that died, yea rather that is riſen againe, who is even at the right hand of God, who alſo maketh interceſſion for us.* (8.) Yea, they are ſo joyned together here, that his death alone conſidered could not yeeld that ground of triumph and boaſting, nor ſecurity from Accuſations: Yea rather, that is riſen againe, &c. (9.) So that the ſeparating and taking of theſe aſunder, is greatly prejudicial to the conſolation of his people; for though they ſhould attaine to ſome apprehenſions of Chriſts dying for them, as an Advocate with the Father, upon new ſinnes *1 Ioh. 2: 1, 2.* Though Chriſt died, yet they might be condemned, for he muſt alſo Intercede; and if he do not Intercede for them, their Hopes, and Comforts are gone: And ſo there ſhould be no force in that, *who is he that condemneth, it is Chriſt that died?* *Rom. 8: 34.* And a poor ſoul might be halſ ſaved, but not to the uttermoſt, contrare to *Heb. 7: 25.* (10.) And that place *Rom. 8: 33.* reſtrieth both equally unto the Elect: *who ſhall lay any thing to the charge of Gods elect?* (11.) When Chriſt laid down his life a Ranſome for ſinners, he could not but know, that by that Ranſome none ſhould be actually ſaved, without his Interceſſion, it being accorded betwixt Father and Son, that the mediator ſhould mediate both by Price and by Prayer: And he could not but know, for whom he purpoſed and intended to Intercede; how ſhall we then ſuppoſe, that he would lay down his life for thoſe, for whom he was purpoſed not to Pray? Or that he would do the moſt for them, for whom he would not do the leaſt? (12.) Chriſts interceſſion is really a preſenting unto God the Oblation made: Therefore ſayes the Apoſtle *Heb. 9: 24.* that *Chriſt is entered into heaven it ſelf, to appear in the preſence of God for us:* And ſo by appearing he Intercedeth: and his appearing is in his owne blood, whereby he obtained Eternal Redemption *Heb. 9: 12.* and ſo his Interceſſion muſt be for all, for whom the Oblation was, and the eternal Redemption was obtained. (13.) Yea both theſe are ſo joyned together by *Eſaias Chap. 53: 12.* as that they are made one ground, and procuring cauſe of Gods dividing him a portion with the great, and of Chriſts own dividing the ſpoile with the ſtrong; *Becauſe he hath poured out his ſoul unto death, and he bare the ſin of many, and made interceſſion for the tranſgreſſours.* (14.) This is further clear from the reaſons, we gave to confirme that faſt connexion betwixt Chriſts Impetration & Application, in the foregoing paragraph, for the Actual Application of the benefite and fruit of his oblation is attributed to his Interceſſion. (15.) Nay, that whole Chapter *Ioh. 17.* confirmeth this; for there Chriſt is both Offering himſelf, or ſanctifying himſelf thereunto *verſ. 19.* and Interceding: and theſe are ſolinked together, both in themſelves, and as to the perſons for whom, that it muſt argue, at leaſt, much incogitancy, to imagine a divuſion, & ſeparation of theſe

two acts of his Priesthood. (16.) If Christ Interceded not for the faith persons, for whom he died, we ask for whom he Intercedeth? Is it for actual believers? Then we ask a Scripture ground for this restriction? And then it is manifest hence, that Christ Intercedeth not for the working of faith in any: And yet *Esai.* tells us, that he maketh *Intercession for transgressors*. And we see *Ioh. 17: 20.* that he prayeth not only for those, who were already believers, but for such also, as were not yet believers. He told us himself also, that he would pray the Father for the Spirit, *Ioh. 14: vers. 16.* And among other things, this is one work of the Spirit, to cause a sinner believe, *2 Cor. 4: 13. Ephes. 1: 17, 18, 19.*

33. The point we are upon will be further cleared, if we consider (22.) That Christ's death was a *Redemption*, and we are said to be Redeemed thereby *Gal. 4: 5.* and *3: 13. Rom. 3: 24. Ephes. 1: 7. Col. 1: 14. 1 Pet. 1: 8. Revel. 5: 9. Tit. 2: 14.* And therefore, all such, as he laid down this Redemption, or Redemption-money for, must of necessity be redeemed and saved; and consequently he died not for all, seeing all are not redeemed and saved. His Ransome, or Price of redemption, which he laid down, viz. his blood, which he shed, is called *λύτρον* a ransom *Mat. 20: 28.* and *ἀνταλλάγη* *1 Tim. 2: 6.* That all such, for whom this Redemption-money was paid, and this Ransome was given, must be saved, is clear; for (1.) Other ways it were no Redemption; a ransom given for Captives doth say, that these Captives, in law and justice, ought to be set at liberty (2.) This Redemption is the same with, (as to the effect,) or hath attending it, *forgiveness of sins. Col. 1: 14. Ephes. 1: 7.* and forgiveness of sins, is with justification, & hath blessedness attending it *Rom. 4: 6, 7, 8.* (3.) Salvation necessarily followeth upon this Ransome and Redemption, as is clear *1 Tim. 2: 4.* compared with *vers. 6.* (4.) This redemption is from a vain Conversation *1 Pet. 1: 18.* and consequently is attended with Salvation. (5.) It is attended with justification, *Rom. 3: 24. being justified freely by his grace, through the redemption, that is in Jesus Christ* (6.) Hence it is called the Redemption of the transgressions *Heb 9: 11.* that is, either of Transgressors, by a metonymy; or of us from the evil of transgressions, & that upon a valuable compensation and satisfaction; for *ἀνταλλάγη* is a Redemption from evil by the Intervening of a Price, a *λύτρον*, a Ransom, (7.) This was a Redemption from the law, for God sent forth his Son — made under the law, to redeem them, who were under the law *Gal. 4: 4, 5.* & so by this redemption, there is a liberation had from the Law, and its Curse and Penalty (8.) And it is a Redemption of such as were under the law, for this end, that they might receive the adoption of sons *Gal. 4: 5.* But this Adoption of sons is not common to all (9.) All which receive this configuration from this, that the Father, who received this ransom, did himself send his Son to lay it down, and so it was his own Ransom; and therefore must have been paid, upon a certaine designe of actually Redeeming and delivering from Sin, Satan, Death and Hell, those, for whom it was laid downe. (10.) So is there an other end of this redemption mentioned *Gal. 3: 13, 14.* Christ hath redeemed us from the curse of the law — that the blessing of Abraham might come on the Gentiles through Jesus Christ. (11.) Seeing the Lord Jehovah might have refused to free the sinner, upon any Redemption or satisfaction offered

fered, and exacted all of the sinners themselves, that they lay under by the law, it was a great condescendence in love of this great Lord, and a gracious act of Sovereignty, to accept of a mediation; and of Love and free grace to provide a Redeemer; we cannot but in reason think, that His good pleasure did regulate this matter, as to the Persons, who should be Redeemed, and as to the manner and method after which they should actually partake of the Redemption. And that therefore, the persons to be redeemed were condescended upon, and the persons condescended upon were certainly to be redeemed; the Lord having intended, in the contrivance of this Redemption, the certaine Salvation and Redemption of those, who were condescended upon, & of none else; and the Intentions, Delignes and Purposes of God are not vaine nor frustrable.

34. Further (23.) Christ's death had a real *Merite* in it, that is, a worth and value, to procure the good things, it was given for; so that thereby there was a Purchase made. *Act. 20: 28.* And therefore, we cannot suppose, that all that was Procured and Purchased hereby, was a General, Uncertaine, and meerly Possible thing. If it had a value and worth in it, (as no question it had) to purchase and procure grace and glory, unto all, for whom it was given; and was accepted as a valuable price of the Father, why should not the thing, hereby purchased, be given and granted, in due time? To say, that all was suspended upon a condition, is to make all Uncertaine: or we must say, that Christ's death did procure that Condition also: and then all is right, for that is it, we say.

35. (24.) Christ's death is to be considered as the death of a Testator *Heb. 9: 15, 16, 17.* And for this cause, he is the Mediatour of the New Testament, that by means of death, for the redemption of transgressions, that were under the first Testament, they which are called, might receive the promise of eternal inheritance: for where a Testament is, there must also of necessity be the death of the Testator: for a Testament is of force after men are dead, otherwise it is of no strength, at all, while the Testator liveth. So he said himself of the cup, in the Sacrament, that it was the blood of the New Testament *Mat. 26: 28. Mark. 14: 24.* and that it was the cup of the New Testament in his blood *Luk. 22: 20.* and Paul calleth it, the New Testament in his blood *1 Cor. 11: 25.* So that his Death and Bloodshed was the death of a Testator, for the confirmation of the New Testament, and for ascertaneing of the Legatees, of the good things bequathed to them in legacy, by the Testament. Now a Testament commonly is a declaration of the Testatours free, Absolute and Voluntary Purpose of bestowing such and such benefites, to such and such friends; and so it is the Testatours letter will, whereby he willeth that his legacy be given to this person, and that to another. It is true, men may insert some conditions, as to some legacies, because they are but men, and know not contingent future things, nor have they the wils and dispositions of such, they appoint legatees, in their own hand and power; But it is otherwayes with our Testator: and therefore we cannot think, that He left the legacies in his Testament, at the uncertainty of conditions, to be performed by men; especially considering, how as he died to ratify the Testament, so he rose againe to administer the same, as the sole executor thereof by his Spirit, and

that what legacies he left to be bestowed, upon such and such conditions, he left not the matter at an uncertainty; for the condition it self was bequathed, as the necessary good of the Testament, without which all would have been to no purpose. It is unreasonable then to think, that Christ died to give force to his Testament; & yet it might come to passe, that he should have no heire, to enjoy the goods left in legacy. Nor is it reasonable to think, that all the world were equally his heires, seeing the Inheritance, and Kingdom is for the little flock Luk. 12: 32. and a peculiar select number 1 Pet. 1: 4. Job. 17: 24. Col. 1: 12. who are heires of the promises, of God, of salvation, of the grace of God, of the Kingdom &c. Rom. 8: 17. Gal. 3: 29. and 4: 7, 30. Ephes. 3: 6. Heb. 1: 14. and 16: 1. and 11: 7. Jam. 2: 5. 1 Pet. 3: 7. Therefore, all whom Christ hath appointed heires in his Testament, shall certainly enjoy the good things testet, in due time, for his Death gave force to his Testament, as being his Last and Unchangeable will, so that they cannot misse of the Inheritance, and be disappointed; especially considering, that Christ by his death laid downe a valuable & rich price to purchase all these good things, which he left in legacy to his friends & heires.

36. Christ's death moreover (25.) is to be considered, as the death of a Sponsor and Cautioner, and this will further confirme our point: Hence he is called a Surety Heb. 7: 22. and is said to die for the ungodly Rom. 5: 6. to be made a curse for us Gal. 3: 13. and to be made sin 2 Cor. 5: 21. and other expressions of the like kinde have the same import: From whence it is evident, that Christ took the debt upon him, that was justly to be charged upon the account of sinners; that he became one person in Law, with sinners the principal debtor; that he payed and satisfied for all the debt, and that in their roome and place: and that therefore all these, for whom he died, must certainly be delivered from the Debt, and from the Charge and Consequences thereof. These things are manifest of themselves, and need no further confirmation. Now seeing all are not delivered from the debt of sin, nor from the punishment due because of sin, we cannot say, that Christ died, as a Cautioner, for all; for sure his death was a compleat payment of all the debt he undertook to pay, and to satisfie for. Nor can we say, that he died as a Cautioner for he knew not whom; far lesse, that he died as a Cautioner, and yet none might possibly receive advantage thereby. Nor yet can we say, that he died, as a Cautioner, and payed for some sinnes of all, and not for all their sinnes, for whom he died; seeing he was a Compleat Cautioner. So then, as Christ died in their roome and stead, as their Cautioner, and Sponsor, for whom he died, wrong should be done to Him, if all these, for whom he was a Cautioner, should not at length actually be delivered out of prison, & freed from the accusation of the law: They, for whom he died, being in him legally, when he died, and morally and virtually dying in him, and with him, must not, in justice, be made to pay their owne debt, and satisfie the law over againe: Christ's striking hands (as the phrase is Prov. 22: 26.) and so putting his name in the obligation, and accordingly making satisfaction, the Principal's name is blotted out, and he freed in the time appointed: for he beare our griefs, and carryed our sorrows: &c. Esai. 53: 4, 5. and by meanes of death, he delivered them, who through fear of death were all their life time subject to bondage Heb. 2: 14, 15.





liar and Real Effect and *spiritual* consciences from dead works, to serve the living God: Heb. 9: 14. And this is not a thing common to all, nor is it a meer Possible thing: They must then do a great indignity unto the Sacrifice of Christ, who speak of an Universal merely Possible Redemption.

39. Adde to this (28.) How upon this Sacrifice, which Christ offered up, in his death, we read of a Reconciliation made Ephes. 2: 16. and that he might Reconcile both unto God, in one body, by the crosse, having slain the enmity, by it, or in himself 2 Cor. 5: 10. when we were enemies we were Reconciled to God, by the death of his Son. Col. 1: 20. and having made peace, through the blood of his crosse, by him to Reconcile all things unto himself. Therefore is he called our Peace Ephes. 2: 14. & he maketh Peace v. 15. we have Peace with God through our Lord Iesus Christ. Rom. 5: 1. Now this Reconciliation being of parties, that are at variance, must be a Reconciliation of both to other, and so a mutual Reconciliation: and Christ effectuateth both: and both are purchased by his death: we cannot then imagine with Socinians, that all the Reconciliation, mentioned in Scripture, is of us to God; as if God's Anger and Wrath were not appeased and taken out of the way; nor with Arminians, that Christ obtained an Universal Reconciliation of God to all, but no Reconciliation of man to God: friendship betwixt enemies must be mutual, if a Reconciliation be; and our state before this was enmity Rom. 5: 10. Col. 1: 20, 21. and God's wrath was against us and upon us, Ephes. 2: 3. Job. 3: 36. But now, how will this agree with Universal Redemption? Is God Reconciled to all, when many perish under his wrath, for ever? Can God be said to be, upon the death of Christ, Reconciled to all; when it may so fall out, that not one soul shall have peace with God? How cometh it to passe, that many, whose Reconciliation Christ hath purchased, live and die enemies to God? Sure the Apostle tels us 2 Cor. 5: 19. that to whom God is reconciled, to them he doth not impute sin: and he assureth us, that all such, as are reconciled to God, by the death of his Son, shall be saved Rom. 5: 10.

40. Adde (29.) That it seemeth hard to say, That Christ laid down his life a Price, a Ransome, a Sacrifice, an Atonement & Propitiation, &c. to Purchase, Procure, Merite Grace, & Glory, &c. to make Reconciliation & Peace betwixt God, & such, as were already suffering the vengeance of eternal fire, & to satisfy for their sinnes, who were already condemned to the torments of hell fire: and yet this must be said by such, as assert Universal Redemption. Was Christ so prodigal of his blood, as to cast it away, for such as were irrecoverably gone? If it be said, that this is no more hard, than to say, that Christ suffered for such, as were already glorified. Any may see, how vast the difference is, for such as were glorified, were glorified upon the account of Christ Death, which was to be, in the time appointed & designed by Father & Son. When one promisseth a summe for redeeming of so many slaves, and the summe, according to mutual agreement, is to be payed at such a day, the slaves may be presently relieved, in contemplation of the price, which is accepted, and is to be payed hereafter at the time appointed: But when one cometh to lay down Ransome-money, he cannot be said to lay it downe for such as are dead, & that he knoweth to be dead many years ago, & so incapable of Redemption.

41. Further (30.) If Christ died for all, then he intended to die for all; then the Father also intended, that he should die for all; then he intended that it should be a Redemption for all, & that thereby all should be Redeemed: for to what end else should Christ die & redeem, if not that such, as he died for & Redeemed, be Redeemed & Delivered? Or to what other end should God intend that Christ should die for all; than to the ends mentioned in Scripture, of which we have spoken? And how can we say, that God did intend the Redemption of all, when all are not actually redeemed? Are his intentions so fallible, and frustrable? If it be said, that he Intended only a Possible Salvation, and not Actual. *I Ans.* The Scripture speaketh no such thing as we have seen: And how unsutable is it to the wisdom of God, to send his Son, actually to die, and bear the curse, and only intend thereby a Possible Redemption, which might never prove Actual to any one soul? If it be said, That he Intended an Actual Redemption, but Conditionally. *I Answer* Redemption upon a condition is but a Conditional Redemption, and that is but a Potential, Possible Redemption, unless you say, that the condition is also purchased: and then, as to God, it is an Absolute Redemption, and intended as such: doth it suite the wisdom of God, to intend Redemption to all, and not intend also the Condition, by which alone it must become Actual, and which he alone can work, but will not? Must we thus ascribe such intentions to God, as must hang upon mans will, and be subordinate thereunto? Or if he see, that the Condition will never be performed, how can we think, that he intendeth any thing upon a Condition, that shall never be? But enough of this, at present.

42. Moreover (31.) This doctrine of Universal Redemption is derogatory to the solide consolation of the Redeemed, and Weakeneth the grounds of their long; and therefore it is not to be admitted. This Argument is fully and solidely prosecuted, and vindicated from what can be alledged against it, by the learned and solide divine Mr *Durham*, in his Comment on the Revelation Pag. 304. and 305. And to him shall I referre the Reader, only I shall crave leave to adde this: That by our Adversaries grounds, the song of the Saved shall not run, as it doth *Revel. 5: 9, 10*. But rather thus, We have saved ourselves, out of every kindred, and tongue, and people, and nation, and have made ourselves unto God, Kings and Priests: For whereas Christ by his blood redeemed all of every kindred, and tongue, and people, and nation, and not some only out of them; we ourselves have, by our own free good will, made a difference betwixt ourselves, and the rest; and we are no more beholden to Christ for all that we have attained to, then the damned in hell are, for whom Christ shed his blood, as well as for us, and to whom he purchased by his blood and death, as much, as for us; as Adversaries say. So that I see not how *Arminians* and *Quakers*, can think to joine in this Song, and have any share of this Consolation, which is solely founded upon the Redemption of Christ, as a peculiar and no common blessing. Let them consider it, for it concerneth them not a little, seeing all that come to glory will sing to the honour of their Redeemer, upon other grounds, as we see, then these are, which our Adversaries lay down,

down, and plead so earnestly for: If any say, that Christ moreover hath purchased faith to some; even to all that are actually saved. I Answer As neither the *Arminians*, nor *semi Arminians*, I mean the followers of *Camero*, will say this, or grant so much; so the granting of it, will evett the other Universal Conditional Redemption; for the Scripture speaketh but of one kind of Redemption, of one Price laid down, of one Covenant betwixt Jehovah and the Mediator; and of one Giving unto Christ of Persons to be redeemed. Shall we think, that Christ would lay down as great a ransom for such, as he was not to purchase faith unto, as for the rest? Shall we think that he would lay down his life in vain, and make no purchase thereby? And of the Reprobat, for whom he was not to purchase faith, he knew he could make no purchase; for without faith his death would be of no advantage unto them. And where do we read, that all were given unto him to redeem? Yea, are not the given ones clearly distinguished from the rest? *Ioh. 17: 6, 9.* as we cleared above.

43. Again (32.) If the Redemption of Christ be Universal, and Conditional: it must necessarily follow, that Christ laid down his life, and the price of his blood, as much for *Judas*, and all the Reprobate, as he did for *John*, and all the Elect: for the Redemption being conditionally for all, it cannot be more for one, then for another. And yet this cannot be said, as appeareth from the reasons formerly adduced. This would say, that the Fathers and Christs love was equal towards all; and that no more was purchased for the one, than for the other; and that the Elect have no more benefice by Christs death, than the Reprobat have; and that Christ had no more an eye to Redeem the Elect by his death, than to Redeem the Reprobat; and was no more a Cautioner for the one, than for the other: all which and the like cannot but be looked upon, as most absurd. Shall we think, that Christ became sin, as well, or as much, for *Judas*, as for *Peter*? Shall we think, that He redeemed all alike from the curse of the Law? These sound ill to Christian ears.

44. So (33.) we may thus reason: Either Christs Redemption is Conditional and Universal, as to the Price laid down and Satisfaction made; or as to the Application and Actual bestowing of the benefices purchased: But neither can be said to the advantage of the Adversaries cause; for if the last be said, we willingly grant that some of the benefices, as Justification, Adoption, and actual Glorification, are conferred in a manner conditionally: but some, as faith and the New heart, are given absolutely: and this cannot help the Adversaries cause, for they will not say, that either all have faith bestowed upon them, or that all are by believing Justified and Adopted &c. and so this is not Universal: and if the first be said, to wit, That Christ laid down his life Conditionally, it must be said, that Christ did not lay down his life Absolutely, but upon some condition: and what can that Condition be, upon which the death of Christ was suspended? If it be said, that the faith of those, to whom it was to be preached, was the condition: then it must be said, that Christ did not die until these beleeved; or that his death was no satisfaction or price, until they actually beleeved: and then the Father could not be well pleased with the price as a satisfaction, until

was Faith came to make is an Actual price: which is both absurd, and contrary to Scripture. *If it be said* That Christ did absolutely lay down his life: a satisfactory Ransom, and that for all: yet so as soon, they would not fulfil the condition, should be redeemed. *I Answer* If it was an Absolute satisfactory Ransome, and accepted as such: something must have been purchased thereby, and all behoved actually and really to be delivered from the Law and from the curse, or from something, by virtue of that Absolute Price: and they could not be made to pay over againe what was payed by the price of his blood: for Justice could not call for two satisfactions. And if all were, upon this Absolute Price payed, Redeemed from the Law, the Curse, and the Sentence of the first Covenant, no man shall now die for that broken Covenant. *If it be said*, No man was Absolutely delivered even from that, but only Conditionally. *I Answer* How then was it an Absolute Price? Or what was purchased thereby? *If it be said*, That a possibility of Freedom was absolutely purchased. *Answer* This was rejected above: and the Scripture instructeth Actual Redemption from Christs purchase. *He shall justify many, for he shall bear their iniquities* *Esa* 53: 11, which saith, That all whole iniquities he did bear, shall be actually and Really Justified by him, and not have a mere Possibility of justification.

45. Further (34.) We may thus argue, If Christ died for all and every one, He either died for all *Absolutely* or *Conditionally*. The first cannot be said, for the reasons already adduced militate against that. Nor can it be said, that He died for all *Conditionally*: for then either he died to purchase Life and Salvation to all upon condition of their performance of something proposed as a Condition, or to purchase salvation, and all the means thereunto or conditions thereof, Conditionally. But neither of these can be said. Therefore the *Major* is clear from this, that the enumeration is full, and no other way can this Conditional Redemption be conceived, or explained. The *minor* may be thus confirmed. The first way cannot be said, to wit, that life and salvation was purchased to all, upon a condition to be by them performed, that is, upon Condition of their believing: for either this Condition is in the power of every Son of Adam, or not: if it be not in their power (as all but *Pragmatics* will confess) then this Redemption is no Redemption: for a Redemption of Captives upon a condition impossible to them, is as good as no Redemption: Nor can the *last* way be said, to wit, that Redemption, and all the Conditions and Means thereof were Conditionally purchased; for what can be assigned as the Condition of these Conditions? And though there were a Condition of the Lords working of faith assigned, (which yet we finde not in Scripture) yet that would not help the matter; for that Condition of faith would itself be a mean to salvation, and so purchased Conditionally upon another Condition, and that other Condition must be purchased upon another Condition, and so *in infinitum*, which is absurd.

46. As also (35.) this is considerable, That the asserting of Universal Redemption goeth not alone; but there are several other Universalities also affirmed, and maintained, either as Consequences, or Concomitants, or Grounds thereof,

thereof, which the Scripture knoweth not: such as these. (1.) An Universal Love and Philanthropie, towards all and every one, without any difference: which they lay down, as the ground of the Sending of Christ to die for all indiscriminately. (2.) An Universal Will in God to save all, which they call an *Amicidens Will*; and hold forth as a Velleity, or a wish and desire, that all might be saved; as if God could not effectuate whatever he desired, or could have a velleity towards any thing, which either he could not, or would not effectuate. (3.) An Universal Predestination conditional; which expression *Amicidens* was used until the Synods in France did dissuade him therefrom. (4.) An Universal gift of all to Christ, or an Universal gift of Christ to all; that is, a Will and purpose that Christ should lay down his life for all, and Redeem all; at least Conditionally. (5.) An Universal Justification conditional. And why not also an Universal Salvation conditional? (6.) An Universal Covenant of grace made with all mankind in Adam, wherein is a free universal deed of gift of Christ first, and of Pardon, Spirit and Glory, in and by him, to all Mankind without exception, upon condition of acceptance; as also an offer of Faith, Repentance, Conversion, with all the consequences thereof. (7.) An Universal will in God to call unto this Covenant, and unto the Participation of the benefites thereof, all and every man. (8.) An Universal execution of this will, or promulgation of this Gospel or New Covenant, unto all and every one, by common favours and benefites bestowed on all, whereby all are called to believe in a merciful pardoning God; and all have abundance of Mercies and Meanes of Recovery and of life; for the Lord now governeth the world, only on termes of grace. (9.) Upon this followeth an Universal Command to all men to use certaine duties and meanes for their Recovery by Faith and Repentance. (10.) An Universal pardon of the first Sin, so far, at least, that no man shall perish for the meer Original sin of Nature alone; unless he adde the rejection of grace. (11.) Hence followeth an Universal Judgment and Sentence on all, in the great day, only according as they have performed the new Gospel conditions. (12.) Some also adde an Universal Subjective Grace, whereby all are enabled to performe the conditions of the new covenant. (13.) Universal proper Fruits and Effects of this death, whereby all the outward favours, that Heathens enjoy, are said to be purchased for them by Christ: and why not also what Devils enjoy? (14.) Finally (15.) This assertion of Universal Redemption laith the ground of, and maketh way to a new frame of the Covenant of Grace, quite overturning its Nature, and transforming it into a new covenant of works, making it one and the same with that, as to kinde, and only to differ, as to the change of conditions to be performed by man: for as, in the first covenant, Adam was to obtaine right to, and possession of life promised, in, by, for, through and upon the account of his fulfilling the condition of perfect obedience, imposed by the Lord; so, in the New covenant, man is to obtaine and acquire to himself a right to and possession of the Life promised, in, by, for, through and upon the account of his performance of the Condition of Faith and new obedience, now imposed in the Gospel; and all the difference is, that in stead of perfect obedience to the



which was the condition of the first covenant, now Faith and sincere Gospel Obedience is made the condition: And thus we can no less be said to be justified by works of the Law, or which we do; then *Adam* should have been said to have been so justified, had he stood; and this justification giveth as great ground of boasting unto man, and of making the reward of debt, and not of grace, as justification by the first covenant would have done; for though it be said, that Christ hath made satisfaction to justice, for the breach of the first Law, and thereby purchased to all, upon Condition, Iustification & Salvation; yet this removeth not the difficulty; for what is purchased by Christ's death is made Universal & Common to all; and so can be nothing (according to our Adversaries) but a putting of all men, *in statu quo prius*, in case to run & obtaine the prize for themselves; as God's absolute free love put *Adam* in that condition at first: Christ's death (though thereby, as they say, he purchased the New Covenant, which with them is the chiefe, if not the only, effect and fruit of his Death & Merites) can be no more, than a very remote ground of Right to Life and Salvation, unto any person; for it is made Universal & Common to all, so that all have equal share therein, and advantage thereby; man himself, by performing the new conditions, only making the difference; so that the immediat ground of the Right to life, which any have, is their own Faith and Obedience, or performance of the New Covenant-conditions. Whereby it is manifest, that as to our Particular, and Immediat Right to Happiness, we are to plead our own works, & lean to them, as our ground whereupon we may stand and appear before God's Tribunal; and upon the account thereof plead for the crown, as our due debt, having now run for it, & performed the condition, agreed upon; and so sing praises to ourselves, in stead of singing praises to our Redeemer. Hence the righteousness, wherein we must appear before God, is not the Righteousness of Christ, but our own; for the Righteousness of Christ, say they, is only imputed in regard of its effects, whereof the new Covenant is the All, or the Chiefe; and so that doth not become the Righteousness of any man, nor can be said to be imputed to any man properly, (which also they assert) but his own Faith is only imputed properly (which also they plead for) as his Righteousness; not, as a Way, Medium, or Methode, of Gospel-Righteousness (especially when Gospel-Obedience is adjoynd) The Righteousness of Christ being hereby only accounted to be imputed, in that it hath procured, that our own Gospel Righteousness, Faith and new Obedience, shall be imputed to us, as our Immediat Righteousness, & the ground of our Right to Glory. What accord is betwixt this frame of the Covenant of Grace, and that way of justification held forth by *Socinians Arminians & Papists*, the learned will easily see; and how contrary it is to the Covenant of Grace held forth in the Gospel, & hitherto professed & maintained by the orthodox, every one acquainted therewith cannot be ignorant; & it is obvious; how oppositethis is unto what the Apostle saith *Phil. 3: 8, 9. yea doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung; that I may win Christ, and be found in him, not having mine own Righteousness, which is of the Law; but that which is through the faith of Christ,*

the Righteousness which is of God by faith. And Tit. 3: 5, 6, 7. Not by works of Righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost which he shed on us abundantly, through Jesus Christ our Saviour: that being justified by his grace, we should be made better, according to the hope of eternal life. And Rom. 3: 20, 21, 22, 24. Therefore by the deeds of the law there shall no flesh be justified — but now the righteousness of God without the law is manifested — even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe — being justified freely by his grace, through the Redemption, that is in Jesus Christ. And many other places. It is no less clear, how hereby the true nature of justifying faith, and Gospel obedience is perverted: and with all how dangerous this is, if put into practice; or if men act & live accordingly, every serious exercised Christian knoweth.

48. Having thus briefly laid down our grounds for a Particular, and against an Universal Redemption, we come to see what our Quaker sayeth for Universal Redemption, which he supposeth to be so clearly asserted in Scripture, that hardly any other article of Christian Religion, can compare with it, as to this: but the confidence of a Quaker, acted and led by a Spirit of delusion, is no convincing argument to me. Let us see his grounds. He citeth Luk. 2: 10. & addeth He saith not to a few of the people: but if the coming of Christ had not brought a Possibility of Salvation unto all, it might rather have bin called tidings of great griefe to the most part of the people. *Ans.* If Christ had only brought a Possibility of salvation with him, the Gospel had bin the tidings of joy to no flesh: for Salvation upon a Condition Impossible, is no salvation, 2. Did Christ bring a Possibility with him to the damned? if not, where is his Universal Redemption? 3. It is said here, to be to all people, because the Offer, and Meanes thereof, were not now to be limited to one Nation of the Jewes, as formerly; but the Lord was to have a people out of all Kinreds, Nations, Tongues, & Languages: yet Christ was not sent to all Universally, for he was to reigne over the house of Iacob Luk. 1: 33. and was to save his people from their sinnes Mat. 1: 21. And that not Possibly only, but Really, Luk. 1: 69, 70, 71, 72, 73, 74. Which is not verified of all Universally, but of all his People, who are in due time, delivered Actually and Really, out of the hands of their enemies, and made to serve him without Fear. in Holiness and Righteousness, and have Actual Remission of their sins, through the tender mercy of our God, whereby the day spring from on high hath visited them &c. vers. 74, 75, 77, 78, 79.

49. Nor (saith he Pag. 70.) had the Angels had occasion to have praised & said, on the earth peace, and goodwill towards men. *Ans.* Much lesse had they sung thus, if all the salvation, that Christ brought with him, had been a meer Possibility, a maybe, that might never have been: but the ground of the song is clear with us, because Christ was certainly to have a Chosen Flock, a Redeemed Company, out of all the coastes & corners of the earth, who should be Reconciled unto God, and enjoy the fruites of his good will toward them. He alleigeth next Christs commission Mark. 16: vers. 15. to preach the Gospel to every creature, adding that of Paul Col. 1: 28. But (1.) This will no more prove, that Christ died for all men, than for Devils, & Beasts: for they are creatures. (2.)

Christ's commission now, when the partition wall was taken away, by the death of Christ, *Ephes. 2: 14.* is enlarged: He formerly did limite them to the Jewes, to the lost sheep of the house of Israel, & expressly forbad them to go into the way of the Gentiles, *Mat. 10: 5, 6.* but now he sends them through the World, to preach to all indefinitely, without discrimination *Mat. 28: 19.* because the Chosen, who were to be brought in, by preaching, were scattered through the Nations. (3.) How will this then prove an Universal Redemption, when the very enlarging of the commission doth demonstrate the contrary, as to the ages preceeding the death of Christ, & the grant of this enlarged commission? (4.) From the preaching of the Gospel to all indefinitely, by Men, who know not the hidden Counsels & Purposes of God, to inferre an Universal Redemption, is no rational way of argueing: Men must preach to many indefinitely, for the Elects sake, whom the Lord may have among them, as *Paul* did at *Corinth*, where the Lord had much people *Act. 18: 10.* And sometimes we finde the Lord would not suffer them to preach to some *Act. 17: 7.*

50. But saith he further. *The Gospel inviteth all, & will God mock any whom he inviteth and calleth to come to him? Sure, if Christ hath not died for all, and made salvation possible to all, Ministers should be sent out to mock people, when they are sent to command all to beleve, that Christ died for them; This is the summe of what he largely discourseth, and is to no purpose; for it is founded upon an untruth, to wit, that the preaching of the Gospel, is a commanding of all to beleve, that Christ died for them: whereas the Gospel commandeth such, to whom it is preached, to flee to an alufficient Saviour, in the sense of their sin & misery, & conviction of their impotency to save themselves, and in the faith, that there is not another name given among men, by which we must be saved *Act. 4: 12.* And truly, this name is an alufficient name, there being herein salvation for all that will come; and none by the preaching of the Gospel are debarred, who do not by wilful unbeleefe debarre and exclude themselves; for thus hath the Lord, in his deep wisdom, contrived the business. And this preaching of the Gospel doth not properly and directly declare the secret purposes of God; for secret things belong not to us, but unto the Lord our God, but those things, which are revealed, belong to us, *Deut. 29: vers. 29.* And the preached Gospel pointeth forth the duty of such, to whom it is preached, and this word of command is the only Rule of peoples duty, and not the hidden and unseen Purposes of God. It is true, the fixed preaching of the Gospel, in a place, may say, that it is probable, God hath some people there; and it certainly telleth us, that all such, as do beleve the Gospel, and obey it, shall be saved; because of the fixed and indissoluble connexion betwixt that, which the Gospel requireth, and salvation. And though the Lord send his servants upon the same errand, that he sent *Esaias Chap. 6: 9, 10.* and that Christ himself was sent upon *Iob. 12: 37, 38, 39, 40.* and *Paul Act. 28: 25, 26, 27.* we must not say, that the Lord is mocking, more then that he was mocking *Pharaoh*, when he sent *Moses* to him, commanding him, to let the people of Israel go. It would become us rather to adore and stoupe. And this may suffice for an answer to what he addeth in the end of §. 6. *Pag. 71.* though it be not to the present business. But to close this,*

this, what can all this say, for Universal Redemption, seeing the Gospel & the Ministers thereof are not sent to all and every person, in every corner of the world, and that in all ages?

51. He proceedeth Pag. 71. §. 7. and tels us. *That he remembereth not one passage of Scripture, where it is said, that Christ hath not died for all: And it may suffice, for answer, to tell him, that neither do we remember one place of Scripture, where it is said, that Christ hath died for all men, or for all and every man. And if he think, that the Scripture speaketh this sufficiently by consequence: We have showne above, that the Scripture saith sufficiently by consequence, that Christ did not die for all, but for a select company. He citeth 1 Tim. 2: 1, 3, 4, 6. (as did the Pelagians of old, as August. sheweth lib. 4. contra Jul. c. 8. Enchir. ad Laur. c. 103. & lib. de Corrept. & Gracia. c. 14. & all the Arminians of late. And after some discourse hereupon, he reasoneth thus therefrom Pag. 72. For whomsoever we may pray, to him salvation is possible. But we may pray for Salvation to every one, in the world. Therefore salvation is possible to every one. The assumption (he should have said the Proposition) I prove thus, No man is obliged to pray, nor may he pray, for that which is impossible: But every man is commanded to pray for all. Therefore it is not impossible. Again, No man is bound to pray but in faith: But he who prayeth for what is impossible, cannot pray in faith. Therefore, Again, what God willeth, that is not impossible: But God will have all Men to be saved. Therefore, it is not impossible. Finally, for whom Christ gave himself a price of redemption, to them Salvation is possible: But Christ gave himself a price of redemption for all. Therefore, &c.*

52. There is no difficulty to loose all the mans Arguments, if we premit this, that by Possible here, is meant such a thing, as may be, not only in it self and abstracting from the decree of God (for if this be his conclusion, he concludeth nothing, but fighteth with his owne shadow) but such a thing as may be in respect of the decree, that is, that is such a thing the contrare whereof is not decreed by God. So that by a thing possible or impossible here, is not meant what is simply so, and in its owne nature, but what is so *ex hypothesi*. This presupposed. I say (1.) That his first assumption is false, viz. *That we may pray for every one: for John tels us 1 Job. 5: 16. — there is a sin unto death, I do not say, sayes he, ye should pray for it. And the text no more saith, that we should Pray for every Man, than that we should Give thanks for every man vers. 1. And who will think, that we are bound to give thanks for the happy state; and good condition, yea and for the salvation of Apostates, and Enemies to the Gospel, and for Antichrist, and all most prodigiously flagitious persons? And thus his whole Argument from this place concludeth nothing, though what he addeth in confirmation of the Proposition were all true, for the Assumption being false (and he saith nothing to prove it) the argument is null. Yet for further discovery of his weakness. I say (2.) The Proposition is false: for the decree of God, which maketh things possible, or impossible, in the sense, wherein we take these termes here, not being revealed to us, is no rule for our prayers, but the Revealed Will, and Law of God, that is the proper and only ground of Obedience. (3.) His confirmation of this is no confirmation, for it concludeth not the Proposition denied, Nor doth it conclude the Assumption; but is really the*

first argument dressed up in equipollent termes; and so must be satisfied with the same answer; for it is false, *that every man is commanded to pray for all*. Infants are men, and yet they are not commanded to pray for any, far less for all. No man is commanded to pray for *all men*, as we shewed, far less for *all*, devils and damned, and all dead, and all creatures; for these come under the tear me *all*. Again, I say, it is false, that no man is bound to pray for that which is impossible, in respect of God's decree: I may pray for the life of my Father, or my friend, and yet it may be decreed by the Lord, that he shall die: But I must pray therefore with submission to God's holy will and pleasure, if he thinketh fit, and have not decreed the contrary. Christ foretold, that Peter should deny him thrice, and because it was impossible that Christ should be a liar, it was also impossible, upon this supposition, that Peter should not so deny his master; yet it was lawfull for Peter to pray against this, much more may we pray for the salvation of such, as it is impossible not to perish, in regard of the decree of God, seeing that decree is not revealed to us, as to such and such particular persons, for whom we pray. (4.) His next argument seemeth to be a proof of the proposition of the second argument, for it seemeth to conclude; that no man is bound to pray for what is impossible. And as to it, I say, it is true, no man is bound to pray, but in faith, that is, in confidence, that what he prayeth for is Lawfull, and consonant to the revealed will of God; and that if the Lord seeth it good, and good for him, being a beleever, it shall be granted; and this includeth, an holy submission to the supremacy will of God, as to what is not revealed, and a submission to his wise providence and care, and to his supremacy power in disposing and giving out the good things promised, when, or at what time, and in what manner and measure, he seeth meet and expedient. But that no man can pray in faith for what the Lord hath not decreed to do, or grant, I deny for reasons already given. It was impossible, but Christ should have died, for, for that end came he into the world, and he came to suffer the wrath of God, for sin; and yet he prayed *Iob. 12: 27. father save me from this hour*. And I suppose this Quaker dar not say, that this prayer was not in faith, But it was, it is true, with submission, as the next words evidence, and is cleare *Mat. 26: 39*. So should our prayers be, with submission, and if it be possible. (5.) As to his next argument; to the proposition, I say. What God willeth, with his will of Purpose, Decree and Resolution, which is about events, is not impossible, it is true; for it is certaine, and is not only possible, but a thing that shall certainly come to passe; for who hath resisted his will? and He is of one minde, and who can turne him? His will thus is Effectual. But the Assumption is most false in this sense, for if God would thus have all men to be saved, they should all be certainly saved, unless by *all men* he understand not all and every individual man, but indefinitely. his owne Elect, among all Nations, Kindes, and Sorts of people, whether High or Low, Rich or Poor, Greek or Barbarian, Jew or Gentile; and if he take it in this sense, his Conclusion will be most sound, and we shall accept of it; yea we shall say more, to wit, That most certainly, all these men shall be saved, yea, that it is impossible it should be otherways. But again: as to the

Proposition

*Proposition*, we say, what God willerh; by his Command and Precept, may be & oft is impossible, in respect of God's decree, for God commandeth all men, (it may be devils and damned, who remaine God's creatures) to love him perfectly with their whole soul and minde and strength, and yet this is not now possible. And so, as to the *Assumption*, though God should will thus all men to be saved. (which yet is not true, because, the Gospel, which bringeth salvation, is not revealed to all men) it would not follow, that it were possible, that all men should be saved (6.) As to his last argument, I say, for whom Christ gave himself a price of Redemption, to them salvation is not only Possible, but Certain: And as to the *Assumption*, That Christ gave himself a price of Redemption for all, is true in this sense, that Christ gave himself for all his Owne, all his Sheep, all his People, all that were Given to him of the Father, all that shall be Saved, all the Elect, of whatever Nation, Kindred, Tongue or Language, or whatever Condition they be into in the world, Magistrates or Subjects, Rich or Poor, Jewes or Gentiles &c. But it is not true, in this sense, that Christ gave himself a ranfome for all and every individual person; for he gave not himself for Devils, who yet may come under *all*; nor for Infants (as himself must confesse, seing he said above, that they had no sin, but must certainly be saved) and yet Infants come under *all*; nor for the Reprobate (as we proved above) who yet come under *all*; to say nothing of all other Creatures, Birds and Beasts, &c. who may come under this *all*.

§ 3. Thus might we dismiss this place, as making nothing for what he did adduce it for, notwithstanding of all his improvement thereof; But yet, that we may give him full measure, pressed down, heaped up, and running over, I shall adde a few things, which may serve not only to clear this place, but also to discover the invalidity of his and others reasoning, from other the like passages. As first, Though the terme *all*, & *all men*, & the like, in a necessary matter, be taken for all and every one, without exception of any man, as *Ab* 17: 26. and 1: 24. *Rom.* 3: 12. and 5: 12. 2 *Cor.* 5: 10. 1 *Tim.* 4: 10. *1am.* 1: 5. *Pbil.* 2: 10, 11. yet in contingent matters, it is oft taken, for *all Kindes*, *pro generibus singulorum*, as *Luk.* 11: 52. The pharisees tythed *all herbs*, that is, *all kinds of herbs*, *Ab* 10: 12. *all four footed beasts of the earth, and wild beasts, and creeping things, and fowles of the aire*; that is, all Sorts and Kindes: see also for this *Mat* 5: 11. *Mat.* 4: 23. *Luk.* 18: 12. *Rom.* 14: 2 *Mat.* 8: 53. 1 *Cor.* 1: 5. and several other places. And here, the very circumstances of the place evidence, that it must be so taken; not as if it were necessary thereby to assert, that out of every particular distinctive condition of men, God would take some; for if such a positive sense were urged, it would follow, that some of the damned, some of finally impenitents, and the like, should be saved: but it must be taken in a Negative and Restricted sense, thus, That there is no condition of men, (meaning Civil, Political, or Rational conditions) now excepted; no Nations, no States, no Sexes, no Ages, and the like, of such as are salvable, now excepted: And that thus it is here to be taken, is manifest, for (1.) we cannot suppose, that the Apostle would have us praying for all and every individual person breathing,



in particular; for it is impossible, that we should ever know many millions of persons, living in the world. (2.) Nor are we bound to give thanks for all that we know, as was said; and yet the Apostle urgeth thanksgiving for all, as well as prayers and intercessions *vers. 1.* (3.) Further the Apostle addeth *vers. 2.* a restriction to some Kindes, confirming this, saying, *for Kings and for all in authority*, giving us to understand, what he meaneth by *all men*, even all Kindes, & Degrees, without exception of that kinde, which, at that time, was most opposite enemies to the Gospel. (4.) The reason added *vers. 3.* confirmeth this, *for this is good and acceptable, in the sight of God, our Saviour.* Now it is elsewhere declared, that it is not good & acceptable to pray for every individual person, as for example, for such as have sinned unto death. (5.) Which is further strengthened by what is added *vers. 4.* *who will have all men to be saved, and to come to the knowledge of the truth:* for neither will God (if we take this will, for God's Purpose, Determination and Decree, as we must (in any judgment) take it here) that all and every man shall be saved, otherwise all should be saved in effect, else we must say, that God is not Omnipotent, or Able to do all, and effectuat all that he willeth, which who, that would not blaspheme, dar say: Or that his will is but like mans, a Raw, Uncertain, Dubious and Mutable Wish & Velleity, frustrable by man; which would be no less blasphemous. (6.) Further, that in the end of the *verse*, *and so come to the knowledge of the truth*, being willed by the same will, by which the Salvation of all is willed, doth clearly signify, who this *all men* are; to wit, not all and every individual person, but all Sorts and Kindes, without special exception of any: because, He that willeth all and every individual person to come to the knowledge of the truth, if his will be real (as we must suppose God's will to be) must also will to give to all and every individual person, the means, whereby this knowledge of the truth might eventually and effectually be produced; and so not only will the granting of the Means, but also the blessing of them, and making of them Effectual. And can this be said, as to all persons, that ever lived upon the earth? Was it true, even as to Nations, under the Old Testament? See *Psal. 147: 13, 16.* And is it true, as to every individual person, under the New Testament? Then certainly all shall be saved, for this knowledge of the truth is saving, being here connected with Salvation, as the only means thereunto. But the Apostles word *vers. 6.* — *to be testified in due time*, saith that all, in all ages had not so much as the external report of this mediator between God and man, Christ Jesus; but that there was a due time appointed, wherein the newes of it should come to all people indefinitely, without exception. (7.) And that this *all men* must be taken indefinitely, as pointing forth the largeness of the Gospel Dispensation, in opposition to what it was under the Law, so that now no Nation, no Ranks or Qualities of people are excluded, is manifest from *vers. 7.* where he tells us, that he is appointed and ordained a Preacher, an Apostle, and a Teacher of the Gentiles; so that now the newes of the Gospel are not to stay within the confines of Iudea, and to be reported only to the Jewes, sometime the only people of God, but to the Gentiles, and to the Gentiles in general, without any limitation or restriction to country, or tongue. (8.) Not to speak of the Necessary

far Restriction, to some, which we shew above to be manifestly held forth, by the word *Ransome*. That word, which the Apostle hath *vers. 8. I will therefore that men pray every where*, may contribute to clear our sense of the word *all*, For this *every where* cannot be understood collectively, as every one knoweth; for Heaven and Hell, Water, Earth and Aire, and all the places among the Antipodes, are a *where*, and we cannot think that the Apostle enjoineth us, to pray in all these places: but his meaning is, that in whatever countrey, or place, of the habitable world we be into, we should pray; no place being now excepted, and no place particularly designed, as under the Law, for our more solemn worships.

54. Next, the terme *all*, &c. in multitudes of places cannot denote all and every person without exception, but a great or a promiscuous Company (and so it is a kinde of hyperbolick expression, which the Scriptures are no strangers unto) as *Mark. 15: 14. Jer. 13: 19. Luk. 7: 27. Exod. 9: 6. Mat. 3: 5. Joel. 3: 28. Ait. 2: 5. 17. Exod. 28: 15. Revel. 13: 8. 1 Tim. 4: vers. 15. Ait. 4: vers. 16. 1 King. 10: vers. 23. 1 Chron. 14: 17. & 32: 23. Esth. 9: 2. Luk. 13: 17. 1 Cor. 4: 17. & 13: 30, 51. Col. 3: 11. 1 Cor. 14: 24. Heb. 8: 11. 1 Cor. 9: 19. And many moe, which might be named. There must therefore of necessity be limitations; how else shall we expound that *Rom. 11: 32. (to name no moe) For God hath concluded them all in unbelief, that he might have mercy upon all.* And so we must (else we shall make odde work) interpret those universals, according to the subject matter spoken of, and the circumstances of the text, with other Scriptures, contributing to the clearing thereof: And we are perswaded, that there is nothing, neither in this text, nor in any other, where such particles of Universality are used, as to the matter, about which we are now speaking, to wit, concerning the Special Benefites and Saving Favours of God to men, that will enforce such an interpretation, as will include all, without exception, as our Adversaries alledge: Nay, or can rationally constraine us to suppose, that Christ died for a Ransome for any, except the Elect people of God.*

55. Nay *thirdly*, if this be not admitted, but our Adversaries will urge the full force of these particles, and the like, as the *world*, and *all nations*; they must grant, that Saving grace and Salvation is also Universal: for then all men without exception must be drawn to Christ *Iob. 12: 32. all must savingly know God, and be taught of him Jer. 31: 34. Heb. 8: 11. all must receive grace Iob. 1: 16. See further Esai. 12: 5. Revel. 15: 4. Psal. 72: 11. & 86: 9. Esai. 2: 2. Dan. 7: 14. Hag. 2: 7. Gal. 3: 8. Gen. 18: 18. & 22: 18. & 26: 4. Esai. 25: 6. Deut. 28: 10. Psal. 97: 6. Rom. 11: 26. Esai. 40: 4. Psal. 29: 9. 1 Cor. 12: 13. 2 Cor. 3: 18. Ephes. 4: 13. Luk. 16: 16. 1 Thes. 5: 5. 1 Cor. 11: 4. Psal. 65: 2. & 22: 27. & 66: 10. Esai. 66: 23. Mal. 1: 11. Iob. 6: 33. & 12: 47. Esai. 25: 8. 1 Cor. 15: 22, 28. & 4: 5. Revel. 5: 13. Mark 11: 31. So must they grant on the contrary, that all and every others son are wicked, and consequently must perish, for they are also held forth with an Universality, *Ier. 6: 18. & 2. Mic. 1: 21. Iob. 2: 15, 16. & 5: 19. Iob. 17: 9, 25. 1 Cor. 1: 21. Psal. 14: 3. Rom. 3: 12. And**

Cc

that

that God works all sinful actions in his people, because he is said to worke all their works, *Esaï. 26: 12.*

56. *Fourthly*, it is to be observed, That these large Universal particles, as they are used, when the Lord is to express the great things under the Gospel, (for no passage can be adduced pointing out an universal extent of the good things of grace under the Law) so they only hold forth the largeness of the Kingdom of Christ under the Gospel dispensation, which was not to be limited to the bounds of one Nation, or to the posterity of one *Abraham*; but was to be extended to all Nations, Kinreds, Tongues, People and Languages, indefinitely, without any discrimination or distinction: And therefore these universals are used the more to enforce the belief of this truth, and to give it a deeper impression; for now, under the Gospel Oeconomie, the partition wall is taken away *Ephes. 2: 14.* and there is now neither Greek, nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, Bond nor Free, but Christ is all, and in all *Col. 3: 11.* Hence the Apostle tells us, that he had received grace and Apostleship for obedience to the faith, among all nations *Rom. 1: 5.* See also *Rom. 15: 9, 10, 11, 12.* So that now, the promise made to *Abraham*, that he should be heire of the world, *Rom. 4: 13.* is fulfilled; yet is not all the world universally so become his Children, as that all and every individual person are take in; but the Seed, scattered through the world; for the promise that he should be the heire of the world is through the righteousness of faith *Rom. 4: 13, 16.* & in this respect was he the Father of many nations *vers. 17.* *Gen. 17: 5.* nor of all and every individual person; but of the seed in many nations. And, as I said, these general termes are used, the more to enforce this truth, which the Jewes could hardly receive, being so in love with themselves, and acted with a deeply rooted prejudice against the Gentiles, an evil that cleave long unto the Apostles themselves, as is manifest by their questioning of *Peter* for going-in to *Cornelius* *Act. 11.* Hence we read so much of the rage of the Jewes upon this very account *Act. 13: 45, 50.* & *Thes. 2: 15, 16.* But when the Lord was pleased to beare in this truth with force upon his Apostles, and let them see, and make known unto them the mystery of his will, according to his good pleasure, which he had purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, *Ephes. 1: 9, 10.* And to make all men see, what is the fellowship of the mystery, which from the beginning of the world hath bin hid in God, who created a'l things by Jesus Christ *Ephes. 3: 9.* Then the Apostles, in their writings, both to refute the folly of the Jewes, and to encourage the Gentiles, did use such general expressions, as we see: and particularly the Apostle *Iohn*, who lived to see wrath overtake the nation of the Jewes, and the Gentiles in great numbers brought in; but withall, to prevent any mistake, giveth a rule how to understand these phrases, when he saith *Iob. 11: 51, 52.* *And thus spake he, not of himself, but being High priest that year, he prophesied, that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God, that were scattered abroad.*

57. There is fifthly another thing considerable here, to wit. That we must distinguish betwixt the Gospel and the Administration thereof, as it answereth to the

to the secret Counsel and Purpose, of God; and so is the mean, by which the Lord effectueth the purposed and designed end; and as it answereth to the Revealed Will of God, and is his Law. In the *first* sense, the promises in the Gospel do peculiarly belong unto, & are made for the Chosen ones, the Elect company, for whom Grace and Glory is prepared; and for whom the Kingdom is appointed. In the *second* sense, they are held forth to all, to whom the Gospel is preached, as encouragements to the doing of that which is duty: as upon the other hand, the threatnings are held forth to all, to move the Elect to duty, and to keep them at duty, though in the secret purpose of God, they be appointed for the Reprobar, on whom, in end, they shall certainly be inflicted. In the *first* sense and consideration, the Gospel is in the hand of God alone, for He hath made a certain & firme connexion betwixt Grace & Glory, Faith and Salvation, justification and Sanctification, Vocation Effectual and justification and Adoption: and betwixt all these and Final Redemption and Glorification. And He, in the time and manner, which please him best, worketh the one for bringing the other to passe. He calleth whom he will, and justifieth whom he will, and Sanctifieth whom he will, that he may Glorifie whom he will; so that in this respect, we must look on all these blessings, as ordained for the same individual persons; and look on the death of Christ, the meriting and procuring cause of these rich Favours and Blessings, as only intended for them, whom he intendeth to glorifie: and must also look on the whole Gospel, as intended for them. But as to the Gospel, considered in the *second* sense, it is the Ministry and Word of Reconciliation committed unto Men, 2 Cor. 5: 18, 19. who, as Ambassadors for Christ, must pray in Christ's stead that people would be reconciled to God *vers.* 20. The dispensation of the Gospel is committed unto them 1 Cor. 9: 17. Ephes. 3: 2. And because even these dispensators, ministers of Christ, and stewards of the mysteries of God 1 Cor. 4: 1. being but men, and unacquainted with the secrets of the Decrees and Counsels of God, must speak to all indefinitely, beseech all, exhort all and every man, without exception, of those they are sent unto, and labour to present every man perfect in Christ, and to wooe them to Christ, and to espouse them to one husband, that they may present them as a chaste virgin to Christ 2 Cor. 11: 2. Col. 1: 25, 28. It is then a groundless mistake, to inferre the Universality of the Purpose of God, from the Universality of the Offer; or to think that Christ died for all and every one; because ministers must dispense the word, and hold forth Christ as an sufficient mediator, and command all and every one, to whom they preach, to beleeve and repent. It is unreasonable to make the will of God, as the supream and absolute Disposer of all things; and his will as the only supream Lawgiver, to be of the same complexion and latitude; or to inferre the one from the other; for that were to commensurate Duty with the Event, as if nothing could come to passe but what were duty, and nothing duty, but what came to passe.

§8. Once more *fixtly*, we would consider some further designe, which the Lord hath, in holding forth the matter, in his Word, and in the mouth of his Servants, in such ample termes; to wit, to encourage poor souls to approach,

and lay hold upon the offer, that is held forth, in such indefinite termes, that none, upon any real ground, may shifft themselves from under the reach of the tender of the Gospel, who have a minde to the bargain: Hence it is not alwayes said, that Christ died for the elect; for poor souls, under the conviction of guilt, and assaulted with the feares of hell, are ready enough to conclude themselves Reprobates; and to hearken to the temptations of Satan suggesting this; and so, to their owne preiudice, reason themselves out of the reach of Mercy, and of the Merites of the death of Christ: Therefore hath the Lord, in the depth of his Wisdom and Goodness, so contrived the letter of the Gospel, that though there be sufficient evidence of the truth, concerning the extent of the death of Christ, as a price and a ranfome to justice, for the full comfort and establishing of the hearts of believers; yet the matter is held forth, in its Administration and Dispensation by men, in such general termes, as may give encouragement to such souls, & keep them from desperat dependency of Spirits: for though they cannot see (as neither are they warranted at the first to enquire, and be anxious about it, but to hearken to the word of command, & obey the call) that they are among the number of the Elect; yet they can see and are convinced, that they are sinners; and therefore is Christ said to die for the ungodly and for sinners *Rom. 5: 6, 8.* and it is said, that he came into the world to save sinners *1 Tim. 1: 15.* And if this should not satisfie (as an awakened soul, assaulted with temptations of Satan, can devise many evasions and shifts, to its owne hurt and disadvantage) yet they cannot but croud themselves in among Men; and men and women that will come, are not excluded; and among the World, hence the world is mentioned in this matter *Iob. 1: 19. & 3: 16. & 6: 51. 1 Iob. 2: 2.* Not that God designed, or Christ came to die for the whole World, or to take away the finnes of the whole world, or to be a propitiation for the whole world; for this would say, that he came to redeem Devils, and to take away the finnes of Beasts and Birds &c because they come under the word *World*, as well as men: but that in the administration of the Gospe, which is not now confined to one land, as of old to *Iury* *Psal. 76: 1.* But is extended without restriction, indefinitely to all nations, Ministers may be allowed to offer peace in the Gospel to all indefinitely, to whom they are sent to preach; and people may be the more encouraged to come over difficulties, and not to hearken to temptations, to hold them back from Christ the Peace maker. Thus I suppose, this difficulty is sufficiently taken out of the way.

59. We proceed now to consider, what he saith further: Together with *1 Tim. 2.* (to which passage we have spoken) he cited also *Iob. 3: 16.* & would have us compare with it. *1 Iob. 4: 9.* & all which he sayeth of both is this: who ever here is an indefinite terme, whereby none are excluded. And what can all this say? An indefinite terme is not universal, unless it be in a necessary matter, as this is not, *1 Iob. 4: 9.* we are told, that in this was manifested the love of God towards us, because that God sent his only begotten son into the world, that we might live through him. Here is no indefinite terme; nor is the world here the same with the world *Iob. 3: 16.* as every common understanding may see; for here it denoteth the Habitable World, which containeth inhabitants; and in the other place, it denoteth the Inhabitants

tants themselves; and beside, I suppose, he will not say, that God sent his son into the habitable world, out of this designe and intimation, that all the inhabitants thereof should live through him, that is, live the life of Grace, and of Glory; for all men have not Faith, and all men will not be Saved; and what should disapprove God of his Intentions? is he not able to accomplish his Designs? *If it be said*, that mans unbelief standeth in the way. *I answer* Though mans unbelief standeth in the way of his owne salvation; Yet as the Apostle saith concerning God's faithfulness *Rom. 3: 3. 4. for what if some did not beleeve? shall their unbelief make the faith of God, of none effect? God forbid: yea let God be true, and every man a liar*, to say I. what if some do not beleeve? shall their unbelief make the unchangeable Purposes and Intentions of God of none effect? No; let God be Unchangeable, and every man a Changeling: and as for *Ioh. 3: 16.* On which our Adversaries build much, though this Quaker hath not the wit to improve what they have said, the meaning of the place is directly against them, for the words run thus in the original, *ὅτι ὁ ὁυὸς ἡγάγετο ὁ κόσμος ἵνα ὁ κόσμος μὴ ἀπολέσθαι ἀλλ' ἵνα ὁ κόσμος ζήσῃ*, i. e. for God's loved the world, that he gave his only begotten Son, that all beleeving (or all beleevers, or every one that beleeve) in him might not perish, but have everlasting life. So that his death here is manifestly restricted unto beleevers; and if our Adversaries shall prove, that either all are, or shall be Beleevers, we shall easily grant, without dispute, that Christ died for them all: And this is further manifest from the preceding verse, unto which this is subjoynt as a Confirmation; and connected by the particle *ἵνα* for: there Christ had said, that all and every beleever in him should not perish, but have everlasting life, and *vers. 14. as Moses lifted up the serpent, in the wilderness, even so must the son of man be lifted up*: now lest Nicodemus should suppose, that because Christ had made mention of the brazen serpent, which Moses lifted up in the wilderness, the benefite of which was peculiar to the Jewes, that therefore the benefite of Christ's death should redound only to the advantage of the beleeving Jewes; our Lord sheweth in the proof *vers. 16.* the large extension of the death of Christ, to wit, that God sent not his Son for the Jewes only, but for the Gentiles also, whom the Jewes looked upon, as devoted to destruction, and said that they should all be destroyed in the dayes of the Messiah, and whom they ordinarily stiled, the Nations of the world, (as is observed by such as are versed in the writings of the Rabbies, and in the Talmuds) To rectifie therefore this mistake, Christ tells Nicodemus, one of the Jewes Rulers and Rabbies, that God so loved the world, (that is, the Gentiles, whom they called the Nations of the world) that he gave his only begotten son, that all beleevers even among them should not perish: and in the next *vers.* addeth moreover for God sent not his son into the world, to condemn the world, (that is the Gentiles) as they foolishly imagined, but that the world through him might be saved. See *Iob. 6: v. 33, 31. 2 Cor. 5: v. 19. Iob. 4: v. 41. & 12. vers. 47.*

60. He proceedeth §. 8 and bringeth another proof from *Heb. 2: 9.* where it is said, that *Iesus, by the grace of God, should taste death for every man.* And thence he inferreth, that if he tasted death for all, then there were none for whom he did not taste



death, *or therefore there is none, that may not partake of the benefit of his death* *Ans.* (1.) That for every man, in the original, is *one* *warre* by an enallage for *only* *warre* for all, and this *tasting of death*, was no other then dying; as *Mar. 16: 28. Mark 9: 1. Luk 9: 27. Job. 8: 52.* Shall we now think, that Christ died for all and every man, that is, in their roome and stead (as *war*, importeth) *Pbbm 2: 13. 2 Cor. 15: 20.* and alwayes in profane Authors, when mention is made of one dying for another, and frequently also in the 70. version, as when *David* wished to have died for *Absolom*, and one King is said to have reigned in the stead and place of another, ) and yet that many of these same men shall die for themselves, and suffer in their own persons, what Christ suffered for them? This is the import of this mans glosse: Nay, when Christ by his death, in the roome of all & every man, did procure no more, than that they might partake of the benefit of his death, it might so have come to passe, that not one of all these all and every one, should ever have reaped any good of his death. (2.) What we are to look upon as the proper import of this, and the like Universal terme, we have shovne above, And the Apostle here writing unto the *Hebrewes*, who, as was said, fondly conceited, that salvation belonged to them alone, and that the Gentiles should reap no benefit of the *Messiah*, had ground to use the same; that they might see the *Messiah* was not for them alone. (3.) What these all are, for whom Christ tasted death, the text clearly sheweth, when they are called *Some*, who must be brought to glory, and not have a meer may be of salvation, and of whose salvation Christ is peculiar *Captaine* *vers. 10, the Sanctified*, who are all of *om* with the Sanctifier, and his *Brethren* *vers. 11, 12, 17.* that belong to his Church *vers. 12.* The *Children*, which God had given him *vers. 13.* who were to be *d. World* *vers. 15.* & did belong to the seed of *Abraham* *vers. 16.* and for whose *sin* he made *reconciliation* *vers. 17.* & whom he succoureth in temptation *vers. 18.* If *stms* *conceit* do not sufficiently confute this conceit, we need regard the Scriptures no more.

61. He addeth *Job. 3: 17. & 12: 47.* And then tells us, that by our doctrine, Christ should rather be said to have come to condemn the world; for if became not, bring salvation to the most part of the world, but to augment their condemnation, it came of purpose not to save, but to condemn the world *Ans.* Prejudice hath so blinded this mans eyes, that he seeth not the beame in his owne eye: He observeth not, that by his owne opinion, this may be more truly said of Christ, viz that he came to Condemne the world, and the whole world; than of ours; for by his opinion, not one man might have been saved, because Christ only procured a meer Possibility, and no Certanty for any one man, as he supposeth; and can he be so blinde, as not to see, that this is worse, than to say, that Christ shall certainly save some, though the greatest part shall perish? (2.) was not Christ set for the fall of many *Luk. 2: 34.* and for a stumbling block *Esai. 8: 14. 15. Rom. 9: 33. 1 Pet. 2: 7. Esai 28: 26.* Sayeth not Christ himself *Job. 9: 39* for judgments I am come into this world, that they, -- which see might be made blinde. See also *Job. 14: 22, 24.* But (3.) Our answer is this, that Christ came indeed to save the World, that is, his People, scattered up and down the world, and especially among the Gentiles, whom the Jewes looked upon (as was said last

ly) as the Nations of the Gentiles, who were to be destroyed at the coming of the Messiah: And all these he shall certainly save. And though, his first coming was not for the part of a Judge to any, (of which he speaketh 1<sup>st</sup> 12: 37.) yet Ierom. his last coming will be in forme of a Judge *Mat. 24: 30. & 25: 31, Luk. 9: 26. & The. 4: 16. Act. 17: 31.*

62. He citeth next 2 *Per. 3: 9. the Lord is -- long-suffering to us ward, not willing that any should perish, but that all should come unto repentance;* and tells us that tis like so *Ezech. 33: ver. 11.* (of which place we spoke in the preceding Chapter) and then addeth. *That God's will taketh not effect; the cause is from us, which could not be, if we had never been capable of salvation, and if Christ had never died for us, but had left us under a physical impossibility of salvation.* *Answers* (1.) If these words be taken Uoiverfally, what will this man do with those, that outlive the day of their visitation, (as he speaketh) and are hardened judicially of God, and given up to a reprobate mind? is the Lord willing, that these should come unto Repentance? if not, what will he do with his Universality? Again, what will he say to those, whom God cutteth off in their younger yeers; and of those, He taketh away in the very act of sin, as He did *Nadab and Abihu*, the people of *Sodom*, the *Bethshemites*, *Uzzah, Ahim and Cosbi* &c. (2.) If we be the Cause, that God's will taketh not effect, we must be stronger then God; for this Will of God is not his Command, but his will of Purpose: And so He must be a weak God, that can not effectuall what he willeth, but can be hindered by weak man; but the Scriptures speak other wayes of our God, and tells us that he doth whatsoever he will; and none can let, or hinder him. *Dan. 4: 35. Job. 9: 12. Esai. 45: 9. Psal. 135: 6.* And that none hath resisted his will. *Rom. 9: 20.* (3.) *Free Will*, I see, must be a very great and absolute Prince; for upon it hang all the effects of God's will and Purpose, and of the death of Christ; so that if *Free Will* be ill disposed, none of God's gracious Purposes; Promises or Decrees shall take effect; and Christ, for all his Death and Bloodshed, shall not save one soul, or see a seed: and thus all the decrees of heaven are at Mans devotion, and Christ must turne a petitioner, and supplicat Lord *Free will*, that He may see of the travail of his soul. O cursed Religion? (4.) But as to the passage in hand, the matter is clear, that *Peter* is not speaking of all and every man universally; but of us, that is, of himself, and these to whom he writeth, and they are the same; he wrote his first Epistle unto 2 *Per. 3: 1.* and then he listeth *Elect* according to the foreknowledge of God the father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Iesus Christ 1 *Pet. 1: 2.* Who were begotten againe to a lively hope, by the resurrection of Iesus Christ from the dead *vers. 3.* who were kept by the power of God, through faith unto salvation *vers. 3.* who were lovers of Christ, and having did rejoice with joy unspeakable and full of glory *vers. 8.* Such as, by Christ did believe in God *vers. 20, 21.* and had purified their souls, in obeying the truth, through the Spirit, unto unfeigned love of the brethren, and were born againe &c. *vers. 22, 23.* See *Chap. 2: 4, 5, 7, 9, 10, 25. 2 Per. 1: 1, 3, 4, & 3: 1, 17, 18.* Thus the impertinency of this man, in citing this passage, is manifest.

63. He asketh, *what meaneth all the vehement Invitations, Expostulations and Complaints in Scripture, if there be no possibility of salvation?* and supposeth, *that this is to make God the Author of a stage play.* And thus the man ranceth in his readings, at this rate, and all to dethrone the most High, and spoile Him of his Principality, and Supream Dominion, that base man may be set down in the chaire of State, and have the keyes of heaven and hell, at his girdle: by this Argument, the Quaker would not only make the death of Christ a common thing, but would destroy all the Decrees of God, all Predestination and Election, all Purposes of preventing any with mercy, and all Absolute Promises. But the mans attempt is vaine, God will be God, whether he will or not. (2.) We assert no Simple Impossibility of salvation to any, but Hypothetical; If God would give grace to all, all should be saved; and if He will not give grace to all, must we quarrell with the Almighty? Notwithstanding of Gods decrees, every one that perisheth, perisheth willingly and of his owne free choise: Gods decrees destroy not mans Free will, nor take away the liberty and contingency of second causes, but rather establish it, as may appear from Prov. 16: 33. Job. 19: 11. *As. 2: 23.* & 4: 27, 28. *Mat. 17: 12.* (3.) These Exhortations, Expostulations, &c. respect the Gospel, as it relateth to Gods will of precept; and is the word of reconciliation dispensed by men; and so hold forth what is mans Duty, (as we cleared above) which must not be confounded with Gods Purposes, nor set up to dethrone them: our duty is our duty, by vertue of a command, whatever Gods purposes be. Though God had purposed, that *Isaac* should not be killed by his Father, yet the word of command made it *Abraham's* duty, to goe and offer him up. (4.) These Invitations and Expostulations &c. respect only those, to whom the Gospel is preached; and so, whatever this man can make out of them, they can prove no Universal Redemption; for we hear of no such expostulations with such as live without the sound of the Gospel: And there are moe without the Church, than within it, not only under the Law, but even now under the Gospel. (5.) This man, I hope, will not deny; that God might, if he pleased, give grace to such as he expostulateth with; whereby they might certainly be wrought up to a compliance with the word of Command: And because it seemeth not good in his eyes, to do so, shall his Dispensations, and the Ministry of his Gospel be looked upon, as a stage play and a comedie? O! who art thou, O man. that will thus bring God to thy barr, and passe such a shameful sentence upon his proceedings? (6.) God useth these Expostulations, &c. as means to bring home his Owne: And as for Others, though we would think to advocat their cause, and condemne the Lord, they, and all that will take their part, shall be found speechless, in the day of accounts: And God shall be glorified, in his holy Justice, whether vaine Man will, or not.

64. He citeth in the last place *1 J. 2: 1, 2.* where Christ is said to be a *Propitiation for the sinnes of the world.* And then he insulteth over such, as would have only beleevvers understood here, by the word *World*; and why? because the word *World* is frequently taken for Unbeleevvers, for which he citeth many passages

passages, several of which are very impertinent; for some speak of the *World* containing, not of the inhabitants. as Job 12: 15, 11. some of the profits and pleasures of the world. as Mat. 16: 26. 1 Job. 2: 15. some make no mention of the *World*. as Mat. 18: 19. Job. 7: 2, 26. and 18: 19. and 17: 29. Others speak of the temptations and other accidents of the world as Gal. 6: 14. Jam. 1: 27. 2 Pet. 2: 20. And these observe, that the *World* is here distinguished from believers, who come in under the word, once; and so the speech should be redundant and superfluous. But the full commentary of the word he draweth from this same Epistle Chap. 5: 19. where the same Apostle is speaking to the same persons. To all which We Answer, Notwithstanding that enough would suffice to confute any Arguments drawn from hence: (1.) The word *World* can prove nothing; for it admitteth of so many various acceptations, (not to mention the world containing) signifying sometimes indefinitely, without restrictions or enlargements Job 12: 11. Job. 7: 4. Sometimes *Many*. Mat. 18: 7. Job. 42: 42. and 11: 19. and 16: 21. and 17: 21. 1 Cor. 4: 9. Rev. 13: 3. Sometimes a *great part of the World* Rom. 1: 8. and 10: 18. Mat. 24: 14. and 26: 13. Sometimes the *Roman Empire* Luk. 2: 1. Sometimes the wicked; and sometimes Gods own Racked up and down the world Psal. 20: 25. Job. 31: 26. and 6: 36, 51. Rom. 4: 17. and 11: 12, 15. 2 Cor. 5: 19. Col. 1: 6. (2.) Nor can the phrase *whole world*, or *all the world*, prove any thing; for that also is variously taken, and never (except once Rom. 3: 19. where it is in a necessary manner) taken for all and every individual person? See Rom. 3: 19. and 11: 9. and 13: 3. Col. 1: vers. 6. Luk. 2: 1. and in other places; it doth not denote men. (3.) Its but rational to suppose, that the *whole world* here denoteth no more, than the like expressions elsewhere, to wit, *all nations, all flesh, all the ends of the earth, all the families of the earth &c.* and we did shew above, that these, used in the matter whereof we are now speaking, could not be taken in their most comprehensive sense, otherways it would follow that all and every man should have grace, and glory; see for instance Psal. 28: 27. and 72: 17. and 93: 3. But Peter tels us how such ought to be interpreted, Act. 2: 17. expounding that universal Joel 2: 18. (4.) That there must here be a restriction, himself must grant, otherwise he must bring in the Devils; and say, that Christ is a propitiation for them; and not for us only who are men upon earth; because the word *world*, in its universal extent, will comprehend them also: Especially considering, how the second place may contribute to strengthen this supposition, seeing the Devils lye in evil? But if he take liberty to restrict it, to Men, he must not be offended with us, for taking the same liberty to restrict it to a certain sort of Men; as elsewhere it is restricted to signify Wicked men; so here it may signify Believers, or the Elect, as the like phrase of *all nations* importeth Esai. 66: 18. and 2: 2. and elsewhere. (5.) And that it must be restricted to here, is manifest, from the very word *Propitiation*; for if it be taken for the actual Application of the benefits of Christs death, according to the parallel place Rom. 3: 25. where it is said to be by faith, then it is manifest, that Believers only are intended here; and indeed the whole discourse is intended

for the comfort of Beleevers, against incident finnes; and not for the comfort of Others. And if it be meant of *Impetration*, even then there must be a restriction, to such as either are, or through grace shall be made beleevers; for only such (as we did shew above) are they, for whom Christ is a propitiation. Shall Christ be looked upon, as an Advocate with the Father, for the wicked Reprobate? In this word *propitiation*, there is an allusion to the cover of the Ark, and Mercy seat, called *in Hebrew* Heb. 9: 5. which signified the covering of the Law, as a rigide Covenant of works, importing Reconciliation, and Acceptation with God through Christ, the true Propitiation, or Mercy seat *Rom. 3: 25.* who propitiated for finnes *Heb. 2: 17.* and so expiated them, for upon this followeth remission *Mat. 26: 28. Rom. 3: 25. and 5: 9. Ephes. 1: 7. Col. 1: 14. Heb. 9: 22. 1 Iob. 1: 7. 1 Pet. 1: 2. Revel. 1: 5.* And shall we say, that this is common to all the world? Or that all this importeth only a Possible Reconciliation and Remission? or that it is for such, as shall themselves suffer the vengeance of eternal fire for ever? Let *Quakers* beleeve this, if they will: for my part, I cannot. (6.) Why the Apostle should use this general terme, in a restricted sense, we formerly gave a reason: see 5, 59. and 60. This Apostle conversing most with Jewes *Gal. 2: 9.* wrote this Epistle, unto them, as is most probable, they having first had the offer made unto them, which is hinted in this same *Chapter vers. 7.* And so be useth the word *World*, in a sense, which they understood well, to wit. as importing the Gentiles, whom he would hereby insinuate, to be now taken in, and no more strangers and foreigners, the partition wall being broken down. And hereby it appeareth, that there is no tautologie in the words, when he sayes, *he is a propitiation for our finnes*, who are beleevers of the Jewes: but also for the finnes of the people of God among the Gentiles, (who are expressly called the world, in opposition to the Jewes *Rom. 1: 15.*) or of the children of God through the world as *Iob. 11: 51. 52.* where this same Apostle giveth us the plaine meaning of this word, (7.) As for *1 Iob. 5: 13.* It is manifest, how impertinent that is to this purpose, and if this man will urge it, in its latitude, he shall make the Apostle contradict himself, for the whole *World* may take in beleevers; and whereas he thinks the word *world*, used in one and the same Epistle, must necessarily import one and the same thing, he sheweth himself a stranger in the Scriptures, where several times an antanaclasis, or the same word having distinct significations, is used, not only in the same Book or Epistle, but in the same verse, pronounced with the same breath as *Iob. 1: vers. 10. and 3: vers. 6, 17. Mat. 8: v. 22. 1 Iob. 3: v. 16.* to name no more.

65. He addeth some testimonies of Antiquity, whether of his owne gathering or not, I think it not worth the while to search; but hereby he would make his Readers beleeve, that what he saith was the doctrine of the Church, for the first Six hundred yeers; and yet the eldest, which he citeth, is *Ambrose*, who died *An. 397.* Because I do not lay much weight upon the Authority of men, in this matter (and this man for all his faire shew of respect to Antiquity, in citing some five or six sentences, out of all their writings, within few lines condemneth them all, pretending that the *Quakers*, who are but of yesterday

yesterday very late, have only found out the truth, hid from so many ages). I will not therefore trouble my self to examine the passages adduced by him: Only I must tell him, that whereas he citeth *Augustine*, he bewrayeth much impudence, seeing it is sufficiently known to all, that are acquainted with his writings, that he was of a far other opinion. If this man, who will not botome his faith upon the Scriptures of truth, will nevertheless be fouling his fingers with these humane writings, I pray him read *August. ad art. falso inpos. ad art. 1. De Trinit. lib. 13. c. 19. Conr. Faust. Marich. lib. 11. c. 7. Enchirid. ad Laurent. Cap. 61. in Psal. 21. in Ioan. Tract. 43. & 110. & 111. & 48. & 87. & Serm. 41. diu. Apost. & de or. & grat. Cap. 11.* He citeth *Chrysost. in Ioan. Cap. 1.* But Jerh'm read him in *1 Cor. bom. 39.* He citeth *Scriptor. de uocatione Gentium lib. 11. Cap. 6.* But let him read the same Author lib. 1. c. 1. & ult. or rather *Prosper lib. 1. Cap. 9. & lib. 2. Cap. 1.* He citeth *Prosper ad Gall. Cap. 9. & Resp. ad obj. Vincens. Resp. 1.* In both which places, he is expresse enough for us. Read him also *de In. grat. Cap. 9.* He citeth *Ambros. in Psal. 118. Serm. 8.* Let him read the same Author *de fid. ad Grat. lib. 4. c. 1. & in 1 Cor. 15. & in Rom. 5.* He citeth the same Author lib. 2. *de Cain & Abel Cap. 3.* Let him read also the same Book *Cap. 4.*

66. But if this man would have known the judgment of Antiquity, he should have gone a little higher: And if he please let him consult *Euseb. Hist. Eccles. lib. 4. c. 15.* where he will finde a letter of the Church of *Smirna*, written concerning the martyrdom of their Pastor *Polycarp*, and in it these words, *Christ suffered for the salvation of the whole world of them, that shall be saved. Iustin. Martyr* cotaneous with *Polycarp. de ver. Christ. relig. saith, Christ is made an oblation for all sinners, that are willing to turne and repent.* And thereafter. *Our Christ suffered, and was crucified, he lay not under the curse of the Law, but shewed clearly, that he only would deliver them, that would not fall away. &c.* And againe as the blood of the Passover delivered them that were saved in Egypt, so the blood of Christ shall deliver them that beleeve from death. *Ireneus, who suffered Martyrdom An. 198. lib. 2. c. 39. saith, Christ came to save all men by himself; all, I say, that by him are borne againe in God, Infants, Children, Boyes, Young men, and Old men, and lib. 5. Christ in his passion hanging on the crosse alone saveth all men, that do not depart from the land of promise, that is, the faithfull continuing in grace to the end. Origenes, who died An. 254. in Levit. saith, the High Priest and advocat Christ prayeth for them only, that be the Lord's portion, who waite for him without, who depart not from the temple, where they give themselves to fasting and prayer. Ignariu, an ancient Martyr. Epist. ad Phil. saith, He is the Shepherd, the Sacrifice, the Door of Knowledge, by which entered — the spouse of Christ; for which, instead of a dowry, he poured out his own blood, that he might redeemer. Clemens, a most ancient Author, of whom mention is made Phil. 4. 3. Epist. ad Corinth. saith, for the love, which he (i. e. Christ) had unto us, he gave his blood for us, according to his purpose, and his flesh for our flesh, and his life for our lives. Cyprian martyred An. 250. ad Demetrium saith, This grace hath Christ communicated, subducing death in the trophies of his crosse, redeeming believers with the price of his blood. Others might be cited, who speake more clearly of this matter; after *Pelagianisme* arose, and was re-  
vived againe by the *Semipelagian*; of whom *Prosper* in his Epistle to *Augustin**



complained, saying, among other things, "Whereas we would affirm, that our Lord Christ died for whole mankind, and that no man at all is excepted from the benefit of his blood, we as for the Substantive of Gods mercy being in him, it is therefore, in respect of God, life or death is prepared for all: But notwithstanding, we should hold on by them, that should willingly and of their own accord believe in God. And the addeth (this Quaker would do well to advere) that they are fallen to the controlling of such grace, because they would avoid to confesse, that God, according to the purpose and counsel of his own will, in his secret judgments, but in his manifest work, maketh one vessel to honour, and another to dishonour; neither will they assent that the prodigious number of the elect can neither be increased, nor diminished. Whence we see, who have bin the first Patrons of this Quakers doctrine, and whose benefit hath sucked. He may read also, if he will, *Prophets verses, doctours and common Places*, nor Cap. 10. & 11. which need not here set down.

## CHAP. IX.

## Of Universal Salvation Possible.

I. A *Peripatetic* parady, wherein our Quaker discovered as much Vanity as Ignorance, conceiting that he and his party alone are the men of understanding, and that wile one must die with them, and supposing, that the Opinions, which they embrace, and which he now broacheth, were never known in the world before they, whom he calleth *Fig. 78. 79. a company of poor mechanics*, were raised up to declare the same: he proceedeth to declare, what these new Revelations are, which they have received. "It is not worth the paines, to spend words in discovering this mans Ignorance, Folly, Pride and Pedantry, in all his excursions, for these appear manifestly, in his whole discourse. He not only falleth soule upon the worthy Antients, *Augustine* and *Prophet* (whom yet he cited as favouring Universal Redemption) and upon *Luther* and *Cabrin*; but his dear friends the *Arminians* cannot escape his roddes, for albeit they asserted Universal Redemption; yet because they did not cleare so fully the way, how the benefites of this death of Christ were communicated to all, as he could have wished, they must be censured as a company of Ignorant Fools, that knew not how to speak consequentially to their own tenent: And yet for any thing I see, they said little less, than he saith himself; for we must not think, that his errors are as New, as his Rigid Fanatical Expressions are, wherewith he fearcheth them off. The Devil can helpe to the coining of new words, and to the framing of a new dres; for he is not so little Master of Words and Notions; nor is he so little versed in Politiques, as not to see it of his Advantage to cloath Old Errours with New Notions, that they may the better passe among the ignorant, for matters never heard of before.

2. But leaving this to the ensuing tryal, let us see, what is this New Light and

and Gospel, the knowledge of which, he saith, they have got by the Revelation of Jesus Christ, and have it confirmed by their sensible Experience; and sealed by the inward Testimony of the Spirit, in their hearts. He layeth downe the matter in three Propositions Pag. 79. § 11. The first whereof (which in this Chapter we are to examine) is this. *That God, who out of his infinite love sent his Son, who tasted death for every man, hath granted to every Person, whether Jew, or Gentile, or Turk, or Scythian, or Indian, or Barbarian, of whatsoever Kind or Nation, or in whatsoever part of the world he live, at certain day and time of visitation, in which day, or time, it is possible for them to be saved, and partake of the benefits of Christ's death.* This is one part of the New Gospel, which the Quakers preach; And, ere I proceed in the examination of the grounds thereof, I must premise these two things, first. That all this is founded upon the error of *Universal Redemption*, which we have rejected and confuted in the preceding Chapter, and when the only pillar, on which this new Fabrick is erected, is taken away, by such force of Scripture and Reason, as this Man, I suppose, shall be forced to yield unto, or deplete himself to be self-condemned, the building seeth thereupon, needeth no more than its owne weight, to bring it downe headlong. And when further Chap. vii. we have vindicated the doctrine of *Reprobation* and *free Election*. (which this man laboured with all his might to take out of the way, knowing that if that should stand, his New Religion or rather *Old Pelagian & Arminian* Dehation, should finde no footing, we might forbear the further examination of his following doctrine, which is but so many native consequences, flowing from false Grounds and Positions. But Secondly, I cannot well understand, how he can say, that he and the rest of the Quakers have this confirmed unto them by their sensible Experience, it not being a matter, that can come under that manner of cognition: it seemeth, that their inward senses are so quick and lively, that they can sense what is not sensible. But I finde it usual with him, to lay so much weight upon his owne Experience and Feeling, as if it were the whole basis of his new Inventions and Doctrine, that it is no wonder, he make use of it, in all cases, pertinent, or impertinent, all its matter, *velut quantum valere potest*, every one will peradvent to its impertinency, but beleve the man speaking from his owne Experience, what his owne Experience can never make him sensible of; for the Quakers do experience, as they say, what is not done, but remaineth to be done in the world, let be what is past, as all Christ's sufferings, &c. These thoughts and the like may possibly have moved him thus to speak here.

3. We have seen what his Proposition is; and the meaning of it is in short this, so far as I can take it up, That because God hath an inconceivably great love to all, & desire to save all, & for this end sent his Son to die alike for all, & every man & mothers son, he granteth to all & every man a certain space of time, within which if they accept of the offer of peace, & hearken to his commands it is well, they shall be saved; but if not, they must perish: But if now we enquire: How this matter cometh to the knowledge of every son of Adam: for it is but reasonable they hear of the termes, on which they may be saved, before they be condemned for rejecting of them? He will tell us afterward of an *Universal*

sal Gospel, making the matter known to all & every one. But againe, if we enquire, Whether or not every one of *Adam's* posterity hath Power in himself & gracious Ability, qualifying his Natural Faculties, to accept of this offer? He will tell us after ward, that there is an *Universal Saving Grace and Light* given to every man, whereby this may be brought to passe, if *Freewill* be so kinde, and tender of the mans salvation. Whence we see, that Salvation lyeth equally at every mans doore, be he *Jew* or *Gentile*, *Schismatic* or *Barbarian*, *Turk* or *Christian*: And every man hath Power and Ability, Moral, so lay hold on Salvation, if he be disposed to accept thereof: This, and nothing else, must be the Possibility, whereof he speaketh; so that there is not requisite hereunto any new grant of Grace, or Divine Helpe, to quicken the man, or to work Faith or any other grace requisite in him, he hath a stock, from his Mothers womb, which is sufficient, if he will but improve it, and that notwithstanding of any thing he lost in *Adam*: (it was not then, we see, for nothing, that this *Quaker* was so much against *Original sin*, as we heard.) Now this being the proper and native face of this mans doctrine, let any man tell me, wherein it differeth from the Old *Pelagian* and late *Papish*, *Isisutical*, *Arminian* and *Socinian* Error? And yet so vaine and consistent is the man, in his Ignorance and Self Admiration, that he holdeth these things forth, as a New Revelation (from the lying Spirit that hath bin a lyar and murderer from the beginning, no doubt) communicated only unto the *Quakers*, who are but a company of ignorant mechanicks, not acquainted with controversies, or read in the writings of *Pelagians*, *Isisuts*, *Arminians* and *Socinians*. And it may be, this is all the ground of his concluding this, as to the unlearned and unread *Quakers*, to be from Revelation, little knowing or observing, how deeply this erroneous imagination is implanted and rooted in the corrupt heart of every son of *Adam*, so that they learne it without book, or study; yea so that all the preaching of the Gospel of truth will never be able to eradicate these Natural errors, particularly this Natural *Pelagianisme*, *Isisutisme*, *Arminianisme* and *Socinianisme*, out of their minds and hearts, till the Grace of God come: and hence is it, that the Gospel, which is the doctrine of the Grace of God, diametrically opposite to this delusion, which is, in all points, a sworn enemy to the grace of God, is so little embraced and closed with by many, who live and die under the clear Manifestations thereof. And it is no wonder, that these false imaginations, being natural & inlaid in our corrupt natures, have so deep an Impression, & be looked upon by this Corruption, that is as blinde as self conceit, as Impressions of the Spirit, especially when the God of this world, who is in them blinding their mindes, doth concur to fortifie this Prejudice against the doctrine of the true grace of God, and withall transformeth himself into an Angel of light, for this effect: which consideration moderateth our astonishment at the Boldness and Confidence of the *Quakers*, and particularly of this their Patron, in this matter.

4. When he cometh to explaine this proposition Pag. 82. §. 12. he tells us what he meaneth by this day and time of visitation; that God hath granted unto all

ment: And negatively he says he doth not mean, every man's *term of life*, though as to some, as for example the penitent sinner, it may extend so far. But wherein consisteth this visitation? This was the chiefe thing that was here to be explained: we must, it seems, waite for his meaning till a fitter season afterward. A day of gracious visitation and invitation in the Gospel offer, we acknowledge; But what it is, which is granted to the Heathens, that can go under this name, I am yet to learne, knowing no dispensation of God, that can be called a day of Visitation, in reference to Salvation, but what it is in and through the preaching of the Gospel, which bringeth life and immortality to light, and which therefore cannot be said to be granted to such, as never heard of it.

5. Then he tells us positively, that it is only such a time, in which God is sufficiently exonerated of the condemnation of every man, which may be longer to some, and shorter to others, as it seemeth good unto God, according to his wisdom. That no flesh shall have any ground of quarrelling with God, I am past all doubt; But if this man think, that in some cases, God is in hazard to be impeded by man, it concerns him to make this matter more plaine to us, who see no such hazard, and can apprehend no such danger. If he learne any thing of this out of the Scriptures, he would do well to acquaint us therewith; if he have it only by Revelation, I am not like to bottoome my faith upon his said or supposed Revelations. Sure, I think he should have given us some other ground for all this difference, that God maketh among men, granting to some a longer day, and to others a shorter day of Visitation, than is the good pleasure of God; for he cannot but know, that we lay this down for a ground; why some get no such day of Visitation, I mean as to the preaching of the Gospel; and yet this will not satisfy him; and others of his kinde, who take upon them with no small boldness, to tell us of Rules of Justice, of their owne imagining, which God must not transgress. What if some say, That God is not Just and Righteous enough, if he grant not to all an equally long day of Visitation? Will he think to satisfy them with saying, *So it seemeth good to God according to his Wisdom*? If so, he must be very partial, who will not accept of this answer out of our mouth, when, sure, it may sufficiently serve to stop his mouth; seeing it can not helpe him, to say, that in the other case God should be less Unjust; for in no degree, how small so ever, can God be Unjust. But all this is but what some Papists say, who will not have this sufficient grace alwayes at hand, but say that some sinne it away, as may be seen in Bullarmin. *Lib. 2. de Grat. & Lib. Arb.*

6. What becometh of them after this day? He saith, *they may live after it*, but there is no Possibility of salvation for them; and God suffereth them to be obdured, as a just judgment for their infidelity; and then he raiseth up such as instruments of his wrath and maketh them his rod against others. But (1.) May it not come to passe that such, after that day, may heare the Gospel preached? no doubt, he will say, yet is not then the Lord mocking them, when he inviteth them to Repentance & Salvation, after it is Impossible for them to Repent & be saved? If not, why ob-

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jected he this against our doctrine of Reprobation? (2.) Why is there no Possibility of Salvation? Is it impossible for God to give them grace? or hath their Free will gotte such a crack, or such a by-able, as that it is impossible for them to run right? Then they have, in that case, lost all Free will; for his masters, the Jesuits & Arminians tell us, that it is not Free will, which cannot either will or nill, as it pleaseth, even all things requisite being present: And if there be not Free will, there can be nothing, as they say, but Necessity, & necessity taketh away all sin, & all conscience of sin. (3.) He saith, God *suffracts* them to *blindness*. And is this all? The Scripture speaketh more actively of the manner, telling us, & that frequently too, that God hardened the hearts of *Pharaoh* See *Exod.* 7. & 8. & 9. & 10. & that he hardeneth whom he will *Rom.* 9: 18. (4.) But whether are they obdured, before the day of Visitation be at an end, or after? if before, then while they are Obdured, salvation is possible; If after, then their day of Visitation ended before they were obdured: So then I would ask, if sin procure this finishing of the day of their visitation, or not? and what sin it is, seeing it is not Hardness of heart? Is it the sin of Infidelity? but then, seeing persons are guilty of that, at the first hearing of the Gospel, & not obeying & believing, either this day endeth with the first proclamation of peace in the Gospel, (which is false, seeing many are and may be long Unbelievers under the drop of the Gospel; and after many years get grace to believe) or not; and then we would faine know, when? (5.) By his mentioning of *Infidelity* here, as the sin procuring God's permission of Obduration, he seemeth to import, that the day of Visitation calleth for faith: and I wish he had explained to us, what he understandeth by faith, and what is the Object, and what are the Acts of this faith: for his part, I could observe nothing said by him, that might inform me. (6.) But how can Infidelity be charged upon such, as never heard the Gospel? Doth the Scripture any where charge Infidelity upon such, as lived without the pale of the Church? (7.) When the Lord gave up the Gentiles to uncleanness, to vile affections, and to a reprobate minde *Rom.* 1: 24, 26, 28. Which I suppose, he will think to be equivalent, unto the Lords suffering them to be Obdured, as he speaketh, we hear that it is for other sins, than want of Faith, or for not improving the day of Visitation. (8.) what the last clause can import, or for what end, it is adduced, I cannot well imagine. Only I gather out of it, and the preceding words That he cannot but say, that God punisheth sin with sin, and useth sinful men, acting sin, as his instruments, & as a rode in his hand, and so must will that sin be in the world by his permission; which is what our Divines say, though on all occasions, and without occasion offered, he fallow foule upon them, upon this very account; as is to be seen within two lines after this, where he would have his Reader believe, that we say, that God doth necessarily *impoll* men to sin; which is a manifest untruth. (9.) In this case, what becometh of God's will & intention to save all? if he say, These are excepted. He must prove this restriction, & withal deny his Universality. If he say, the will to save all is antecedent; but this will is consequent, as do *Pelag.* *Jesuits*, and *Arminians*, he must then say, that God's will is really alterable and altered; and so make God like unto mutable man, neither wise enough to foresee what will be, nor powerful enough to do what

do what he willeth, or effect what he intendeth: let him and his Patrons see to this.

7. To this purpose he applyeth that place already cited *Rom. 1.* but, as we said, we finde not the sin, for which the Lord gave them up to a reprobate minde, called a Despising or not receiving of the offer of the Gospel, or, not improving of the day of Visitation; but they were otherwise against the Light of Nature; And if this man take the Light of Nature, for the Gospel, (as, it may be, we shall finde, in due time, that he doth) we may know, what is the *Quakers* Gospel. To prove that some may outlive this day, he adduceth the instance of *Esaie* *Heb. 12. 16, 17.* and the lamentation of Christ over *Ierusalem* *Luk. 19. 41.* But (not to fall upon the business yet, nor examine his grounds, which he prosecuteth more fully afterward) I would only ask, what this can prove, concerning a day of Visitation granted to all and every person, *Heathen, & Barbarian*, that never heard of the promise of the Messiah, nor of his coming in the flesh, and of salvation through Him? will he say, that all the posterity of *Esaie* had as faire an offer of the Inheritance, as he had himself? and that all the Jewes, these sixteen hundred yeers, have had as faire a day of Visitation, as they had, concerning whom Christ taketh up that lamentation? nor, where is the truth of his Proposition? The Apostle tells us *Rom. 11.* that the natural branches were broken off, because of unbelief, and cast away. *vers. 15, 17, 19, 20, 21. &c.* And that was not meant only of that generation; for he tells us *vers. 25.* that blindness is happened to *Israel*, until the fulness of the Gentiles be come in: and as yet, concerning the Gospel, they are enemies; for the deliverer is not yet come out of *Zion*, to turne away ungodliness from *Iacob* *vers. 26. Esaie 59. 20.* They lye yet under their own doom, which their Forefathers pronounced with their own mouth, when they said, *His blood be upon us, and upon our children;* and under that wrath which came upon them to the uttermost, *1 Thes. 2. v. 16.* Have all their posterity had as a faire day of Visitation, (or any thing like it) as their Forefathers had, before that *Paul & Barnabas* said unto them *Act 13. 46.* *It was necessary, that the word of God should first be spoken unto you, but seeing ye put it from you, and judge yourselves unworthy of eternal life, Lo, we turn to the Gentiles?* No, I suppose not, what will he then do with his false proposition?

8. This is all, which he giveth as an Explication of his Proposition, and there are two maine things, which called for some Explication, and which he hath left untouched. The one thing is, what is the nature of this Visitation? Or what is that dispensation of God towards Heathens, who are not within the visible Church, nor never heard a distinct sound of the Gospel, or of a crucified Christ, the Captaine of Salvation, and the only Peace maker, that can passe under the name of a day of Visitation? That we might know, whether it be of one and the same kinde, which is granted Both to those, that are within the Church, and to those, that are without. And if not, what is the difference: For it would seem reasonable to say, that God requireth something more of those that are within the Church, in order to salvation, than of such as are without; and whether faith in a crucified Christ can be required of such, as



never heard of Him? The other thing is, what is the meaning of that, *Salvation is possible*? What Possibility is this, which he meaneth, or in what respects is it said to be Possible? Is his meaning, that it is possible through God's grace? No: for then it should be possible, so long as they live: For if God would give them grace, they should be saved. His meaning then must be, that God hath laid it downe at all mens door, and they have all sufficient Power to accept of the Conditions, or do what is requisite for salvation, if they will, without any concurrence of divine grace, or any new supply; And that this is really his true meaning, we shall see, when we come to examine his grounds.

9. As for the truth, which we maintaine, it is to be seen, in our Confession of faith Chap. 1. §. 1. (*Although the light of Nature, and the works of Creation and Providence, do so far manifest the Goodness, Wisdom and Power of God, as to leave men unexcusable* (Rom. 2: 14, 15. and 1: 19, 20. Psal. 19: 1, 2, 3. Rom. 1: 21. with Chap. 2: 1. yet they are not sufficient to give them knowledge of God, and of his Will, which is necessary unto Salvation (1 Cor. 1: 11. & 2: 13, 14.) therefore it pleased the Lord at sundry times, and in diverse manners, to reveal himself, and to declare that his will unto his Church (Heb. 1: 1.) and afterwards for the better preserving and propagating of the Truth, and for the more sure establishment and comfort of the Church, against the Corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing (Prov. 22: 19, 20. 21. Luk. 1: 2, 4. Rom. 1: 4. Mat. 4: vers. 4, 7, 10. Esai. 8: v. 19, 22.) which maketh the holy Scripture to be most necessary (1 Tim. 3: 15.) those former wayes of God's revealing his Will unto his people being now ceased (Heb. 1: 1, 2. 2 Pet. 2: 19.) And in the larger Catechisme quest. 60. Can they who have never heard the Gospel, and so know not Iesus Christ, nor believe in him, be saved by their living according to the light of nature? Ans. They who have never heard the Gospel (Rom. 10: 14.) know not Iesus Christ (2 Thes 1: 8, 9. Ephes. 2: 12. Job. 1: vers. 10, 11, 12.) and believe not in Him, cannot be saved (Job. 8: 24. Mark. 16: 16.) be they never so diligent to frame their lives according to the light of Nature (1 Cor. 1: 20, —24.) or the Law of that Religion, which they profess (Job. 4: vers. 22. Rom. 9: 31, 32. Phil. 3: 4, —9.) Neither is there salvation in any other, but in Christ alone (Act. 4: 12.) who is the Saviour only of his body the Church (Ephes. 5: 23.) And againe Quest. 68. Are all the Elect only effectually called? Ans. (All the Elect and they only are effectually called (Act 13: 48.) Although others may be, and often are, outwardly called by the ministry of the word (Mat. 22: 14.) and have some common operations of the Spirit (Mat. 7: 22. & 13: 20, 21. Heb. 9: 4, 5.) who, for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Iesus Christ (Job. 12: 38, 39, 40. Act 28: 25, 26, 27. Job. 6: 64, 65. Psal. 81: 11, 12.)

10. When the Gospel cometh to a place, there is ground of hope, that God hath some lost goat or other to finde out by the light thereof, for it being the Gospel of Salvation, and by it the Lord bringing life and immortality to light, and it being the mean appointed and designed of God for this end, to bring in the chosen ones, there is ground to suppose, that the Lord hath some elected ones in that place, more or fewer. And though as to the intention of God, and as it is the meanes designed of Lord, whereby to effectuate the purpose

poſe he hath of ſaving ſuch, as he hath deſigned unto life, ſir be properly ſent to gather them in: yet conſidering it as containing the revealed will of God, and pointing forth duty, and as it is put into the hands of men; who know not the ſecret Counſels of God, nor whoſe names are written in the book of life, whoſe not, it concerneth all that hear it; and all are bound in obedience to the command of the great God, in the mouth of his authorized Ambaſſadours, to believe and obey the Goſpel; And when obedience is not yeilded thereunto, the righteous God, becauſe of the refusal of the offer, and the contempt done to the grace of God, in that refusal, either taketh away the Goſpel, leaving that people in darkneſs, and in an irremediable caſe, by Non-churching or Ex-communicating them, as he threatned to do to *Ephesus Revel. 2: to Laodicea Rev. 3: and did to the Jewes*, when he cut them off, and hath done to ſeveral other Churches, ſometimes famous for Chriſtianity: And where he continueth the Light of the Goſpel, after much contempt (there being of his Elect there whom he will not want, but with much long ſuffering, for the glory of his Grace, waite for) he hath other ſpiritual judgments, wherewith, even in this ſide of Eternity, he puniſheth ſuch contemptuous offenders; whoſe life natural he may ſpare for a time, by giving them up to hardneſs of heart, judicially blinding them, giving them up to the power of Unbeleefe, and to ſpiritual Security, and Deadneſs, ſo that no preaching can pierce them; no Meanes can prevail with them, no Motives can move or perſwade them; no Threatnings can awaken them, or rouse them out of their ſleep: So that the Lord dealeth with them, according as it is written *Eſai 6: 9, 10. Mat. 13: 14. Mark. 4: 11, 12. Luk. 8: 10. Job. 12: 40. Aſa. 28: 26. Rom. 11: 8. maketh their eyes heavy and ſhuteth their eyes, &c.* or as it is written *Eſai 29: 10. Rom. 11: 8. poureth out upon them the ſpirit of a deep ſleep, and cloſeth their eyes: or as it is written Pſal. 81: 12. giveth them up to their quene hearts luſt: or as it is Pſal. 63: 22. maketh their table a ſnare: or as it is 2 Theſ. 3: 10, 11, 12. giveth them up to all deceivableneſs of unrighteouſneſs in them that periſh, and ſendeth them ſtrong deluſion, that they ſhall believe alie, that they may be damned, who beleevd not the truth: or ſaith to them, as *Revel. 22: 11. He that is unjuſt let him be unjuſt ſtill; and he that is filthy, let him be filthy ſtill: And though ſuch judgments may be inflicted upon ſome, that live and die under the drop of the Goſpel; yet it may well be ſaid, as to theſe, on whom the Lord poureth out theſe judgments, that the day of their Viſitation, and hope is at an end: But yet, though the conſideration of this, may and ſhould make the Faithful Labourer in the work of the miniſtry, when ready to complain, and cry out, that he hath laboured in vaine, and hath ſpent his ſtrength for nought and in vaine *Eſai 40: 4. lay his hand upon his mouth, and adore, knowing withall that his judgement is with the Lord, and his work with his God ſhall, and that he is unto God a ſweet ſavour of Chriſt even in them, that periſh, and to whom he is the ſavour of death unto death 2 Cor. 2: 15, 16. Yet notwithstanding becauſe it is not certain, who are the particular perſons, who are thus judicially ſinners of God, he ſhould minde his duty, and preach the word, be-ſides in ſeaſon, out of ſeaſon; reprove, rebuke, exhort with all long ſuffering and doctrine***

*doctrine 2 Tim. 4: 2. and be patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him, at his will 2 Tim. 2: 24, 25, 26. And others also, who are even in a more private capacity, should save some with fear, pulling them out of the fire Jud. vers. 23. Nor do we hereby give allowance to any to despond, or despair, who hear the Gospel, for the Lord hath his own time of coming, & the door standeth open, that whosoever will may be encouraged to come for ward; for Christ in no wise casteth out any that cometh Job. 6: 37. & the invitation is Free & Large, & whosoever will let him take of the water of life freely Revel. 22: 17. Though with all we must say, that that word Heb. 6: 4, 5, 6, 7. may strike terror into the hearts of many, for it is impossible for those, that were once enlightened, and have tasted of the heavenly gift, and were made partakers of the holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucifie to themselves the Son of God afresh, and put him to an open shame; for the earth, which drinketh in the raine, that cometh oft upon it, and bringeth forth herbes, meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns & briars is rejected, & is near unto cursing, whose end is to be burned.*

11. But as concerning that possibility, which this Quaker dreameth of, whereby it is concluded, or presupposed, that every Mothers son of the Posterity of Adam have Power and Ability Moral, (I say moral, that no man may think, I speak here of the meer faculties of the soul, Understanding & Will,) to beleeve and obey the Gospel; or can of themselves beleeve, without the Spirit of God, and his mighty operation, enlightening the Understanding savingly, and renewing the Will, and causing, by the influence of his grace, the soul lay hold on the offered salvation, and accept of the allsufficient offered Mediator; we utterly deny it, affirming, faith to be the pure gift of God, wrought by the exceeding greatness of his power, according to the working of his mighty power, or according to the working of the might of his power, Ephes. 1: 19. & 2: 8. And that this faith cometh by hearing, and hearing by the word of God Rom. 10: 17. So that we see not how any, without the Church, or the hearing of the word of God, and of the word of the Gospel revealing Christ, the power of God, and the wisdom of God, can beleeve; nor how any within the Church, and who hear the sound of the Gospel daily, can beleeve without the grace of God, working Faith by the Operation of his Spirit, and thus concurring with the word. And therefore, we deny Salvation to be Possible (in this Quakers sense) to any, yea even to the Elect; otherways we must reject the Scriptures of truth, and embrace the Pelagian Error, and lay aside all prayer for the Spirit of grace to work faith, and only make our supplications to Lord Free will, and think to batter the wals of Freewill with meer Moral Swallow, as Jesuites, Arminians and Socinians, with the old Pelagians, imagine; and sacrifice to our own net, and burn incense to our own drag, Free will, because by it our portion is fat, and our meat plentiful; And so give thanks

thanks (with the damned) to God, that hath made salvation onely Possible; but to ourselves alone for making it Actual, and for obtaining the crown and prize.

12. Having thus, in short, proposed our Judgment, after hearing of his Opinion, we come now to examine the proofs of his Proposition, which he layeth down Pag. 93. &c. §. 19. And first, in general, he saith, *That it is manifest from the complaints, which the Spirit of God useth in the Scriptures, against such, as perish, chiding and reproving them for rejecting Gods visitation and love, and refusing his mercy.* Ans. (1.) His Proposition is Universal, and these Complaints and Reproofs are only Particular, viz. against such, as were within the Church; & so they can prove nothing. (2.) Neither will these Reproofs, &c. prove that such had power and ability to embrace mercy and love offered unto them, without the grace of God, as say Jesuites and Arminians; for the Scripture tels us, that God must give the new heart, *Ier. 31: 33, 34. & 32: 39, 40. Ezech. 11: 19, 20. & 36: 26, 27. Heb. 8: 10.* and that none cometh to the Son, but whom the Father draweth, *Iob. 42: 44, 45.* and that it is God, that worketh in us both to will and to do, *Phil. 2: 13.* And to gather our Power and Ability out of the Commands and measure the one by the other, is the very core of Pelagianisme and Arminianisme; for upon this ground did Pelagius conclude, that we could keep the whole Law perfectly, as this man also saith, Heare Pelagius himself ad Demetriadem (cited by Vossius *Histor. Pelag. lib. 5. part. 1. Thes. 6.*) *Duplici ignorantia accusamus Deum, Infscientia, ut videatur nescire quod fecit, nescire quod iussit, quasi obliuio fragilitatis humane, cuius Author ipse est, imposuerit homini mandata, quae ferre non possit. Simulque (pro nefas!) adscribitur Iniquitatem Iusto, Pio Cruditatem, dum aliquid impossibile praecepisse conueritimus: deinde pro his damnandum esse hominem ob ea, quae vitare non potuit: ut (quod etiam suspicari Sacrilegium est) videatur Deus non tam salutem nostram quaevisse, quam penam. Itaque Apostolus sciens, a Domino iustitiae ac maiestatis nihil impossibile esse praeceptum, auferit a nobis vitium murmurandi; quod tunc utique nasci solet, cum aut iniqua sunt quae iubentur, aut iubentia minus digna persona est. Quid ergo versamur in cassum? Nemo magis nouis mensuram virtutum nostrarum, quam qui ipsa virtus nobis dedit. Nec quisquam melius, quantum possumus, intelligit, quam qui ipsam virtutem nobis posse donauit: nec impossibile aliquid voluit imperare, qui iustus est: nec damnaturus hominem suum pro eo quod vitare non potuit, qui pius est.* Which in short is this, That to say, that God should command any thing, which is not in our power to do, were to accuse God of Ignorance, as not knowing mans power; and of Iniquity, Cruelty and Sacrilege, commanding that, which he knew we could not do, and thereafter condemning us for not doing of it. This Quaker may see his owne face in this glass.

13. He citeth further the words of God to Cain *Gen. 4: 6, 7.* and saith, *that* *soon timeous admision, and promise of pardon upon condition he did well saith that* *he had a day of visitation, wherein it was possible for him to be saved. That it was possible for Cain, through the grace of God, to haue done well, and obtained the excellency, we affirme; but that he had power without this grace, all this admonition cannot prove; so that, as is said, it is pure Pelagianisme for him to adde, God could not propose that condition, to do well, to him, if he had not given him*

sufficient strength to do well. Had Pharaoh sufficiency of strength moral to let the people of Israel go, when God had hardened his heart? To as he should not let them go? If not, how could God send Moses to him with a word of command? This man told us *Thess. 4.* That man, in his Natural state, could know nothing aright; and that all his Imaginations, Words and Actions were evil; and only evil continually: Now I enquire, if such a man can be said to have sufficiency of strength to know God and things divine, and to do well? If not, then it seemeth by this mans doctrine here, that God can impose no command upon such, to know God, and to do well. We know, that God giveth the heart to perceive, eyes to see, and eares to hear *Deut. 29: 4.* and that *the carnal mind is enemy against God, for it is not subject to the Law of God, neither indeed can be Rom. 8: 7.* And that *the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned, 1 Cor. 2: 14.* He citeth to the same purpose *Gen. 6: 3.* And we deny not, that the Spirit (speaking after the manner of men; for such expressions cannot be understood properly of God) is said to contend with men, to wit, by his Word and Servants, whom he sendeth forth to deal with men in his name. So did he this strive long with this old world by his messengers, the Patriarches, particularly by Noah, called a preacher of righteousness, *1 Pet. 2: 5.* But what of this? This day of Viscitation, (saith he) which he granteth to every one, is such as therein the Lord is said to waite, and be gracious *Esa. 30: 18.* to be long suffering *Exod. 34: 6.* *Num. 14: 18.* *Psal. 86: 15.* *Ier. 15: 15.* By all which, (not to mention the impertinency of that citation *Esa. 30: 18.* as also of that *Ier. 15: 15.* as may appeare to any at the first view) he can only inferre that which we do not deny, viz. That God is long suffering, and patient even towards the wicked: But can he hence conclude, that the wicked have power therefore, of themselves, without the Spirit of regeneration and grace, to do what is commanded in reference to life eternal? Let him essay this, and give yet fuller proof of his *Pelagianism*. That wicked persons may forbear much wickedness, and acts of iniquity, without the special grace of God, I readily grant; and hereby turning from their former wicked courses, may prevent their owne temporal ruine, and hold off the judgments of God that are threatned and imminent, as we see in the people of Nineve, and in that wicked King *Abah;* and so that the old world might have prevented their destruction by turning from their evil wayes, and hearkning to the counsel and command of Noah from the Lord, who waited with patience, *1 Pet. 3: 20.* All this is true, but what is all this, in reference to eternal Salvation? Is it likewise in their power, when they please, to turne to the Lord, and serve Him with a perfect heart, and to walk before Him and be perfect? Ere we beleeve this, we must see other proofs thereof, than what is brought from the word of Command; for that, I suppose, will reach even such, whose day of Viscitation is at an end; and to whom salvation is, on this account, impossible, as this man saith.

14. He foresaw, that it would be answered, that the long suffering mentioned, *1 Pet. 3: 20.* was not unto salvation. And therefore putteth as a parallel place, to cleare that it was unto salvation, *2 Pet. 3: 15.* But the man taketh no notice

notice to whom the Apostle *Peter* is speaking there, in his second Epistle, see vers. 9. explained and vindicated in the former Chapter. They were these, whom the Apostle looked upon, as having obtained like previous faith, with him and others, *through the righteousness of God, and our Saviour Jesus Christ* 2 Pet. 1: 1. and whom he loveth beloved Chap. 3: 1, 8, 14, 17. and such as were looking for the coming of the day of God, and for new heavens, and a new earth, wherein dwelleth righteousness vers. 12, 13, 14. and such as were in case to grow in grace, & in the knowledge of Jesus Christ vers. 18: Now to these only, and such as belonged to the Election of grace, whom the Lord was yet to bring in, the Lord's delay to destroy the world with fire (which is the long suffering here spoken of, as vers. 9. cleareth) was salvation, because he would want none of them, that his body (to which they belonged as members) might be complete. But he tels us further, to as little purpose, that *Peter* in this matter looketh to Paul's writings, insinuating that this was the Catholick and common doctrine of the Church. And why should it not be so; as we have cleared it. And *Paul* also, in his Epistle to the *Hebrewes* (which is the writing of *Paul* to them, to whom *Peter* is now writing, as appears 1 Pet. 1: 1. 2 Pet. 1: 1.) speaketh to this same purpose Heb. 10. 35. to the end. So that this man is in a fond mistake, when he supposeth afterward, that in this particular *Peter* hath his eye towards *Paul's* Epistle to the *Romans*. Chap. 9. seeing that Epistle was not written to them, to whom *Peter* is here writing; and that he meaneth such an Epistle, as was written to the same persons, is clear from vers. 15. *Even as our beloved brother Paul also hath written unto you.* It is true, *Peter* addeth other Epistles of *Paul*, wherein he speaketh of these things, that *Peter* is here treating of, which cannot be said of that place of his Epistle to the *Romans*. And what he speaketh of our wrestling of the Scriptures, may (as is evident enough from what is already said, and will appear more ere we end with him,) without the hazard of a reproach, be retorted upon himself and his party: But we have some other thing to do, than insist upon recriminations.

15. He citeth next *Pag* 95. *Rom.* 2: 4. and then asketh, how these could be called riches and bounty, unless there had been a time, wherein they might have repented, & become partakers of these riches, which were then offered? Ans. These might have been the riches of God's goodness and forbearance and long suffering, calling them to turne from their wickedness, and not treasure up wrath to themselves against the day of wrath, though nothing certainly accompanying salvation: Nature may teach persons, that God's bounty and goodness in sparing or not cutting off with remarkable judgments, as he doth some; and continuing life, & good things necessary for life, notwithstanding they deserve to be cut off, should be otherwise improven, than by taking encouragement therefrom, to sinne the more. Shall temporal sparing favours, bestowed on such, as deserve nothing but hell fire, be in so small account with us? Was it in their power, without the grace of God, upon the simple consideration of the goodness of God, and his long suffering and patience towards them, to repent savingly? or could they have been made partakers of Salvation, without saving Repentance? One of these this Man must prove; ere he can evince any thing hence, proving sal-  
vation



vation possible, in his sense, to all and every person. And I suppose these words of the Apostle *vers. 7.* *To them who by patient continuance in well doing, seek for glory and honour and immortality; Eternal life, will import some other thing.* This seeking after glory and honour and immortality & that by well doing (or, as the opposition made *vers. 8.* cleareth, by doing the truth, & obeying righteousness, & by working good as *vers. 10.*) and by continuance in well doing, & by patient continuance in well doing, cannot sure be performed by any, by the meer strength of Nature, and without the Grace of God. And how shall it be performed by them, that know nothing of an Eternal life, or of Glory and Honour and Immortality; & so cannot seek after it, & that in such a manner? Will he say, that all the Heathens & Barbarians, the Cannibals, & Men-eaters, & such as have little more of Men, than the outward visage, & posture of the body, are acquainted with these things; & can by their owne Industry & Paines reach the crowne of immortal glory? If he do not both affirme & confirme this, he proveth not his Universal Day of Visitation granted to every Mothers son, in which they may, if they please, lay hold on eternal life.

16. Thereafter §. 20. he citeth *Esa. 5: 1, 2, 3, 4.* (and as parallel parables *Mat. 21: 33.* *Mark. 12: 1.* *Luk. 20: 9.* which yet differ in several maine points) a passage which his predecessours, the Jesuites & Arminians, did much belaboure and wrest, to give some countenance to their errors, about the Requisite of the grace of Conversion. All which this man deduceth from all of them is this. *That this parable could be no wayes Apposite to them, to whom it was spoken, unless these labourers might have brought forth fruites: such a possibility had they, that Christ by the Prophet saith, what was more to be done to my vineyard, which I have not done?* Answer. (1.) What can this prove for them, who had not such paines taken upon them? had no vineyard erected among them? This man is good at concluding an Unlimited Universal from a plainly Restricted Particular. (2.) That it was their duty to have brought forth fruites, is certane; that they had power of themselves, without the grace of God, to have brought forth saving fruites, he hath not proved; neither can he prove. (3.) To say, that therefore they could not be blamed, is a Pelagian Error, & such as himself cannot allow of, if he will not contradict himself; for after the day of Visitation is past with a man, that man hath no more Power or possibility of doing any good, and yet he will not say, that therefore he cannot sinne, & become blame worthy after that time. (4.) Any may see, that the parable, mentioned by the Evangelists, reached mainly the Priests & Rulers, & not the People, though in their hearing it was spoken; and that it was to exaggerat their cruelty, & rage against his faithful servants, and that, which they were shortly to exercise against himself, the true Son & Heire. And who knoweth not, that even without saving grace, they might have foreborne these acts of cruelty, & that it was really in their power? And thence to inferre a power of doing all requisite to salvation, must be such logick, as is hatcht in a distempered braine, & a cleare evidence thereof. (5.) When the Lord said by his prophet, *what could be more done &c.* He speaketh only of external meanes, whereof there was no deficiency; but these they had were sufficient in their own kinde, and enough, and more

more than enough to convince all of the height of the wickedness of the Jews, who under all this plenty of means brought forth (as to the generality, and body of the people, concerning whom he is speaking) nothing but wild grapes, yeastinking grapes, as the word importeth; so that their deeds were worse, then the deeds of the heathens, who neither had such Meanes, nor outward Favours conferred upon them *Ier. 5: ver. 28.* He citeth as of the same import, *Prov. 1: 24, 25, 26. Ier. 18: 9, 10. Mat. 18: 32, 33, 34. & Aft 13: 46.* But he tells us not what use he would make of them. That persons may and will refuse the Lords call, who doubteth? Because they can do evil, have they therefore a Power to do good? Or because they may forbear some acts of cruelty towards others, will it thence follow, that they have a power to do that which hath a certain connexion with Salvation? These are *Quaker-like* Inferences, that want all solidity, and no little of sobriety.

17. In the last place he citeth *Mat. 23: 37. Luk. 13: 34. & 19: 41, 42.* whence he inferreth first, *that there was a day, wherein the inhabitants of Jerusalem might have known the things, that belong to their peace.* Next, *that in that day, God would have gathered their children, as an hen her chickens.* Thirdly, *that they would not; and because they would not, they were now hid from their eyes, so as they could not see, that day being expired; and therefore they were justly condemned and obdured.* Ans: (1.) That the inhabitants of Jerusalem had a faire sunshine day of the Gospel, at that time, is most certain: but had all the world, and every city of the world, from the beginning of the world, unto that day, and since to this day, such a faire day light? If *yes*, whence is it proved? This text proveth no such thing, but in the rare phancy of this *Quaker*, who supposeth that a Particular will prove a General: just as if he should say, He, and some few others are, *Quakers*; therefore all the world are turned *Quakers*, and were *Quakers* from the beginning, & shall be *Quakers* to the end of the world. But if *not*, how then doth he conclude the thing, that is in question? (2.) The text speaketh nothing of this Power and Ability to know: But Christ, as man, Pathetically expresseth his vehement and earnest desire, that they had known: And therefore there is no ground for any such conclusion, as he would hence inferre. (3.) That the Lord Jesus laboured with earnestness and love, to have gathered their children, as a hen doth her chickens under her wings, is very true; but hence he cannot prove, that God hath Ineffectual Desires and Wishes after the salvation of the damned: what is spoken of Christ, as man, and a preacher of Righteousness, can with no shew of reason be applied to God. (4.) That the Lord punisheth the contempt of the Gospel, with Darknes, Judicial strokes, and Desolation, is true, and asserted by us above; but none can hence inferre, what this man would conclude, that knoweth what he saith.

18. What followeth *Pag. 96. 97.* is but what we willingly confess, & have asserted above, to wit, that after the Contempt of Mercy & Salvation offered, God giveth up to hardness of heart, as *Esa. 6. Mat. 13: 14. Mark 4: 12. Luk. 8: 10. Iob 12: 40. Aft 28: 26.* But when he speaketh of the talents given *Mat. 25: 14* &c. he insinuateth that the one talent was sufficient, being of the same kinde with the rest: But how hath he proved, that by these talents is meant

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saving grace? And that by persons, or servants, to whom these talents were given, are meant all and every man, from the beginning of the world to the end; and that their trading with the same, importeth power and ability in themselves, without divine help and grace, to improve these gifts or graces to a spiritual and saving advantage? Sure, the Scripture tells us, *that without Christ we can do nothing* Job. 15: 3. 1, 5, 7. and that it is the grace of God, *that doth all in us*, 1 Cor. 15: 10. And *that of ourselves, as of ourselves, we are not sufficient to think anything, but our sufficiency is of God*. 2 Cor. 3: 5. and that it is God, *that worketh in us, both to will and to do* Phil. 2: 13. And whatever ability be granted to improve some common gifts and advantages, given to many, to be improved for the glory of God, and the good of others, (which is all that is imported by these Talents) no man can hence inferre, sufficiency of saving grace granted to all, and ability to improve savingly all gifts and advantages common to all, but such as can make ropes of sand. Thus we have considered all that he hath said on this Proposition, for which he is beholden to his friends the Jesuites and Arminians, as might be shewn, if it were worth so much paines, let any, who will, Read the Jesuite Didacus Ruiz de *Prædestinatione* disp. 39. 40. 41. 47. 43. 44. 45. and especially disp. 46. de *Barbaris* and he shall finde this Quakers doctrine, at full length.

## CHAP. X.

## Of Universal Grace and Light.

I. **W**e come to examine his Second Proposition containing a further piece of their divinity, which he expresseth thus Pag. 79. §. 11. *That God for this end did communicate and give to every man a certain measure of the Light of his Son, a measure of grace, or some manifestation of the Spirit, which hath several names in Scripture, as the seed of the kingdom Mat 13: 18, 19 lights manifesting all things Ephs. 5: 13. the word of God Rom. 10: 18 the manifestation of the Spirit given to every one 1 Cor. 12. 7. the talent Mat. 25. 14. the Gospel preached to every creature Col. 1: 23.* Ans. This must be a strange and wonderfull thing, that is both Grace & Gifts, which are inward, and placed in the soul; & the Word of God & the Gospel, which is outward, preached & declared to the eares of people; what can we make of this? or what can we understand by it? Nay this, with them, is the Spirit of God, it is Christ, God Father, Son & holy Ghost, and what not? This I take to be peculiar to the Quakers; for neither Pelagians, nor Socinians, nor Arminians, nor any of their followers, nor Jesuite, ever spoke at this rate of non-sense, & vented to the world such Inconsistencies, which are rather the foamings of a distracted braine, than the discourings of men, in their wits, how heterodox so ever. But is it not strange, that this man should imagine these things to be common to all mankind? The seed of the kingdom I do where read of; but of the word of the kingdom, which is compared to seed: and was this word preached to all nations, from the beginning of the world? Or is it to this day  
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lowen in all nations, even amongst Heathens, in Japan & other Regions & Territories in the East & West Indies; or among the *Turks & Cannibals*? By whom I pray; and upon whose testimony must we believe this? The word of God *Rom. 10: 17.* is the word, that is heard, & preached by such as are sent, whose feet are beautifull *vers 15.* & by which faith cometh, & calling upon God *vers 13; 14, 17.* Is this common to all Nations? The manifestation of the Spirit spoken of *1 Cor. 12.* is concerning gifts peculiarly enumerated *vers 8: 9, 10.* such as the word of wisdom, the word of knowledge, faith, gifts of healing, working of miracles, Prophecy, discerning of spirits, diverse kinds of tongues, and interpretation of tongues. And are these common to all men or were they then common to all the world? Nay, doth not the Apostle expressly restrict them to the Church, of which he is there speaking, & in which the Lord did set Officers, endued with these gifts *vers 28?* & expressly say, that they were not common even to all the members of the Church, as may be seen through that chapter, & particularly *vers. 29, 30?* beside that the scope of the whole irrefragably evinceth this. As for the talents mentioned *Mat. 25.* We spoke of it in the preceeding chapter. And that Gospel, whereof Paul speaketh *Col. 1.* Was that which he was sent to preach to all indefinitely, as providence, (which sometimes stood in the way of his endeavouring to preach it somewhere, as we see *Act. 16: 6, 7.*) ordered it; and which is called *vers. 26.* the mystery, which hath bin hid from ages, and generations, but now is made manifest to the saints; Was this common to all before Christ came? & is it common to all this day? How shall it be evinted, that this Gospel is thus Universal? will he take that word, every Creature under heaven *vers. 23.* without any limitation? Then he must say, that Paul, preached this Gospel to Devils, to Beasts, & all creatures without sense, as well, as to Men. But if he will restrict it, let it be according to Reason, & we are satisfied, & his designe is crossed; For, as we cleared above Chap. VIII, these Universals must be interpreted according to the nature of the thing spoken of, & the circumstances of the place; & so it will here but import, an indefinite mission among the Gentiles, and is an hyperbolick expression of the vast extension of the tydings of salvation, now under the Gospel administration, in comparison of what it was under the law, when restricted to the limites of one kingdom, & to the posterity of Abraham, Isaac & Jacob, with a few Proselytes.

2. To keep us from startling at the non-sense of the Proposition, we have more, & more of that kinde, to meet with, in the further explication thereof, set down in several Pages from *Pag. 82. §. 13.* to *Pag. 92.* And though some may justly blame me for wasting words, & spending time, upon such a Non-sensical, Self-contradictory Proposition; yet considering, that here lyeth the core of their delusions, and that, which (though not as to matter, yet) as to expressions is peculiar to the Quakers, and common to them all, the Reader must have patience, and heare all, and then he will be better able to judge.

3. He beginneth then *Pag. 82. §. 13.* & tels us, *That this Seed, Grace, word of God, and light, with which every man is enlightened, and a measure of which every one hath, in order to Salvation, and which by mans pertinaciousness and the malignity of his will, may be resisted, extinguished, wounded, suppressed, killed &*

crucified, is not the proper essence and nature of God, considered in it self. Before we enter upon a particular discussion of this mans words, we conceive, it will be of use, to helpe us to understand him the better, (if he may be understood at all, in this chiefe part of their heretical doctrine) to take notice of some expressions of other Quakers, concerning this Light, and Seed, of which they speak so much; Mr Hicks in his dialogue, giveth us some account of some of their expressions in this matter Dial. 1. Pag. 3. G. Whitehead said, in him was life, & the life was the light of men. If the life be the divine essence, the light must be so also; for such as the cause, such the effect must be. And againe Pag. 4. The light within must be God, because to deny it so to be, is to deny the Omnipresence of God. Thus the light is the Essence of God, & the Omnipresence of God. And againe G. W. reasoned thus; The divine life is immutable. To say then the light within is not God, is to say God is mutable. Therefore it is blasphemous to deny the light within to be God. Yea Pag. 5. he tels, that one Robert West called the denying to worship the measure of light in every man, damnable heresie; and said, that the Spirit, which God breathed into Adam was not mans spirit, but another, the breath of our nostrils, the anointed Lord. This is that true light &c. And Pag. 6. He tels us, that commonly, they call this light within, Christ, or a measure of Christ. And Pag. 7. That Crisp said, that it was sufficient to heal, helpe and save them: & as take heed to it; and that because, if it ought to be obeyed, then it must be sufficient &c. So Pag. 9, 10. They say, they do obey the commands of the Living and Eternal Word in them, that is, the Light to them is the living and eternal Word So. Pag. 16. He tels us, that some of them call the seed, Christ; others, a measure of God; others say, that it is the Spirit Pag. 47. he tels us, that Naylor sayeth That Christ is the election, and the elect seek and that Fox sayeth, The seed, to which the promise is, is that, which hath bin laden as a Cart with sheaves by the sinner; which seed is the hope Christ. And Pag. 82. that W. Penn sayeth this light within was and is sufficient to bring about remission of sins, & eternal salvation, which was the errand, for which Christ came into the world. In his 2 Dial. Pag. 45. he tels us, that Ed. Burroughs called this seed, the Church, which is Christ bodily Pag. 46. that he said also, that such as denied Christ to be the light in every man, were Antichrists; and that G. Whitehead said, To say the light in every man is a mere creature, is contrary to plaine Scripture — this life and light is divine and increat. In his 3 Dial. Pag. 8. He tels us, that they say, That the life of God, is the light of men, with which every man is enlivened, is sufficient to salvation: And that they who obey, are the good subjects and children of God, and obtaine favour, love, and the recompence of the reward of righteousness: and how they speak thus, Thou confounds the light (within) and the creature together, concluding Imbecillity, Insufficiency, and Ignorance in the light. which are the imperfections of the creature. And againe Pag. 10. It is impious to charge mens infirmities upon the Light, and report that insufficient because they are rebellious. And againe p. 43. that they say, who or what was Christ, in that manifestation is self, but that divine word, light and life, manifested in flesh. And pag. 52. This argument springs in my minde, for the divinity and sufficiency of the Light, That which in all ages hath bin the just mans path, and where the blood of cleansing is known, and by which fellowship is enjoyed, and the light of eternal life obtained, is, ever was, & ever will be, a divine, sufficient and saving way.

*was.* But such a *was* is the *Light*. &c. Mr. Sealham in his book against the *Quakers* part 1. giveth us some others of their expressions, concerning this light, in prejudice of the Scriptures, such as Pag. 60. that G. Fox said, *the light was the true teacher. and the light within life, the light in Scripture is death.* So p. 74. that the same person said, *It is the light that gave forth the Scriptures, and will open the Scriptures, and is a more sure word of prophecy, yea and the grace, that appeared unto all men.* And Pag. 83. that I. Naylor said, *that this light, if we did know, own and obey it, would lead us out of the fall.* Many such expressions may be found. I suppose, by others, who are acquaint with their books: and by these expressions, we may in part conjecture what they mean by this *Light*; & that upon the matter it is the same the old *Begards* said to wit, *that every intellectuall being hath enough within it self to make it happy.*

4. But to returne to our *Quaker*, we see (1.) what various titles & epithets he giveth it, he calleth it the *Seed*, *Grace*, the *Word of God*, and the *Light*, which certainly is not to cleare and explaine the matter to us, but to inveigle us & cile our eyes, and leave us more in the mist, that we should not know, what it is, (2.) He saith, this (wherever it be) is in some measure given to every man: and sure, what is common to all men, can be nothing but Nature, or the *Pelagian* grace of God, that is mans *Free Will*, as *Vossius* sheweth us *Hist. Pelag. Lib. 3. Part. 2. Thes. 1.* Pelagius thought and said, that this *Rational Will*, or the *Possibility of Nature created by God*, was the grace of God by which all might be doped: though afterward he added, to colour the business better, *a supernatural grace*; but this was nothing else, but the external doctrine of the law: But whether the *Quakers* will come this length, I know not: When all this addition of *Pelagius*, did not satisfie the orthodox, he added the *grace of remission of sinnes*; but he thought not this necessary to all. See *Vossius ibid. Thes. 2.* when this did not satisfie, he made another addition of the *grace of Christ*, consisting only in his *Doctrine and Example*. At length, when all that would not satisfie, he added the *divine help of the Spirit working in men*; but restricted it wholly to the Understanding, granting no operation of the Spirit upon the will. Now whether our *Quakers* will come all this length, I doubt, seeing this grace that *Pelagius* acknowledged, can not be said to be common to all men, How much less, can that be called grace, which they talk so much of? and how can so great things be said of it, while it cometh short of the very *Pelagian* grace? (3.) He saith, *this is given in order to Salvation.* But what is the meaning of this? Is it sufficient, without any supervenient grace of God, to effectuate salvation? and is it given of God intentionally for this end, that it may lead unto salvation? Then we need no more Gospel, no more Preaching, no more Grace of God, no more Help of the Spirit. This must be the very first excreation of *Pelagianisme*. And the setting of corrupt rotten Nature on the throne (4.) where read we, that that, which is common to all men, is called the *Seed*, the *Grace*, and the word of God? or that the *Light* of nature, which is in some sense common to all men, hath a native and kindly manufacture or tendency to the salvation, revealed in the Gospel? (5.) The Scripture tells us, that the seed of God remaineth, and that it is proper to such as are borne of God, 1 *Jo. 3: 9.* and so it is not common to all, nor can it be extinguished or killed (6.) I would faine know, how this



Word of God can be crucified? it may be he, with other *Quakers*, meaneth hereby the crucifying of Christ, whereof the Gospel speaketh (7.) He saith, *this seed &c.* is not the very essence of God: & how in this he contradicteth others, whose expressions to the contrary we mentioned just now, let all judge. But he lenifieth the matter, by saying, that *it is not the essence and nature of God taken precisely in it self*; So then it seemeth, that it is the Essence of God, considered some other way; whence it appeareth, that all men are partakers of the very Essence of God, though not as considered precisely in it self, but some other way, What blasphemy is wrapped up here, let any judge, that will:

5. But why may not this seed and light be meant of the Nature and Essence of God, simply in it self considered? Because saith he, *that cannot be divided into parts and measures, being most pure and simple, free of all composition and division, & so can neither be extinguished, nor wounded, nor crucified, nor killed by all the strength of men.* Ans. Yet, it would seem by him, that the Essence and Nature of God, though not as considered simply in it self; yet as considered some other way, may be Divided into parts, and Compounded, and so Extinguished, Wounded, Killed, yea & Crucified: and I would only know of him, in what respect we can so consider the Essence and Nature of God, as that we may say of it, it may & can be Wounded, Killed, & Crucified, or Extinguished? He leaveth us here in the mist.

6. We have heard, what he understandeth not by this *Seed & Light &c.* He tells us next, what he understandeth by it *viz. a Spiritual, heavenly, and invisible principle (principium) & organ, in which God, as he is the Father, the Son & the Spirit, dwelleth, a measure of which divine and glorious life is in all, as a seed, which of its own nature inviteth and inclineth all to good; and this (saith he) we call the vehicle of God, the spiritual body of Christ, the flesh and blood of Christ, which came out of heaven, and of which all the Saints do eat, and are nourished unto eternal life.* Here we have a mysterious revelation of their mysterious conceptions, by which we can understand as little of their meaning, as before: for (1.) What is this *Principium*, this Principle? Is it a principle of Natural Actions? Or a principle of Gracious and Saving Actions? If of Natural actions, how doth it differ from the soul, and the Faculties thereof? If of saving and gracious actions, how is it given to and implanted in every man, how Atheistical and wicked soever he be? The Scripture tells us of a principle of wickedness in every man by nature, whereby they are inclined to all evil, and only evil. and that continually; And we hear of the God of this world in them that are lost, blinding their minds 2 Cor. 4: 4. and of the Prince of the power of the aire, the Spirit that worketh in the children of disobedience, Ephes. 2: 2. And that this is the common condition of all, till they be quickened together with Christ, and brought out of that state of death by faith in Christ, Ephes. 2: 1, 4, 5. and by believing the Gospel 2 Cor. 4: 3, 4. (2.) How or what way is this to be called an *Organ*? Of what is it an instrument or Organ? Of God, or of the Soul? Instruments must be instruments of some principal cause: Or is this word properly taken, or improperly? Is it a *Suppositum*, or a *Verue* and Principle superadded to the *Suppositum*, sit-  
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ing it for action? Or is it to the soul; as our members and organs are to the body? What he meaneth hereby, he would do well to explaine for his expressions are dark and dubious, and give no distinct sound. (3.) In what respect is this Principle and Organ called *spiritual*? Is it spiritual as opposite to Carnal and Fodily, as not being Corporeal? Or as opposite to Natural? Or as opposite to Sinful and Corrupt? If he mean the first, it may be nothing but the Soul, or the Faculties, or Natural Qualities thereof; and so a meer Natural thing: But if he take it in the two latter senses, how cometh it to passe, that every one, lying in their natural state, are made partakers thereof? It must be wrought by the special Operation of the Spirit; and this special Operation of the Spirit is not common to all men breathing, but is peculiar to the chosen ones, and to beleivers, as the whole Scripture informeth us. (4.) We may move the same doubts touching the other two termes, *Celestial*, and *Invisible*. The soul may be called Celestial; as being immediatly created of God, & put into the body; and its Invisible, as not being the object of our corporeal senses: But it may be, he taketh these termes, in some other more limited sense. (5.) He saith, God dwelleth in this Principle and Organ; but how can that be? That God is said to dwell among his people, in respect of the signes of his Presence, and of the effects of his Love, Care and Tenderneſs of them, we read *Exod. 25. vers. 8. & 29. 45. 46. Numb. 5. 3. & 35. 34. Deut. 12. 11. Ezra. 6. 12. Deut. 33. 12. 1 King. 6. 13. Eccl. 43. 7. 9. Zech. 2. 10, 11. 1 Chron. 21. 25.* But this was not common to all Nations, but was the special privilege of that people. So we hear of God's, of the Spirits, and of Christs dwelling in the souls of his beloved and sanctified ones, by more special significations of his Favour, and gracious Workings of of his Love, *Rom. 8. 9, 11. 2 Cor. 6. 16. Ephes. 3. 17. Revel. 21. 2. Job. 14. 17. 1 Cor. 3. 16. 2 Tim. 1. 14. 1 Job. 3. 24. & 4. 12, 15, 16.* But that this indwelling of God, or of his Spirit, or of Christ, is common to all men, and not the peculiar privilege of the Saints, the places cited do abundantly manifest to be false. Of God's dwelling in such a Principle or Organ, the Scripture maketh no mention; and we must not be wise above what is writen. He would do well to explaine this out of the Scriptures; for we value not his dreames and phancies. (6.) What meaneth that expression, *That God dwelleth there as the Father, as the Son, and as the Spirit*? Doth God Father, Son and Spirit dwell in all the ungodly, Heathens, Barbarians, any otherwayes, than as He is omnipresent, or by his Natural and Common works in and about them, as in and about all his creatures, who proportionably live, move and have their being in Him, as men and women have: for all are his workmanship, and get life and breath and all things from him, *Az. 1. 24. 25, 28. & 14. 15.* But what meaneth that, *as the Father*? So. It may be, he doth not acknowledge a Trinity of Persons, in one Divine Essence; as sure Other *Quakers* do not: And then all the Trinity of Persons, whereof the Scripture speaketh, must be nothing but some different unintelligible wayes of God's manifesting himself, and dwelling in all and every one of *Adam's* posterity; and it may be too, in all the Creatures, sensible & insensible. (7.) He calleth this a *divine and glorious life, whereof all are partakers*

*akers, in some measure*: It is a divine life? Indeed, and glorious, to have God dwelling in the soul, in love and power: But by virtue of what Covenant cometh He to dwell in every man? Not sure by the Covenant of works, for that is broken, and all are become heirs of hell & wrath, because of the violation of that Covenant. Not by the Covenant of Grace, for that requireth faith before persons be interested in these special favours & privileges. And the Scripture tells us, that all men have not faith: how then come all men to share of these highest privileges, or of this divine and glorious life, which are promised in the Covenant of grace, through Jesus Christ, by whom they are purchased? Is this divine and glorious life so meane and common a thing, that even Heathens and Reprobats share of it? Sure, the divine and glorious life, pointed forth in the Scriptures, is a rare thing, and is the privilege of very few, and even of few of those, that are members of the visible Church. Will this *Quaker* tell me, if this divine and glorious life, whereof all *Laponians*, *Brasilians*, *Cannibals*, are made partakers, be distinguished from the divine and glorious life peculiar to the Saints? And if it be distinguished, how? Or if it be the same in kinde, why Regeneration, Union with Jesus Christ by faith, the Effectual Working of the grace of God, and a thorough Renovation, is requisite to the enjoying of that, in some greater measure, which all have Naturally, in some measure? (8.) He saith, this measure of the divine and glorious life, is a seed. But whereof? Is it the seed of the Eternal weight of glory, that the Saints live in the hope of? Wherever that seed is, it cometh at length to the harvest of glory; as the Scripture teacheth us; and if this seed be sown in all, all shall at length be saved. If it be not the seed of Glory, whereof I pray, is it the seed? Is it the seed of Grace? This seed abideth 1 *Job*. 31. 9. and is incorruptible, and is by the Word of God, even that Word of God, which is preached by the gospel 1 *Per*. 1: 23, 25. So that this seed is no common thing, but peculiar to such, as are borne againe, who by Christ do believe in God, who raised him up from the dead, and who have purified their souls in obeying the truth through the Spirit 1 *Per*. 1: 21, 22. (9.) He saith, *this seed inviteth and inclineth all men to good*. But doth it invite and incline the *Laponians*, *Brasilians*, *Artigovancians*, and such Heathens, who never heard of Christ, nor had any shew of Religion, to faith in Christ? Or even to all, that is enjoined by the Law of Nature, or the Law of the two Tables? How cometh it then that *Paul*, who was far better versed in the Law, than Heathens are, saith, he would not have known concupiscence, unless the Law had said, *thou shalt not covet*? And how can this consist with the sinful state of every natural person, whose thoughts and imaginations incline and invite to evil? Read *Rom* 3: 10 to 20. *All are under sin* vers. 9. *all have sinned and come short of the glory of God* vers. 23. Nay, how can this be, seeing the carnal minde is enmity against God, and is not subject to the Law of God, neither indeed can be *Rom* 8: 7? Is not the heart of every man by nature deceitful above all things, and desperately wicked? *Ier*. 17: 9. is not their very minde and conscience defiled? *Tit*. 1: 15. Where then can this good seed lodge? It lodgeth neither in Heart, Minde, nor Conscience: And shall it lodge in the Flesh? It is true, there is left in every Man a bit of a Natural Conscience, informing

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concerning some Natural good, requisite for self-preservation, and for the preservation of Societies, and inclining thereunto: but what is this to that Spiritual good, required now by the Gospel, and discovered by its Light? Alas! I see the height of the Quakers' divinity is what a Natural Conscience can teach a Man-eater; and this is their Gospel; and this is their divine and glorious life. O poor wretches! (10.) This *feed* calleth the *Vehicle* of God. A wonderful expression, favouring more of a distracted braine, and of an audacious, blasphemous spirit, than of a sober Christian; fearing God, (11.) He calleth it the *Spiritual body of Christ*; But by what Scripture, I know not. Christ is called the *Saviour of the body* Ephes. 1: 23. Is Christ the Saviour of this seed? The spiritual and mystical body of Christ is the Church Ephes. 4: 4. 1 Cor. 10: 17. & 12: 13, 20. Rom. 12: 4, 5. Col. 1: 24. Ephes. 2: 23. Rm. 12: 27. Ephes. 3: 6. & 4: 12, 16. Col. 1: 18. & 2: 19. What are the members of this body? the body is not one member, but many 1 Cor. 12: 14. (12.) He saith, it is *the flesh and blood of Christ, that came out of heaven*. But had Christ no other flesh and blood, than this? Then the whole Incarnation of Christ is denied: And where is our Christian Religion then? where is the Death of Christ? where is his Resurrection? where is his Ascension? where is all the History of his life? Is all that but dreames and lies? whither will the Quakers lead us; Christ gave his flesh for the life of the world Job. 6: 5. did he give this seed for the life of the world? was this seed a sacrifice to satisfy the justice of God? what foolries be these? Now the man in deed appeareth in his colours, a Quaker in graine; speaking nonsense at random; and hereby evidencing what Spirit acteth him. But one word more; where readeth he, that Christ's flesh and blood came out of heaven? They mean that Christ had the same Spiritual flesh and blood, within his carnal flesh and blood, which they have; and so they are as much the Christ's of God, as he was. O dreadful blasphemy! (13.) He saith *all the Saints eat of this*. What do only the saints eat of this, while Ius in every Man? Every man, by this mans doctrine, is partaker of Christ's Spiritual body; and hath Christ's flesh and blood in him, but they do not all eat thereof; a strange phancy, that persons have food in their belly before they eat it, that persons are partakers of Christ's flesh and blood, before they eat him by faith: what wilde Notions be these? Men are partakers of a glorious and divine life by having the spiritual body of Christ in them, and the flesh and blood of Christ, that came out of heaven, and that before they make any application of him to themselves by faith: where read we of such things? Christ tels us the contrary, *that except we eat the flesh of the Son of Man, and drink his blood, we have no life in us*. Job. 6: 43. and that with a doubled asseveration, *verily, verily*. And he tels us moreover, *that he dwelleth in such, as eat his flesh*, that is, in beleevers vers. 56. and not in others, and vers. 57. *that he that eateth him, even he shall live by him*. But these Impudent Quakers, whose work is, as it seemeth, to contradict Christ, and all the Gospel, tell us, that even Heathens, and all, before they come to eat Christ by faith, have Christ dwelling in them, have a divine and glorious life, are partakers of the body and blood of Christ, and of that bread, that came down from heaven: What more contradictory to Christ's expresse sayings (14.) He tels us, *that all the Saints*

are nourished by *this* life eternal. Is not this doctrine of the Quakers a true Gospel; wherein that, whereby the choicest of Mankind, the people of God, the Saints, and Renewed ones, live and are nourished unto life eternal, is nothing but what is common to Turks and pagans? (15.) Iistruce, they give this common thing (which is nothing but Nature) many goodly names and titles, wherein they outvie that cheating enemy of the grace of God, *Pelagius*; and are greater and more blasphemous cheaters and deceivers, than he was; for he gave the goodly name of *Grace*, unto corrupt Nature, which he pleaded for; but they adde. That is a *Spiritual*; *Celestial* and *Invisible Principle and Organ*, the dwelling place of God as Father, as *Son* and as *holy Ghost*, the *Vehicle of God*, the *Spiritual body of Christ*, the *Body and blood of Christ*, the *Food of the Saints*, and their *Nourishment to life eternal*. And when all is done, it is nothing but Nature; if we believe the Scriptures. What manifest, absurd, and impudent deceivers! must they then be, who thus think to deceive the world with new coined, brainefick, and non-sensic all titles and notions, with which they guide the poisonous pile of *Pelagianisme*, yea the very dregs thereof, which they would have us swallow over, and thereby make us good Heathens, but no Christians? Is their Religion any thing, but meer paganism, under Christian abused expressions?

7. We must have patience, and heare more; for he addeth. *And as this Light and seed beareth witness against all evil deeds; so it is crucified, extinguished, & killed by them; and it fleeth from evil & abhorreth it, as mans flesh fleeth from and abhorreth that which is noxious and contrary to it: Answ.* (1.) doth this Light and Seed bear witness against all evil deeds? How or what way doth it bear witness, in the Heathens, against their not believing in Iesus Christ, the Son of God, that was Crucified at *Ierusalem*? or is that no evil deed? against their not Mortifying the deeds of the body through the Spirit *Rom. 8: 13*. But not to mention the duties, which are revealed to us only by the Gospel; How came it, that this Light and Seed did not bear witness against the *Cilicians*, who lived up in thir; and against the *Messagians*, who used their wives in common; and against the *Perfians*, who of old married their own daughters? Nay tis observe, that there is hardly any one point of the law of nature, which some Nations have not violated, nor only by their Customs and constant Carriage, but by their very Lawes: Did this Seed then and Light bear witness in them, against these evil deeds? what thinks he of the *Achoans* and *Henipobians*, of whom *Aristotle* reporteth, that they used to kill men and eat them? and we hear of such to day in *New England*, commonly called *Mou eaters*: What saith their Light and Seed to this? What thinks he of *Xenon*, *Chrysippus*, and the magi of *Persia*, who allowed the Son to lye with his owne Mother: and Brethren and Sisters to lye together, and of those, who approve Sodomy, and of *Theodorus Philosophus*: who thought *Theft*, *Sacrilege* & *Adultery* lawful? How came it, that this Seed did not bear witness against the people of *Debe* and *Lystra*, when they went about to sacrifice unto *Paul* and *Barnabas*, and had followed vanities so long, and did not turne unto the living God, *Act. 14: 13, 15*? why did it not bear witness against the people of *Athen*, for thinking that God could be worshiped with mens hands, and that the

the Godhead is like unto gold or silver, or stone graven by art and mans device *2d. 17. 25. 29.* As also for their mocking at the Resurrection *vers. 32.* But enough of this notorious falshood. (2.) He saith this Seed is killed. *Ge. 22.* but tells us not by whom: and the last persons mentioned were the Saints. (3.) He saith *it is free from evil, &c.* It cannot then be the Grace of God, which opposeth, resisteth and fighteth against evil: The Spirit *useth against the flesh, Gal 5. 17.* The work of the Grace of God in souls is to work out sin, to root it out, kill it, and mortifie it, and crucifie it: But this great Nothing of theirs hath no affinity with Grace.

8. He addeth. *And being it is never separated from God and Christ: but where it is, there is God, and there is Christ involved; therefore in that respect, when it is resisted, God is said to be resisted, and Christ is said to be crucified and killed.* Ans. (1.) We know, there is in every man a Natural Conscience, which, as God's deputy and vicegerent, in the soul, pleadeth and testifieth for Him and his Law, according to its light and information; which in some is more, and in some less; more in such, as live under the Gospel, than in such, as live without that light; and in these that have but the light of nature. it testifieth for the God of Nature, according to the reliques of the Law of Nature, in some more, and in some less; but in all these, because of the darkness of their Mindes, and the corruption of their Hearts, whereby they are subject unto sin, and to the Prince of the Powers of the aire, the Spirit, that worketh in the children of disobedience, it giveth not full testimony for God, and his Law, but partial, and in some more grosse abominations. (2.) We deny that where this Natural conscience is, there Christ as mediator betwixt God and man, can be said to be; that is. It is not true, that this Light in Heathens without the Church, declareth any thing of Christ, and of the Gospel of Salvation, in and through Him; or that Christ, as Mediator, can be said to be crucified and killed, when this is resisted or disobeyed by them: for the great things of the grace of God, revealed in, and brought to light by the Gospel, are not to be read upon the works of Nature, but are of pure Revelation, and have had their different measures of Revelation, and now the greatest under the Gospel dispensation; whence it is called, a mystery, which from the beginning of the world hath bin hid in God, *Eph. 3. 3. 9.* and hid from ages, and from generations, but now is made manifest to his saints, *Col. 1. 26.* And all the various and gradual manifestations thereof have been; in all ages, the peculiar privilege of the Church; and not common to all, so that others without the Church, remained without Christ, being aliens from the Common wealth of Israel, and strangers from the Covenant of promise, having no hope, and without God in the world, *Eph. 2. vers. 12.* Never read we, that the Heathens, without the Church, were challenged and rebuked for the contempt of the Gospel, or of Christ offered in the Gospel, that was never revealed unto them: for as many as have sinned without Law, shall also perish without Law, *Rom. 2. vers. 12.* So as many as have sinned without the Gospel, shall perish without the Gospel, for how can they believe in him, of whom they have not heard? And how can they hear without a Preacher? And how shall they preach except they be sent? *Rom. 10. 14. 15.* (3.) What blasphemy is it to say,



that God and Christ are involved in this thing? Do not their hearts quake at such expressions?

9. What more? And as (saith he) it is received in the heart, and is not hindered from producing its own natural and proper effect, Christ is formed, and raised in the heart: of which the Scripture maketh frequent mention, which is called the new man, Christ in the saints, the hope of glory. This is that inward Christ, of which we only and so often speak, and whom we declare, every where preaching him, and exhorting all, that they would believe in the light, and obey it; that they might know Christ born and raised up, in themselves, and delivering them from all sin. *Ans.* Here is a short and clear account of the mystrie of inquiry, the abomination of defolation, which they owne, maintaine and preach, who are called Quakers, the sworne enemies of the Gospel grace of God: To which we say (1.) When it is said to be received in the heart, it is supposed, that formerly it was not in the heart: And how can this be, seeing he said before, that it was in every one? Or was it only in their head, and not in their heart? (2.) Did ever Pelagius more Pelagianize, than doth this Quaker? Or can there be any thing imagined more opposite to the Gospel, and to the rich grace of God, therein revealed, than to say, that there is in every man, Heathen, Barbarian and Scythian, who never heard of Christ in the Gospel, that, the proper and natural effect of which, is to forme Christ in the soul? Why did the Apostle Paul then say Gal. 4: 19. *My little children, of whom I travail in birth againe, until Christ be formed in you.* What needed the Apostle be at all this paines, and paine; to travail in birth, for that, which could have been wrought, though he, and the Gospel, which he preached, had never been heard of? And what need is there of the preaching of the Gospel, if the whole Gospel, and the whole Grace of God, necessary to the forming of Christ in the soul, be in every Heathen, that never heard of the Gospel? Can there be any thing invented by Satan, more contradictory to that Gospel, whereby life and immortality is brought to light? Is there any thing imaginable, that more directly crosseth and annulleth the whole frame of the Gospel, in all its parts, and overturneth its very Foundations? (3.) The Scripture indeed maketh frequent mention of the Grace of God manifested in the Gospel, and of the effects brought to passe by the Gospel, and the Grace of God working thereby: but it no where saith, that there is any thing in the heart of man by nature, which produceth Christ in the soul, the hope of glory, as its proper and natural Effect; Nay, the whole book of God, declareth the plaine contrary, when it not only sheweth us the blindness and wickedness of the heart of every man, till it be renewed by grace, & consequently the utter impotency of nature to worke salvation; but also sheweth that all that, which the light in every man can eye, as its object, being only the works of Creation & Providence, is utterly insufficient for attaining this end; because those works can declare nothing of the Gospel mystrie, whatever it may do of the Law. Hence, the times of the Gentiles, living without the Gospel, are called *times of ignorance*, at which God winked *Act. 17: 30.* and times, wherein God suffered all nations to walk in their own wayes *Act. 14: vers. 16.* so that they were alienated from the life of God, *Ephes. 4: 18.* having the understanding darkened, and being

being under *ignorance*, because of the *blindness and hardness of hearts*. The Gospel doth every where tell us, that we cannot be justified by the works of the Law; and yet all that, which this Common Light can do, is but to inform; and that most imperfectly, of some things required by the Law of Nature; it speaketh nothing of faith in Christ, which is Absolutely requisite to Justification and Salvation; for without it, it is impossible to please God *Heb. 11: 6.* and by it we are united unto Christ the only Mediator; for there is not another name given to men, under heaven, by which they can be saved, but by the Name Jesus *Act. 4: 12.* and it is life eternal to know God, and Him, whom He hath sent, Jesus Christ *Iob. 17: 3.* But should we expatiate here, in the confutation of this grosse *Pelagianisme*, we should transcribe the whole Gospel. (1.) Christ in faine the hope of glory, is not brought about by Nature, nor by the Works of the Law; but by the Gospel, and faith in it: for this is the riches of the glory of this mystery, whereof *Paul* was a minister, according to the dispensation of God, and which had been hid from ages and from generations *Col. 1: 26, 27.* and wherein *Paul* laboured, striving, according to his working, which wrought in him mightily *vers. 29.* Nay, before they were reconciled in the body of Christs flesh, through death, they were alienated and enemies in their minde by wicked works *vers. 21, 22.* and this was the peculiar privilege of such as had received Christ *Chap. 2: 6.* and were in him circumcised with the circumcision made without hands, in putting off the body of the finnes of the flesh, by the circumcision of Christ, &c were buried with him and risen with him in baptism, through the faith of the operation of God; and were quickened together with him *vers. 11, 12, 13.* (5.) If this be all the Christ, which they preach and declare, their Christ and theme is but the dim and dark Light of Nature, or the Corrupt Nature of Man, which is enmy to God, and to the Gospel: And so they are Heathenish Preachers, no Gospel Ministers; they are Nature Teachers and Admirers, and Gospel Subverters. Therefore all that love their own souls, should keep far from their tents, and look upon them as the most desperat Enemies to the Gospel of the Grace of God, that ever Satan sent abroad in the world, to destroy souls. (6.) The Christ, whom the Gospel commands us to beleve in and obey, is Christ, the Son of God; God man; our Immanuel; the promised Messiah; the Fellow of God, against whom the Sword of Justice did awake; the Servant of God, who was Incarnate; God made manifest in the flesh, who grew up as a tender plant, as a root out of a dry ground, was despised and rejected of men, a man of sorrowes & acquainted with griefe; who was wounded for our transgressions, and bruised for our iniquities; who was brought as a lamb to the slaughter; and made his soul an offering for sin, and poured it out unto death; who bore the wrath of God due for sin, and was crucified at *Jerusalem*. But the Christ, whom they command us to beleve in, is a Christ borne with every man, that came into the world since the beginning, that is neither God; nor Man, could neither suffer nor die, nor satistie justice. So that their Christ is a Christ that the Gospel nowhere maketh mention of; yea, against which every Chapter and verse in a manner of the whole Old and New Testament beareth witness. (7.) He tels us

that they exhort all men to believe in this Light, and obey it. And what can the Faith, of, or Obedience, to this Light do, Did ever this light teach, or require of *Aristotle*, and the wisest of the Heathens, as *Plato*, *Seneca*, *Cicero*, *Pythagoras* and others, Faith in the Messiah, or in Jesus Christ promised, or at length exhibited and crucified? Is that light Christ crucified, and Satisfying justice, and paying the Penalty of the Law, and broken Covenant? What desperate mischievous madness is this! what horrid abomination do these men preach & hold forth? (8.) He tells us, that Christ is born and risen in every man, and all their preaching is to exhort them to know him; and yet he told us before, that this was the work and proper effect of this Light: and if this effect be already wrought in every man, in no one person is this light resisted and suppressed: and he needeth not preach and exhort every man to believe in this light, and obey it; for that is done in every man already, having Christ formed in him, and arisen in him. Behold how their abominable doctrines cannot hang together, but are ropes of sand; yea cross and contradict one another. (9.) Then he tells us, that *it delivereth them from all sinnes*. Then Heathens have a Christ within, sufficient to purge and take away all sin: Then all must be saved; for who ever is delivered from sin, cannot but be saved. O what devilish doctrine must this be! It may be a doubt, if the Devil, appearing in mens bodies, and coming to preach among people, could broach more damnable and soul-destroying Tenets, than these are: O! what times are these we live in, wherein such doctrines are put in print and avowed! O woful pagan preachers! O hellish Pagans! Which will these men run, and be driven by the Devil?

10. We have seen, by this short hint, what a dash they give unto the whole Gospel: and what an indignity they have thereby done unto Jesus Christ, cannot be hid from any, that knoweth what true Christianity meaneth: and he, in the following words, seeking to alleviate the matter, doth, in effect, make it worse than ever; for in stead of exalting Christ, he doth, with the base Unchristian Socinians, debase our Lord Jesus Christ, for (saith he P. 83.) *We desire not hereby to equalize ourselves unto that holy man, the Lord Jesus Christ; who was borne of the virgin Mary, in whom dwelt all the fulness of divinity bodily; nor do we destroy the reality of his present existence, as some calumniate us.* Ans. Unworthy man, that dar move such an Objection, and give so unsatisfying an answer thereunto. O what objects of blasphemous pride must this gang of creatures be, that dar have such thoughts of themselves? What, and was our Lord, who was the Fathers equal, no more but an holy Man, and born of a virgin, and had the fulness of divinity, (and not of the God head, or Deity, though the word in the original, that is used Col. 2: 9 is more emphatick, than that used Rom. 1: 20, it being *Θεός*, not *Θεότης*) in him bodily? And will this Miscreant deny him to be God equal with the father in power and glory? But if he be but a man, how can he be said to dwell in us? *He dwelleth not in us* (saith he) *immediately, but mediately, as he is in that seed, which is in us.* But himself called this seed Christ born in us and raised in us: and thus Christ dwelleth in us by Christ borne in us: What demented creatures must these be, who speak thus non sensically, in these soul-maters? He addeth as the top-mystery of

their mischievous doctrine. *Saying He, as wit, the Eternal word, which was with God, and was God, and immediately dwelt in that Holy Man; so that he is at the head, we as the members; He the vine, we as branches; and as the soul is for others life and more immediately, in the head and in the heart, than in the arms and feet, and as the sap and life of the Vine doth otherways and more exist in the trunk and root, than in the wine branches, so God dwelleth otherways in the Man Jesus Christ, than in us.* Behold, here is all the honour and preference that Christ getteth, He was nothing but a mer man, as this Quaker, is; only God dwelt in him, as the sap is in the root, or trunk of the tree; but he dwelleth in the Quaker, as the sap is in the branches: Christ and He is animated with one God; as the Head and the hand, life with one soul: And thus Christ had no existence, before he had it in the womb of the virgine, more than this Quaker had an hundred yeers ago. Where is then the God head of our Mediator? Where is our Immanuel? How was the Word made flesh, *Ioh. 1: 14*? How was God manifest in the flesh *1 Tim. 3: 16*? Where is he, who was the brightness of God's glory, and the expresse image of his person. *Heb. 1: 3*? Where is he, who being in the forme of God, thought it no robbery to be equal with God, but made himself of no reputation, and took upon him the forme of a servant &c. *Phil. 2: 6, 7*? Where is he, who is the Image of the invisible God, by whom all things were created *Col. 1: 15, 16*. *2 Cor. 4: 4*? Where is he, who took part of flesh and blood, and the seed of Abraham? *Heb. 2: 14, 16*? Thus the Quakers deny the Incarnation of the Son of God, and that our Lord Jesus Christ, was and is the Second Person in the Trinity, very and eternal God, of one substance and equal with the Father; and so joyne themselves with the wretched Socinians, wherefore, we (if their doctrine be true) can no more be said to be purchased by the blood of God, as *Ast. 20: 28*. And if He had not been true God, how could he have stood under the infinite wrath of God, and the power of death? *Ast. 2: 24, 25*. *Rom. 1: 4*, with *4: 25*. How could he have given worth & efficacy to his suffering, obedience and intercession? *Ast. 20: 28*. *Heb. 9: 14*, & *7: 25, 26, 27, 28*. How could he have satisfied God's justice? *Rom. 3: 24, 25, 26*. How could he have procured to us his favour? *Ephes. 1: 6*. *Mat. 3: 17*. How could he have purchased a peculiar people? *Tit. 2: 13, 14*. How could He have given to us his Spirit? *Gal 4: 6*. How could He have conquered all our enemies? *Luk. 19: 68, 69, 71, 74*. And how could he bring us to everlasting salvation. *Heb. 5: 9, 8, 9*. & *9: 12, 13, 14, 15, 16*. But they deny all these things as done by any other Christ, than what is within themselves, though in a smaller measure, than in him, that was crucified at Jerusalem. (2.) Behold also, how he runneth wild in his notions: for when he saith that Christ was a man, as we are; and that Christ dwelleth in us; and that the same God dwelleth in us, that dwelt in Christ, he must also say that Christ dwelt in Christ immediately, and Christ dwelleth in us mediately. But (3.) He saith the *Eternal word, which was with God, and was God, dwelt immediately in the holy man Christ; but mediately in us*: But he will not say, that that Eternal Word did assume the man-hood into its personal union: and so, admitting a gradual difference, which varyeth not the kinde, Quakers and Haubens may as well be said to be

to be Immanuel, God manifest in the flesh, as Christ Jesus; & to be the life which is the Light of men, and the true Light, which lighteth every man, coming into the world: and what next? How abominable must that Abomination be, which these *Quakers* call and account their Religion? They deserve not to be called Christians. As for his rejecting of the errors of Apollinaris (Pag. 84) denying that Christ had a soul; and of *Eutiches*, who denied him to have a true humane nature, what is it, but what all the *Socinians* will deny, as well as he?

11. In the third place §. 14. Pag. 84. he says, *this grace, light and seed, is not an accident, but a real spiritual substance, which the soul of man can apprehend & feel; and from which proceeds that real and spiritual birth, called the new creature, the new man in the heart.* Ans. (1.) Then this must be neither Grace, nor Light, for these are not substances. (2.) It is little wonder, he call it a Real Spiritual Substance, when it is God's Vehicle, and the Organ, in which He dwelleth; But neither Scripture, nor sound philosophy tells us of any substance in man, but what belongs either to his Soul, or to his Body: it is like he will joyn himself with the old *Heracleonites*, who spoke of a third substance in man. (3.) The soul can apprehend and feel an accident, as well as a substance; and the new creature, and new man in the heart, being an accident, and consisting in Knowledge, Righteousness and Holiness, the image of God in man, *Ephes. ii. 24 Col. 3: 10.* can proceed from an accident. (4.) This man stricks in with the old *Manichees*, & with *Flavius Marcellus*, in part, who said, that Original Sin was a substance; so also they said, that Original Righteousness and the image of God, is a substance; and the essence of man. See *Wigandus de Manicheismo novo* Pag. 8. 9. And that the new man is the substance of man, *id. Pag. 14.* (5.) This says, that this Seed and Light, or Grace, or what ever it be called, must be nothing but what is Natural, belonging to the Nature and Essence of man, and cannot be any thing supernatural; and so all their Conceptions of this matter, how substantial soever they suppose it to be, must be Carnal and Natural. (6.) How can the new creature, which is a supernatural thing, arise from this natural (howbeit substantial) Seed and Grace?

12. These things are not very intelligible, being the issue of men transported with delusory phancies: And howbeit he saith, that *they are wonderful to carnal men, who are strangers to them*; yet me thinks, The word of God should containe such things; and till we finde the Scripture bearing witness thereunto, we must forbear the imbracing of them, though we lye under the imputation of being but carnal men, with him, who thinketh none are Spiritual, but himself and other *Quakers*. But how proveth he the thing? He tells us only, that *they know it, and are sensible of it, by true and certain experience; They taste it, smell it, see it, and touch it.* And why not also hear it? But the pretended experiences of deluded men, are no demonstrations to us. The more they talk at this rate, after we have heard of their corrupt *Pelagian*, *Arminian* and *Socinian* Principles, tending to overturne the Gospel of the grace of God, the more we cannot but suspect them of grosse Knavery, and Delusion: Persons possessed with the devil, can talk as much of their senses, and sensible experiences of the workings

workings of Satan, in them, as these Quakers can do; And yet that is no argument to us, to receive their Assertions, as demonstrations, unless as demonstrations of devilry.

13. But he learnedly demonstrateth, that it is a Substance; *because it abideth in the hearts of the ungodly, even while they remaine in their impieties.* Ans. And doth not Pervity, Ignorance, Rebellion, &c. remaine in their hearts, while they abide in their impieties? Are these therefore substances? The man shall thus goe far beyond *Illyricus*, & make all actual wickedness, substances; & so ascribe them all to God, who is the Author of substances. But (sayes he) *no accident can be in a subject, unless the subject can be denominatetherefrom.* And why may not the man, in whom is this grace and light, be denominateth a graced and enlightened man? And sure, if Christ (as they say) doth thus enlighten every man, every man may be said to be thus enlightened, as well as when one smiteth *Robert Barclay*, he may be said to be smitten; or as well as when Satan deludeth him, he may be said to be deluded: And thus this Substance shall be turned into an accidents, by this man's philosophy. But why may not substances give ground for denominations? The soul is a substance; and if the soul be in the body, the body may be said to be enlivened therewith; and so, though it were granted, that this grace and light were a substance, yet every one, in whom it is, might be said to be graced and enlightened thereby. And thus his demonstration evanisheth. He tels us, *they distinguish betwixt holiness, as an accident, denominating a man, as this seed getteth place in his heart; and this body and substantial seed, which oft lyeth in mens heart, as a graine of seed in a rockie ground, as we distinguish betwixt health, which cannot but denominat the man, in whom it is; and medicine, which is a substance, and which may be in a most unhealthy body.* Resp. (1.) Nay we see, They distinguish betwixt this seed lying in the heart, and its getting place in the heart, or else these words have no sense. (2.) If there be such a difference betwixt this Substantial Seed and Holiness, as is betwixt Physick and Health, that substantial seed is no part of holiness, and consequently it is no part of the image of God in man. (3.) How can the man not be denominateth from this seed, and accounted an holy man upon the account thereof, seeing he called it before a Spiritual Principle and Organ, and the Vehicle of God, and that wherein God dwelleth, and from which God and Christ cannot be separated, And a divine and glorious life? Shall a man have a Spiritual Principle of holiness in him, and a divine Life, and yet not be accounted a spiritual and holy man? Nay, shall a man have Christ in him, dwelling and abiding in him, & yet not be called an holy man? Shall a man have God dwelling in him, as Christ had (though not in that measure) and yet not be accounted a spiritual holy man? (4.) The Scripture acquainteth us with no Seed, or Principle of a spiritual life, communicated to every man by his Birth or Conception, nor to any, but in Regeneration, when they are borne againe, not of bloud, nor of the will of the flesh, nor of the will of man, but of God *Iob. 1: 13.* And these are they, who receive Christ, offered in the Gospel, and by believing on his name, receive power to become the Sons of God, *vers. 12.* for that which is borne of the flesh, is flesh; and



that which is born of the Spirit is Spirit, Job. 3: 6. This being so, we passe his comparison, and that which he addeth, as being founded thereupon; all being grounded upon a fundamental error, his reasons for which are afterward to be examined.

14. In the fourth place §. 15. he saith: *That hereby they do not derogate from the Sacrifice and propitiation of Christ.* But how is this imaginable, seeing this Seed, which is born with every man, will sufficiently save them, if they will but suffer it to work in them; so that there is no necessity for a man once to hear the name of Christ named, in reference to Salvation? And what improvement doth or can this Seed, or Light in Heathens, that never heard of Christ, make of the Sacrifice of Christ? We are told that Christ, the true Messiah, by his knowledge, that is, by the knowledge of him, as making his soul an offering for sin, and as bearing their iniquities, should justify many, *Esa. 53: 10, 11.* And further we heard before, how this Man joyneth with Socinians, in denying the Deity and Incarnation of the Son of God; and how, having done this, he can plead for or maintaine Christ's Sacrifice and Propitiation, is intelligible only to Quakers, who can (as they pretend) understand unintelligible things. But let us heare, how he vindicateth himself and the rest from this imputation. He saith, *They beleeve all that is written of Christ's Conception, Birth, Life, Miracles, Death, Resurrection and Ascension, to be true.* And what then? Socinians will say the same, and yet are no friends to Christ's Sacrifice and Propitiation. Do you beleeve, that that body, which was crucified at Jerusalem, rose again and is now in glory? Speak your minde here, if you dar; & that that Body was personally united to the Godhead? *we think* (saith he further) *all to whom these things are revealed are bound to beleeve them.* But what will the beleeve of them signifie, seeing the devil believeth them to be true. *Yea* (saith he) *we think incredulity here damnable.* And why so? *Because that divine seed would incline all to beleeve, for it assenteth to all truth that is declared.* But all this being, but an historical faith, can effectuate no salvation. Hath the devil, who is no stranger to this historical faith, this divine Seed in him also, inclining him to beleeve this truth? If not, then this divine seed is not requisite unto this Faith; if yea, when God and Christ dwelleth in the devil; and he is partaker of a glorious and divine life: for this and more was said above of this seed, as we heard.

15. We hear nothing yet said for the Sacrifice and Propitiation of Christ. Therefore he addeth, that they firmly beleeve, that Christ's coming was necessary, that by his death and passion he might offer himself a sacrifice to God, for our sinners; and who ever obtaine remission of sins, it is by vertue of his satisfactory sacrifice. These are faire words, but containe nothing that can satisfie any understanding persons; for the Socinians themselves will say as much, as may be seen in Hoornb. Socinianismi Confut. lib. 3. Cap. 1. Pag. 470. 491. Doth he say, that the Quakers graot, that Christ's sufferings were a proper punishment suffered by Him, as a cautioner, in the room and stead of any sinners and that thereby He did truly and properly make satisfaction to the justice of God, for the sinnes of his people; and so purchase unto them Grace and Glory, & Remission of sins, having pacified God and reconciled him unto them, by a true and proper sacrifice; and so properly and truly did redeem his people? As the Socinians make Christ only a Metaphorical

rical God, in respect of his Office, so they ascribe to him a Metaphorical Redemption and Satisfaction. And if this patron of the *Quakers* can say no more on their behalfe, it is too too manifest, how small account they have of the Sacrifice and Propitiation of Christ. And what if all this be meant of the Christ within them?

16. Yet he would make us beleve, that they magnifie and exalt Christ's propitiation, above what we do: *we beleve* (saith he) *that as all men were made partakers of the evil fruits of Adam's fall, though thousands never heard of him; so many may feel the vertue of this divine seed, and by it be turned from evil to good, albeit they be utterly ignorant of Christ, by whose obedience and suffering they obtaine this benefite* *Ans.* (1.) All men are actually made partakers of the evil fruits of *Adam's* fall, so soon as they have a being, because this is propagated by nature, all mankind being in *Adam* as their head and root. But grace is not propagated by nature. Had *Adam* this seed in him after he fell, and before the promise of the seed of the woman was made to him? Then he lost it not by the fall; but by the fall, sure, he lost all inclination to spiritual good. If he represented all Mankind, in the New Covenant of grace, as he did in the Old Covenant of works, then, as his fall did redound, in the one, to the actual condemnation of his posterity, so should his faith (for we charitably suppose, he was a beleever) redound, in the other, to the actual salvation of all: of what necessity then should the sacrifice of Christ be? (2.) All were partakers of the evil fruits of *Adam's* fall, actually and not potentially only; for there is none that escapeth: but the feeling of the vertue of this divine seed, is but a possibility; so that, notwithstanding this divine seed be said to be in all, yet it might so fall out, that not one should be saved; for to have a power only to feel this seed, importeth no actual feeling, till Free will come in, and determine the matter; nor hath it any efficacious influence upon Free will to determine it, but leaveth it to its free choice. (3.) Is this all the benefite, that is had by Christ's Obedience and Death, that people may be turned from evil to good? then it seemeth Christ's death was not so effectual for the good of any, as *Adam's* sin was for the hurt of all. Is this to magnifie and exalt the Sacrifice of Christ? (4.) If this be all that Christ purchased; to wit, a power to turne from evil to good, and to feel the vertue of this seed, if men will, he hath purchased nothing but what is Natural, or what is inferiour to common moral vertues; for it is natural to have a power to do or not do, as men will, and a moral vertue is more than such a power; because it leaveth not the man in a state of pure indifferency, but inclineth him to acts of such a vertue, and only to such acts. And if Christ purchased only this power, he purchased no more a power to do good, than a power to do evil; for the power of it self is indifferent to both, no more inclined to the one, then to the other: So that Christ hath purchased no Supernatural Grace, which effectually moveth and determineth to good; but only the *Pelagian* Natural Grace, by which no man is more inclined to good, than to evil; and which a man may make use of, or not, as he will; and so, if he will, it shall be of no benefite to him (5.) If this be all that Christ hath obtained, it is not much matter, though we say, that such are partakers of it, that never heard of Christ, (6.) But why saith he, *Many may*

Isel this seed that never heard of Christ; & not *All*? Is there any difference? if there be, what is it, and upon what is it founded? (7.) We deny, that any partake of the Supernatural and Saving Benefites of Christ's death, who are without the Covenant, and never heard of him, we mean persones come to age, for we except the Elect Infants, who are within the covenant, and are not capable of hearing. And this Mans doctrine rendereth the knowledge of the Gospel very useles, at least not very necessary; though *life and immortality be brought to light thereby* 2 Tim. 1: 10. and it be the mean through which people are begotten unto God 1 Cor 4: 15. and the power of God unto salvation Rom. 1: 16. the glorious Gospel of the blessed God 1 Tim. 1: 11. though by it we are called to sanctification of the Spirit, and beleeve of the truth, to the obtaining of the glory of the Lord Jesus Christ 2 Thes. 2: 14. And in the word of the truth of the Gospel, we heare of the hope, which is laid up for us in heaven Col. 1: 5. Though by it, the Gentiles be made fellow heires and of the same body, and partakers of his promise in Christ Ephes. 3: 6. And it be the Gospel of our salvation Ephes. 1: 13. Though it be a glorious Gospel, having light in it to shine into the heart of beleevers 2 Cor. 4: 4. and hath a blessing and a fulness of blessing in it Rom. 15: 29. so it is called the Everlasting Gospel Rom. 14: 6. and for preaching of which Christ himself was anointed Luk. 4: 18. What unworthy creatures must these Quakers be, that think so little of the Gospel of Christ, and of the preaching of it, and cry up so much the Light within?

17. But he saith, they beleeve that it is necessary for such as bear the Gospel to beleeve it. *Ans.* Necessary, how? Wherein consisteth this necessity, seing we may be saved without it? Is it because it is a Revelation of God's truth? But that speaks out no more the necessity of the faith of the Gospel, or of the History of Christ, unto salvation, than the faith of this, that Paul left his cloak at Troas, or the History of Cain, Ismael, Judas, &c. which is recorded in the Scriptures. And thus he maketh the great mercy of enlarging the borders of the Church under the New Testament, and of taking in all nations, by the preaching of the Gospel, without discrimination, to be no mercy at all, or at least, a very small mercy. He addeth, *That they ingenuously confesse the outward knowledge of this to be full of comfort to such as are under it, and are acted by this inward seed and Light.* *Ans.* But this comfort is not necessary to Salvation, according to them: This inward Seed and Light is sufficient for this, and we are enquiring after its necessity, but finde none, in this mans opinion. Yet, let us see, wherein this comfort consisteth? For (saith he Pag. 86.) *not only are they humbled by the sense of Christ's death and sufferings; but they are also confirmed thereby, and encouraged to follow his excellent example* 1 Pet. 2: 2. *and are also refreshed by his gracious speeches.* *Ans.* And is this all? Then I see, there is no more necessity for any to be acquainted with the History of Christ's life and death, than with the History of other holy saints of God; and we have no more interest in that, than in these: is that to exalt Christ's Satisfaction and Propitiation? All that was written afore time, was written for our learning, that we through patience and comfort of the Scriptures, might have hope Rom. 15: 4. And is the History of Christ of the same nature and use, with the History of others? And is there no more to be gathered therefrom, than what an example may contribute? This is pure Socinianisme in graine.

18. In *fine* he discovereth to us another mystery, concluding thus, *The History indeed is profitable and comfortable, conjoynd with the mystery; but not without it; but the mystery is and can be profitable without the explicite and external knowledge of the History.* Ans. That the knowledge of the History, without the receiving of Christ, held forth therein, conforme to the Gospel termes, is of little use, as to Salvation, we grant; but what else he meaneth by the *mystery*, I know not, unless he meane the light within. (2.) Can he shew us, how the mystery can be known, without the History? Or to whom, and when it hath been known? (3.) Why was the Gospel written, and that by so many several hands? And why have we any books of the New Testament? And why did Christ appoint Officers to continue to the end? Why did he send forth his Apostles to bear witness of his Death and Resurrection? Why saith *Iohn Chap. 20. vers. 31. but these are written, that ye might beleeve, that Iesus is the Christ, the Son of God, and that beleeving ye might have life, through his name?* Thus we see, how at one dash this Mischievous Man would destroy the whole administration of the Gospel; by making it altogether unnecessary unto salvation: what a desperat designe must these men have?

19. In the *first* place, he cometh to clear *how Christ is in all*, That the Seed and light is in all, he hath said; and that this Seed and Light is Gods vehicle, in which God and Christ do alwayes dwell, and from which they cannot be separated, he hath affirmed: But that *is obtaineth a place in the heart of all, and is joynd therewith, so that Christ is formed there and ariseth*, he here denieth? Thus we have a distinction without a difference; for in whom soever Christ is by his Spirit, in them he is formed, there he dwelleth as in his house and palace, taking possession of the soul, as his own; and these are Christs 1 Cor. 3: 23. *Christ liveth in them, and they live by faith in him* Gal. 2: 20. *they crucify the flesh with the affections and lusts* Gal. 5: 24. which cannot be said of the Heathen, who are *without Christ* Ephes. 2: 12. *for Christ dwelleth in the heart by faith* Ephes. 3: 17. Christ is united to the Church only, as her head Ephes. 5: 23. *who grow up in him, in all things* Ephes. 4: 15, 16. *and their life is hid with Christ in God; and Christ is their life* Col. 3: 3, 4. And this indwelling is mutual; as he is in them, so they are in him Ioh. 6: 56. 1 Ioh. 4: 15, 16. Hence they are said to be *in Christ* Rom. 8: 10. & 10: 7. 2 Cor. 5: 17. & 12: 2. Can this be said of all the World? Is all the World dead *with Christ* Rom. 6: vers. 8. Col. 2: 20? Or *joyns beires with Christ* Rom. 8: 8, 9. or *crucified with Christ* Gal. 2: 20. *quickened together with Christ* Ephes. 2: 5. Or *risen with Christ* Col. 3: 1? He granteth, that Christ is not in all by Union, or strickly by Inhabitation. How is he then in all? He answereth, he is *in them* as in the Seed and Light, from which Christ is never separated. But what ground have we for this Fancy and Notion? What Scripture speaks so of Christs indwelling in all? How is this distinction cleared from Scripture? He citeth *Amos 2: 12. Behold I am pressed under you, as a cart is pressed, that is full of sheafs.* And what can this Metaphorical expression say, that may be read, as it is on the margine, *I will presse your place, as a cart full of sheafs is pressed*, &c as *Linius & Tremellius* render it, with the Dutch; or as *Munster*, *behold I raise a pressure like a cart made lean when full of sheaves*; or as the old *Tyurin* version, *Behold I shall straiten you in your place*

as a cart full of sheaf is strained: or as *Arias Montanus*, Behold I make a seige in your place, like as a Cart is besieged being full of sheaf? By all which, wee see, this is no nearer to his purpose, then East is to West. Then he tels us, that *Christ is crucified in wicked folke*, Which we look upon as a non-sensical dream. But he addeth for a kinde of confirmation, that *Paul* writing to the *Corinthians* and *Galatians* speaks of Christs being crucified in them 1 Cor. 2: 2. *in vobis* *Anf.* But what can this import, as to such, as never heard of Christ; Or as to the whole World? (2.) It is true *Paul* sayes 1 Cor. 2: 2. that he desired to know nothing among the *Corinthians*, a people rich in knowledge and gifts, but Christ and him crucified; that is, The maine thing he drave at and desired, was to have them acquainted savingly and practically with a crucified mediator, for this he preferred to all other knowledge, that would not humble and bring to a true Christian deportment, but would rather puff up, and lead away from the practice of Christianity (3.) Whereas he looketh to the particle *in*, as if that alwaies were to be rendered *in*, & that taken properly too, which is variously rendered, sometimes by *Heb.* 11: 2. *Luk.* 4: 1. sometimes at *Rom.* 8: 34. *Ephes.* 3: 13. sometimes *with*, or *among* *Rom.* 1: 12, 29. & 16, 17. *Luk.* 16: 15, 16. sometimes *with*, *Rom.* 15: 35 *Ephes.* 6 2. (4.) *Paul* also, rebuking the *Galatians*, who had so soon suffered themselves to be bewitched from the truth of the Gospel, useth this as an aggravation of their guilt; & to enforce his challenge, *Chap.* 3: 1. he saith that *Iesus Christ* had been evidently set forth and crucified among them; that is, that the Gospel had been so plainly and fully preached unto them, that they could no more pretend ignorance thereof, than if they had seen all drawn and purtrayed on tables before their eyes. And though this sense & import of the words be so obvious and plaine, that he who runneth may read it; yet behold how this *Quaker* dar pervert and wrest the plaine meaning of the Spirit of the Lord, contrary to the very Scope and Intendment of the place; for thus he paraphraseth it, *The Apostle desired to know this Iesus Christ in them, and to manifest him to them, that they being made sensible, how they had crucified Christ, might repent and be saved.* As if the Apostle had bin ignorant of this Christ in them, if to be that he was in all, and every one of *Adam's* posterity; and as if none of those, the Apostle wrote unto, had been believers, and penitent, though he accounted them sanctified in Christ *Iesus* 1 Cor. 1: 2. and such as had the grace of God given to them by *Iesus Christ* vers. 4. and were enriched by him in all utterance, and in all knowledge vers. 5. See also vers. 6, 7, 8, 9. What he speaketh of Christ's being the Light, is impertinent here.

20. In the Sixt place *Pag.* 87. §. 16. He would faine make us beleeve, that by this divine Principle, they do not understand, any part of *Mans* Nature, or any reliques of good left after the fall: But the reason he giveth betrayeth him, & bewrayeth his ignorance, or worse; for the saith, that they make this principle distinct from the *Soul*, and its faculties. And what then? The light of Nature, and of Common honesty, and the knowledge of somethings of that kinde, is neither Soul nor Faculty; and yet it is no grace, nor any thing but Nature, & some Reliques or rubbish of the old building; And, forsooth, to make us think, that he is no *Socinian*, nor *Pelagian*, he tels us againe, that the Light he speak-

he speaketh of, is not only different from the Soul and its Faculties, but is of another Nature; as if the *Socinians Reason*; and the *Pelagians Nature or Grace*, could not also be distinguished from the Soul and its faculties. The acts and exercise of the Faculties, is not the same with the soul, or with the faculties of the soul themselves; no more than seeing or hearing is the same with the eye & eare. But he addeth, *That meer rationality cannot savingly understand any thing in things spiritual, yea is a great impediment thereof, and enemy thereto.* And the same we say of the Seed and Principle, he talketh of, and saith is in all men, though he give it goodly names, and call it the Spirit, supposing that *Paul 1 Cor 3: 16.* maineth every man breathing, when he saith, *know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?* and not remembering that the Apostle *Rom. 8: 9.* maketh this the peculiar privilege of the Saints, saying, *But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.* But this is a maine business, & it doth not a little concerne him and his cause, to shew a clear difference (if there be any) betwixt his opinion, and that of *Pelagians* and *Socinians*: and yet, instead of doing this, he runneth out in extravagancies, to bewilder his Reader, telling us *Pag. 87. & 88.* that *when the principle or rational propriety exalts it self, to reigne and rule in spiritual things above the seed, then the seed is wounded.* We know, that corruption and carnal reason, can and doth fight and strive against the grace of God, in God's people; and that in others it will rise up against the Truth and authority of God, in the Scriptures: But to imagine such a thing, as either of these, in persons living in heathenisme, without God, and without Christ, & without the very report of the Gospel, is to dream waking. And to call it Antichrist, rising-up against Christ (as he doth call it) is but a Notional juggle, to hide their blasphemies.

21. He goeth on to tell us his dreams, for he saith, *as God created the sun to give light by day, and the moon by night; so he hath given to men the spiritual and divine light of his Son, to rule them in spiritual things, and the light of reason to rule them in Natural things &c.* These are but impertinent fancies; for he should cleare to us here, how that, which he calleth the Spiritual and divine Light of Christ, which is in every man, differeth from Nature, or the Natural Enduements, which accompany the Rational soul; that it may appear, that he is no *Pelagian*, nor *Socinian*: for we grant, that there is a spiritual and divine light of Christ, which only can savingly make the spiritual things of God manifest to the soul; but this is not common to all, but peculiar to God's peculiar ones, if we may believe the Scriptures: and in this sense, it is true, which he saith, *That reason must be illuminated with this divine light, before it can rightly take up spiritual things; but that divine light is some other thing, then the Light within.*

22. Again He would make us beleeve, that this Light in every man, he talketh of, is distinguished from the Natural Conscience, upon this ground, that the Natural Conscience can be defiled *Tir. 1: 15.* but the light cannot, for it maketh manifest all things that are to be reprov'd *Ephes. 5: 13.* But how cleareth he that the light, that is in every man by nature, cannot be defiled?

The



The Apostle in that cited place *Ti. 1: 15.* sayes that the Mindes and Conscience (and what light is in men is there) of unbelievers are defiled. And as for that light mentioned *Ephes. 5: 13.* He will never prove, that that is a light common to all men; especially when the next verse restricteth it to them, that awake out of sleep, and are arisen from the dead (which cannot, I suppose, be said of all men) & get this light from Christ. Sure, such as are yet asleep, yea dead, can have no Spiritual light: And they that are yet darknes, are not light in the Lord *vers. 8.* nor can they prove what is acceptable unto the Lord *vers. 10.* nor having yet received the Spirit, which is in all goodness, and righteousness and truth *vers. 9.* So that the whole scope of the place manifesteth this mans detortion thereof. The Apostle is exhorting them, who sometimes were darknes, but now were light in the Lord, to walk as Children of light, and to reprove the unfruitful works of darknes *vers. 8.* shewing what is the true nature of that light, whereof they are now made partakers, being light in the Lord, and brought out of the state of darknes, viz. to discover, and make manifest such unworthy actions, to the end they may be shuned, and thought shame of. What he addeth of conscience challenging and vexing, for what is not wrong, according to its misinformation, is nothing to the purpose, now in hand, unless to give a convincing argument against himself; and to shew, that the Light in *Turks*, who are challenged by their misinformed and deceived consciences, for drinking of wine prohibited by *Mahomet*, is nothing different from the darknes of their blinded consciences; for how will he prove, that there is any spiritual light in them, witnessing the contrary, of what their blinded and misguided conscience saith: Of the same nature and import is that which he addeth *Page 89.* of the blinded conscience of *Papists*, challenging for eating flesh in Lent. But he addeth, that the light of Christ, will never consent to such abominations, but taketh away blindness; openeth the Intellect, and directeth judgment and conscience. All which is very true of the true light of Christ, bestowed upon believers, and revealed in his word; but is most false of his Light, which is in all men naturally, and common to all the Sons of *Adam*, *Heathens*, *Turks*, and *Cannibals*, as well as *Christians* in name and thing. And while the *Quakers* preach up this, as a sure guide to life eternal, they are abominable *Pelagian*, and *Socinian* deceivers, who should be fled from, as the most impudent and sworne enemies of the Grace of God, and of His Gospel, that ever appeared out of the bottomless Pit; a company of pure Pagan-preachers, whose doctrine is *Paganisme*, and driveth thereunto.

23. In the last place, as a plaister to cover all the deformities of his opinion, hithertill held forth, he tels us, that this light and seed is not the power and faculty of the mans soul, whereof a man is master, and can exercise when he will. if no natural defect binder; for a man cannot stirre up, when he pleaseth, this Light and seed, but it moveth and breatheth and consenteth with men, as the Lord seeth good; so that a man, even though he hath some sense of his misery, cannot, when he will by his stirring up of this light, attaine tenderness of heart; but he must attend to that, which at certain times

cometh

cometh upon all, in which is wonderfully mollified and warmed the heart, and worketh in the man; at which time, if the man resist not, but join with it, he obtaineth salvation thereby. And he compareth it with the Spirit moving the waters of Berberda (not Berbsaida, as he saith) and addeth, that God, in love to all mankind, worketh so in the heart, by this seed, at certain singular times, setting their sins in order before their eyes, in-  
 viting to repentance, and offering remission of sinnes and salvation; which if man refuse not, he may be saved. Then he is so perswaded of the truth hereof, that he is assured, no man that readeth this, and dealeth honestly with his own heart, in the sight of God, will not acquiesce thereunto, and in some measure be sensible thereof. Closing with this Epiphonema. That this is the precious day of visitation, which who soever resisteth not, shall be happy for ever. This is the day of the Lord, which is as lightning shining from east to west; and as the winde, or the Spirit, breathing into the soul, and is found it heard, but we know not, whence it cometh, and whither it goeth.

4. To all which, I shall shortly reply, beginning at what is last. (1.) That Spirit, whereof Christ speaketh Job. 3. that bloweth where it listeth, waiteth not for mans not-resisting, no more then the winde, whereunto Christ there liketh it. And it througheth its effects the new birth; for he addeth, so is every one, that is borne of God: will this man dar to say, that all Men in the world are partakers of this new birth? (2.) How impertinent that other expression is, which Christ hath; Mar. 27. unto the purpose, which this man is now handling, he may read the rest of it. But its usual for these men, to play thus boldly with the Scriptures, as men, that have not the fear of God before their eyes. (3.) He taketh no notice, that his writings are not likely to come into the hands of Heathens, Pagans, Turks and Barbarians. And so his Proclamation of this day of visitation and faire opportunity of Salvation, to all, is but vaine. (4.) We are to see afterward, if he can prove from Scripture, that God hath planted such a Seed in every man. (5.) He saith here, that God hath certain singular times, wherein he thus cometh; but in the preceding Chapter, we observed another account of this day of Visitation, as of a day, that did not goe and come againe, as the Angels moving of the waters of Berberda. Or he must say, that this day cometh but once, in a mans whole life time; so that, if men repent not at that very houre or moment, they shall never be saved. And if this be his doctrine, it is neither consonant to his expressions elsewhere, nor to the Scriptures; nor is it comfortable to either one or other. (6.) It is absolutely false, That God offereth remission of sins & salvation to every man, upon condition of non-refusal; for He offereth remission and salvation to none, but in Christ; and that upon the condition of faith in Jesus: as the whole Gospel cleareth. And this offer is not made to any, to whom the Gospel is not preached; for its the Gospel, whereby life and immortality is brought to light, and wherein Christ is held forth; as the Propitiation: its the power of God unto salvation, to every one that beleeveith, for therein is the righteousness of God revealed from faith to faith, Rom. 1: 16, 27. So that this mans doctrine destroyeth the whole Gospel, and rendreth the whole administration thereof useles; yea it taketh away the death of Christ and his merites and blood shed, when it taketh away faith, that must lay hold upon it. (7.) What is this not-dis-

senting, & not-refusing, that he talks of? The *Arminians* spoke at this rate. Is this any thing else, than the use of Free will, at whose devotion, Christ and his Salvation is? This even this, with the *Pelagianizing*, *Socinianizing* and *Arminianizing Quakers*, is the thing, that must weare the crowne, and have all the glory of our Salvation, and to it must the everlasting songs be sung. Glory, honour and Praise must be given to our owne noble and well inclined *Free will*, that did not resist, nor refuse, in the day of visitation. *Let never my soul come into these mens secrets*: (8.) That God wonderfully warmeth and mollifieth the heart of every son of Adam, at some one time or other, is meer *Quakerisme*, that is to say, a vaine dream. And that God wonderfully mollifieth & warmeth the heart of a man, in reference to salvation, and that yet the man may refuse the call, and perish, may be true or false, according as that mollifying & warming is interpreted; But if it be taken for the gracious working of the Spirit of God (as, it may be, he will take it) he preacheth *Arminianisme*: If he take it for some common operation of the Spirit, & yet say, that mans not resisting of this, alone without any more, will certainly prove saving, he preacheth forth *Pelagianisme*, and denieth the necessity of the grace of God. (9.) Is fine we see, that this Plaister will not cover the sore: Nor free him from the charge of *Pelagianisme*: For *Pelagius* said as much and more, as *Vossius Hist. Pelag. lib. 3. part. 2. Thef. 4.* cleareth, out of *Augustine*, for he tells us that *Pelagius*, explaining the nature of that grace, which he at length came to acknowledge, said it did not consist in the Law only, but in the help and adiuvant of God. But this *Quaker* will not admit the grace of the Law, or doctrine of Christ; for the preaching of the Gospel with him is not necessary unto Salvation. Yet hee *Pelagius*: The Lord helpeth us (said he) by his Doctrine and Revelation, while he openeth the eyes of our heart — while he illuminateth us with the ineffable gift of heavenly grace. Is not this as much, as this *Quaker* saith, when he speaketh of Gods stirring up this light that is within every man? Nay its more; for *Pelagius* hereby granted a real operation of the Spirit upon the Minde, illuminating it by an unspeakable gift of heavenly grace; but our *Quakers* illumination is nothing but Gods putting the natural conscience to work. And will this *Quaker* say more then, or as much a *Pelagius* said, on these words, God worketh in us both to will and to do. God doth this (said he) while he stirreth us up by the greatness of his glory, and the promise of reward; and while by the revelation of wisdom, he stirreth us the laziness will unto the love of God, and while he persuadeth to every thing that is good. Will this *Quaker* say that God doth even this much to every one of the Heathens? What Knowledge of the greatness of future glory, or of the promise of the rich recompence of reward; what Revelation of Wisdom; What Love to the true and only God, is or can be imagined to be, among all, and every one of the Heathens? *Pelagius* did very carefully distinguish between *Gift*, *Velle* & *Agere*. And he said, the first did properly belong to God, who bestowed it upon his Creature: But the other two were wholly of man. Now all that this *Quaker* ascribeth here to God, is but he first possibility; for the man is left at liberty to will or nill, as he pleaseth, and to operate, or not-operate, as he thinketh good. This Possibility, *Pelagius* said, every man had, whether he would or

not; but the will and the deed was in his own power. Hath not our Quaker sinned this mans brefts? And as *Pelagius* would acknowledge no necessity of grace to help us to will and to do, or to cause us will and do, beside this Possibility, or illumination of the minde; So this *Quaker* restricketh all the grace of God unto the stirring up of the Light. Saith he any thing of Grace, causing the Man to consent? Or taking away that resistance? No; *Pelagius*, *Aminianus*, *Socinians* and *Jesuits*, are dearer friends to him, than that he should put any dishonour on their *Diana*. *Pen will*.

21. Having thus traversed this mans explication of that Universal Grace, Light or Seed, which he asserts; and having traced him to his denne: We come to examine his grounds for this wilde Assertion, held forth §. 21. Pag. 98. &c. He first addeth Job. 17. ver. 9. *That was the true light, which lighteth every man that cometh into the world.* And thus, he saith, some call the *Quakers* text; but I would rather call it their stumbling block, and neck-break; because it is a passage, which they do wrest, as they do also other Scriptures, unto their owne destruction, as *Peter* speaketh, of some in his dayes 2 Pet. 3: 16. Concerning these words of *John*, I would be excused (1.) Some joyn these words, which we have rendered, *that true light, which lighteth every man, as in our translation*, but with the word *light*, rendering the words thus; *that true light, which* *lighteth every man, as in our translation*, according to the like phrales, *Mar. 10: 17. 12: 46. 13: 14. &c.* But as if the meaning were, that *Christ* *lighteth every man*, by coming into the world, as if he did not enlighten them by his word: But thus they give to be the meaning; that *John* hereby is pointing forth the incarnation of the word, showing that the light, the true light, which lighteth every man, did come into the world: and why we may not thus take the words, rather than as they are commonly rendered, I do not yet see any cogent reason. (2.) As to this illumination, which this light communicates, when its said to enlighten, it is not one and the same way understood of all: Some take it to be understood of the common light of nature, whereof all are in one measure, or other, partakers: So *Calvin*, *Musculus* and others, on the place, and among the Ancients *Cyrillus lib. 1. in Ioan. Cap. 9.* The *Socinians* bend all their strength against this exposition, because they will not acknowledge this Light, Life, and Word, to be the true & living God, equal with the Father in power and glory: And with these *Socinians* this *Quaker* joyneth, in his opposition to this sense. Others mean hereby Spiritual Illumination by true and saving grace; but yet do not say, that this is actually communicating to every man; but that the meaning is, all that are spiritually illuminated have this Illumination from that Light. And this way *Augustine* of old, and others of late, interpret the words, explaining it by this simile, as a School-master teacheth, and enlighteneth all the children of such a place, though all & every one of them do not actually receive it by him, because all that are taught in that place, are taught by him alone: But why both may not be here included, I leave to this serving the more to set forth the excellency of *Christ*, yea and his Godhead, which *John* principally here intendeth, as is apparent from almost every verse, from the beginning, where he is spoken of, whatever the Anti-

christian Socinians invent, and say to the contrary: And this being true, that Jesus Christ, the Word, and the Light; and the Life here spoken of, is true God *vers.* 1. and the creator of all things *vers.* 3. it cannot be denied, that he is the Author of all that light, wherewith men are enlightened, and that even the light of Nature and Reason is from Him, who is the fountaine of all Light and Life. Nor must we therefore say; that the Spiritual light is as common as the Natural: Nor is the intentment of the Evangelist here, to assert this; because he had said *vers.* 7. that John Baptist came to bear witness of this Light, that all men through him might beleeve, pointing out, that the way of partaking of the spiritual light and life, which Christ, as a fountaine, communicateth, was by faith: and its notorie enough, that all men have not Faith, and therefore all men are not partakers of this Illumination. And further John tells us afterward *vers.* 10. that the world knew not Christ: And yet all that are Spiritually illuminated, and have gotten an understanding from Christ, know him; that is true, & are in him, that is true, even in his Son Jesus Christ: *Thy is the true God, & eternal life, 1 Ioh. 5: 20.* And *vers.* 11. that Christ came into the world, & but some received him not: But certain it is, that all, who are Spiritually illuminated, receive Christ. They who have the eyes of their understandings enlightened, & have the Spirit of Wisdom & Revelation in the knowledge of Christ, cannot but embrace him. Nay the whole Scripture confirmeth this. And it is to be enquired, what is it said, that He enlighteneth every man? Let us see. To show the enlargement of the object of this rich favour bestowed by Christ, beyond what light, hitherto, forth, who, in his witnessing ministry, was restricted unto Israel: *John* 1. saying it is said of John, that he came to be a witness of the Light, that all men through him might beleeve, when yet John did bear witness unto a very small part of all men: We see no reason, why the *every man* mentioned *vers.* 9. should be understood so universally, except with this restriction, *every man that beleeves.* But mainly it is said, that this Light doth thus Spiritually enlighten every man, because it is he alone that hath enlightened, in all ages and under all dispensations of the Covenant, both before and after the Law, and now, all Nations without such distinction, or discrimination, as was under the Law. Finally, and every man be Spiritually Illuminated by Christ, all and every man may be saved, for this Spiritual Illumination is wrought by the indwelling Spirit, which is not given to all, but to Christs peculiar ones *Rom. 8: 9.* And the Evangelist tells us of many, whose understandings are darkened *Eph. 4: 18.* who are in darkness and of darkness *1 Thes. 5: 5.* and under the power of darkness *Col. 1: 13.* are in darkness and abide in darkness, and walke in darkness *Ioh. 8: 12. & 12: 35, 46. 1 Ioh. 1: 6. & 2: 9, 11. 1 Pet. 2: 9. Eph. 2: 18. Luk. 1: 79. Rom. 13: 12.* who can think, that these and such like expressions can be used of those, whom Christ doth enlighten with Grace and Spirituall Illumination?

26. Hence it appeareth, that however we take the words, they can afford no countenance unto the Quakers Imagination; for *Christ* is he that enlighteneth men one way or other, in one measure or other, by Christ it will not follow, that all men are enlightened by him Spiritually, Supernaturally and Savingly; for there is a light of Reason, and Conscience, which

which Christ being God giveth, and this is not Supernatural, spiritual nor saving: So there is a Light of the Word, which is not so common, as is the Light of Nature and of the Natural Conscience, which is from Christ also, and is different from the Spiritual and Supernatural light. And if this light be wholly restricted to Spiritual and Supernatural Light, it is not intelligible out of Scripture, how this can be said to be bestowed on all and every man; but on the contrary the Scripture sheweth, that many are not enlightened thus, but in darkness, and blinded with darkness; and so that this Illumination is proper and peculiar to a few, if the Scripture be to be believed. Let us now see, what he can make out of this place of Scripture, for his purpose.

27. He observeth first, That the divine Apostle doth call Christ the light of men. *Ans.* The Apostle indeed saith, *vers. 4. That the life was the light of men.* But the question is, what may be the meaning hereof? Calvin hereby meaneth that common light of Nature and Reason, that is granted to men above beasts, whereby they are said not only to live, as beasts do, and vegetables, but to have the light of understanding. And so did Origen *Tom. 3.* and *Cyrillus Lib. 1. Cap. 7.* in *Joan.* of old; and *Marlorat* and others of late. Others, I know understand this light of a Spiritual and Supernatural Light. But why may we not comprehend both, seeing all the light of men, or whereof men are partakers, is from this life, whether Natural or Supernatural, whether Common or Saving, whether the Light of Knowledge, of Sanctification and Holiness; or of Joy and Consolation; whether that, which at first was conferred upon man, in his Creation; or that which afterward is conferred in his Restauration, through grace *Iob. 9. 12. Ephes. 4. 24. Eccles. 11. ult. 2 Cor. 4. 6. Iob. 16. 22. Rom. 14. 17. 18. Phil. 5: 4?* But I know, our Quaker will strick this to a spiritual, supernatural and saving light, and thereupon inferre, that this is common to all. But Iesus Christ himself teacheth us otherwayes, *Iob. 8. 12.* saying, *I am the light of the World, he that followeth me, shall not walk in darkness, but shall have the light of life.* So that though Christ be the light of the world; yet every one hath not the light of life, but they only who follow him by faith: all others walk in darkness; and are void of this light of life? So *Iohn 12. 46. I am come a light into the world, that whosoever beleeveth on me should not abide in darkness.* Whence we see, that though Christ be come a light in the world, yet he is not actually savingly enlightened, but many are in darkness, and in darkness; even all that believe not on him. Hence, though light be come into the world, yet men love darkness better *Iob. 3. 19. yea, hate the light, Iob. 20.* And howbeit Christ be the light, yet none become children of the light, but by believing in him *Iob. 12. 36.* and all are not children of light *Eph. 5. 8. 14. 1 Thes. 5: 5.*

28. He observeth next, That this light shineth in darkness, though the darkness be not overcome. *Ans.* True, *Iohn* saith so *vers. 5.* the meaning whereof Calvin teacheth to be this, That when man did generat into a state of darkness, the light of understanding was not wholly extinct, but there remained some sparkles of the old light, in which he was created, in the midst of the masse of darkness, which he caused, which might have discovered a Deiry; but such was the



the power of darkness, that the minde of man was rather filled with vanity, and enmity against God, than did perceive this great Author and Donor; and so was driven further away from God, by sin and superstition. But I shall gratifie the *Quaker* so far, as to acknowledge, that more is here comprehended, than a meer shining by the Light & Law of Nature; even the shining of the light of the New Covenant, in Christ Jesus the Mediator, which in all ages, since the fall, hath, in some measure, been declared unto a dead & darkened people, who, for the most part, did not perceive, nor lay hold upon this light. Christ was pleased to reveal himself by degrees and piece-meals *Heb. 1: 1.* more darkly in the first promise of the Seed of the woman, that should tread the head of the Serpent; somewhat againe more clearly under the Law, and now most clearly under the Gospel, when the day spring from on high hath visited us, to give light to them, that sit in darkness, and in the shadow of death *Luk. 1: 78, 79.* But all that light, which was left in man after the fall, being but darkness, in comparison with what once it was, was not able to discern and perceive, nor willing to embrace, this light, without supervenient Divine & Spiritual light and grace. Hence the people of Israel could not improve all the manifestations of this light, which they had; for God had not given unto them *as bearts to perceive, nor eyes to see, nor ears to hear. Dent. 29: 3, 6.* And still it holdeth true, that the natural man perceiveth not the things of God *1 Cor. 2: 14.* and that the carnal minde is enmity against God *Rom 8: 7.* for darkness cannot comprehend this light.

29. In the third place, he observeth, that this true light enlighteneth every man, that cometh into the world: Of which we have said enough before. As for what he addeth, that all will admit of no exclusion: we said enough Chap. VIII. and as to spiritual Illumination, the text it self enforceth a restriction, when it tells, that darkness did not comprehend this light *vers. 5.* and that the world knew not this light *vers. 10.* and that his own received him not. But he saith, This light shineth even in their hearts, who comprehend him not, and dispelleth darkness, where men close with their eyes. But in this the Man bewrayeth his ignorance of the nature of spiritual Illumination, which do dispelleth darkness, and so shineth into the soul, as that it giveth a spiritual visive faculty; so to enlighteneth the Understanding: as that the man cannot but see: whereas *vers. 10.* of the understanding are enlightened, they cannot but see, what is the hope of his glory, and what is the riches of the glory of his substance in the Saints *Eph. 1: 3.* and is given for a light to open the blinde eyes *Esai. 42: 6, 7.* when God, in his commandment, light to shine out of darkness, shineth into our hearts, he giveth the light of the knowledge of the glory of God, in the face of Iesus Christ *2 Cor. 4: 6.* so that with open face, they behold, as in a glasse, the glory of the Lord, and are changed into the same image from glory to glory, as by the Spirit of the Lord *2 Cor. 3: 18.* The text saith not, that his light is and was: It shall be in every man. *Quakers* are good at dreaming.

30. Then he saith, That John tells us *vers. 7.* to what end this light is given, viz. that all might believe in him, for he will have all men to be made of the Light, and not of John. But the man is busie here seeking a knot in a rush. The Evangelists tells us, what was the end for which John was sent; to wit, to bear witness of the

Light

Light, that all through him might beleeve; that is, through him as an instrument, for he was the *Elias*, the Prophet, that was to come, to turn the heart of the fathers to the children, and the heart of the children to their fathers *Mal. 4: 5, 6. Mar. 11: 14. Mark 9: 11.* he was to turn many of the children of Israel to the Lord their God; for he was to go before him, in the Spirit and power of *Elias*, to turn the hearts of the fathers to the children, and disobedient to the wisdom of the just, to make ready a people prepared for the Lord *Luk. 1: 16, 17.* He was the prophet of the Highest, and was to go before the face of the Lord, to prepare his wayes. To give knowledge of salvation unto his people, by the remission of their finnes &c. *Luk. 1: 76, 77, 78, 79.* So that this *Novus* doth properly referre to *Iohn*, who was but an Instrument, by whom his hearers were brought to beleeve in Christ, the true Light: And to *Iohn* do *Cyrillus*, *Christostomus*, and all the Latine & Greek Commentators, except *Theophylact*, referre it. And the very genuine aspect and series of the words enforce it; this being the end of *Iohn* ministrie and witness-bearing, that by him and through his Ministrie, all his hearers might be brought to faith in the true Light; for this was the intendment of all his labour and paines; as we see *Iob. 3: 26. Act. 19: 4.* But this Quaker would make us beleeve, that to interpret the words so, is to contradict the scope of the context; for *itis Christ*, sayes he, *that enlightens all with this light; And is not this, that they might beleeve in it?* *Ans.* It is true, it is the true Light, that enlighteneth all. And He, as an efficient cause, doth thereby work faith in all that are enlightened; but nevertheless by *Iohn Baptist*, as an Instrument, might his hearers be brought to beleeve in Christ, the true Light; and what way doth this contradict the scope? He addeth, *All could not beleeve by Iohn, for his Ministrie came not to all.* *Ans.* Thence let him learne, how to interpret these universal particles. So it is said *Mar. 21: 26.* *all held Iohn for a prophet*, &c yet many in the world never heard of *Iohn*, but the meaning is, all, that knew his ministrie; and so here, all to whom his ministrie came, indefinitely, without exception of any. But all, sayes he, *enlightened with the light might have beleeved thereby.* *Ans.* Nay, all, enlightened with this saving light, should certainly have believed; for this Illumination giveth not a bare power to believe; but certainly worketh the effect. *Iohn* (saith he further) *did not shine in darkness; but this Light shineth in darkness, that darkness being dissipated, it might beget faith.* *Ans.* And what then? Ergo by *Iohn* ministrie men could not be brought to beleeve in the true light? This is a Quakers Consequence, that is, ridiculous. But lastly he sayes, *we must beleeve by that, in which communion is had with God; but by walking in the Light we obtaine this communion, not by walking in Iohn.* *Ans.* Our walking in the light is our enjoying communion with God, as the text, at which he glanceth *Iob. 1: 7.* doth cleare? Our walking in the light is a fruite of faith, and not the cause of it, though it may be a cause of its increase, and confirmation. What is that, to beleeve by walking in the light? Though not by walking in *Iohn*; yet by hearing & receiving of his doctrine, men might be brought to beleeve in Christ; for he came to beare witness of the true Light, and faith cometh by hearing. As we have received Christ, so must we walk in him, *Col. 2: 6.* but receiving goeth before walking, and is not effectuated by walking.

31. He spends sometime *Page 99.* to prove, that this Light, here mentioned, is *supernatural, saving & sufficient*, and foundeth all upon this, that it is the *light of Christ*, whereby all ought to believe. And thus seditiously foisteth in his corrupt errors, his *Pelagian* and *Arminian* conceits; with a special artifice; that the unwary Reader may be infected with his poison. But (1.) we know no Supernatural and Saving Light or Grace, which is only Sufficient; and not Efficacious and Effectual, or such as will certainly produce the effect. Supernatural & sufficient grace to believe, not only giveth the man a spiritual Power to believe, but powerfully, insuperably, invincibly & effectually inclineth, moveth, draweth and Determineth the heart to believe; and efficaciously worketh the Effect, and produceth Faith, in the soul. As for his merely Sufficient Grace, he hath learned it in the *Jesuites*, *Arminians* and *Pelagians* school; not in the Scriptures. Though there be a Light granted even in the works of Creation and Providence, which may convince of a Deity and of several duties, called for at the hands of men, which may and doth render such as some sort, inexcusable *Rom. 1: 20.* And though a greater Light be granted in the dispensation of the Gospel, to convince and render more inexcusable such as believe not: yet we know of no Saving Light Sufficient to salvation granted to all; even of such as hear the Gospel; far less to all Heathens; for as to this, all naturally are blind and dead; and no grace can be sufficient, but that which quickeneth, and giveth eyes to see, and eares to hear, and hearts to understand, and overpowereth all in the man, that maketh head against Christ. In what sense then can it be true, that saving sufficient Light is given to all? Can that, which is a merely Natural Power, produce a spiritual and Supernatural effect? As soon may a beast produce acts of reason, or a vegetable plant do acts of sense; for these are effects of another Nature, and of an higher sphere, and require a suitable principle. If it be said, By acting that which is Natural, we may procure, or make way for what is Spiritual and Supernatural, *We enquire*, where there is any such promise, or appointment of God, giving ground for this assertion? Nay, if it were so, we should be called, according to our works, and not according to his grace, contrary to *2 Tim. 1: 9. Tit. 3: 5. Rom. 9: 15, 16.* If it be said, That these words, *To him that hath, shall be given*, include such a promise, that such as improve nature aright, shall obtaine grace. *We reply*, That it must be proven, that what is promised to be given, is of a different nature, and not of the same nature, with what the man hath. Both these parables; to which this is annexed, cleare, that the more promised is but of the same kinde with what was had and improved: To say then, that one that improveth nature shall obtaine grace, is as much, as to say, that one improving health shall obtaine wealth or honour, or one by improving wealth and honour shall obtaine health. But the meaning of the saying, is, that such as improve gifts and talents, given of God, shall get more of the same kinde; as he that improveth wealth getteth more wealth (2.) What meaneth that, *by which all ought to believe?* doth Spiritual Grace and Light bestowed only lay on an obligation to believe? Then it doth nothing; for the obligation lay upon the man before to believe (3.) Is every thing, that layeth on an obligation to believe, Supernatural and Saving? Then the law

the law is supernatural and saving. But our *Quaker* talks, he knoweth not what (4) we do not exclude supernatural & saving Light, as appeareth from what we said: But let us hear, why this man would have nothing else here understood?

32. His first reason is, because *we are not said to receive what is common and peculiar to our nature, from Christ, and the Evangelist is here declaring Christ's office, as Mediator, and the benefites which we get from him, as such.* *Ans.* If we receive not what is natural and common from Christ, we have neither our Being, nor Conservation of him; contrare to Heb. 1: 3. Col. 1: 16, 17. And that the Evangelist is here chiefly clearing and confirming the Deity of Christ, none but *Sacraments* will deny. His Second reason is, because *the light is said to shine in darkness, and yet not to be comprehended by darkness: but this darkness, is nothing but the natural state of man, and yet in his natural state man can comprehend what is common and peculiar to him, as such.* *Ans.* Not to take notice of his calling something both Common and Peculiar, which is a sort of repugnancy here: we grant, that mans natural state is a state of darkness; and therefore inferre, that while in that state, he is void of all spiritual and supernatural Light; for when this cometh, the man becometh light in the Lord: And though man, in his natural state, can comprehend that which is natural, yet he cannot comprehend the God of Nature, who is here called Light. This Light may shine by natural effects, of Reason and a Natural Conscience, in a natural man, and yet the man not comprehend, or understand this Light. Our *Quaker*, whose light of reason is darkness, taketh the light here to be meant of the effect, and not of the efficient; & so practically confuteth himself. His third reason is but a repetition of what he said before, & was answered §. 30. He addeth more, *That, in which we are commanded to beleeve, that we may become the children of light, is supernatural, sufficient and saving.* But we are commanded to beleeve in the light Iohn. 12: 36. *Ans.* That we are commanded to beleeve in the light, which is God, is most true. But that we are commanded to beleeve in the light, which is but a meer Creature, and a work in us (as he imagineth) is not true: Iohn, who came to bear witness of the light, said unto the people, *that they should beleeve on him, which should come after him, that is, on Christ Jesus* AII 19: 4. And told them, *that he that beleeveeth on the Son, hath everlasting life, and he that beleeveeth not the Son, shall not see life, but the wrath of God abideth on him* Iob. 3: 36. To him gave all the prophets witness, *that through his name, who ever beleeveeth in him, shall receive remission of finnes* AII 10: 43. But why do we cite particular places, seeing the whole Bible confirmeth it. Here his *Quakerisme* setteth up its head, while he will have that Light, mentioned Iob 12: 36. not to be meant of Christ himself, but of some created thing in every man, that is but meer Nature, contrare to the very obvious import of the words, as connected with the preceeding verse 34. where Christ and the Son of man is mentioned, whom the *Jewes* thought should abide for ever, and not be lifted up; but he telts them, that he was not to stay alwayes, and that therefore, they should be wise unto salvation, and lay hold on him, now by Faith, and walk in him; for darkness would come, when he, and his dispensations of the Gospel, should be removed; conforme to that Iob. 8: 12. *I am the light of the world, he that followeth me, shall not walk in darkness, but shall have the light of life.* See also Iohn. 9: 5. But

(says he Pag. 100.) they could beleve in his person, although he was removed. And himself addeth an Answer, when he mentioneth afterward a day of visitation: so that if they did not lay hold on the faire opportunity they had, the day would come, when Christ himself, and also in his Dispensations and Offices of mercy, in the Gospel administration, should goe away; and then they should walk in darkness. His conclusion, being so ill founded, and destructive of true Christianity, substituting some Natural (and consequently now corrupt) thing, common to all men, both within and without the Church, both barbarous and more moralized, in the roome of Christ, is to be rejected with all detestation, and deserveth not to be once more repeated. What he citeth at large, out of *Cyrellus*, if it be considered alone, without this mans corrupt glosses, which we are not to regard, speaketh nothing against the Truth, which we owne, as might easily be made to appear, if we judged it worth so much paines, as to clear it.

33. The Second ground of his Universal Grace, set down, Pag. 101. § 22. is taken from the parable of the sower, *Mat. 13. Mark. 4. Luk. 8.* and thus he saith is the word of faith, *Rom. 10.* and the engrafted word, *1. Jam. 1. 21.* But is any so blinde, as not to see, that this is utterly impertinent to his purpose, seeing it so manifest, that our Lord is here speaking of the ordinary fruite of a preached Gospel; and that among those, that seem to be most docile, and are not of the prophane and flagitious mockers, opposers and persecuters of the truth. Is he not speaking of that word, which is heard with the care? And doth not *Paul* speak of such an outward word, *Rom. 10.* which is preached by such, whose feet are beautiful? And that word, whereof *James* speaketh, is the same, which should be received with meekness, that it may become an ingrafted word, and prove saving. Is this word a substantial thing, lying in every mans heart? Is this word communicated to all the world, to all and every man in the world, since the very day, that *Adam* fell? What uncouth phantasies must these *Quakers* have, that are carryed away with such dottages? Either sure, these men are meer mockers, or they are under a judicial stroke of blindness and insatiation. But says he, *This word is really sowne in the stony and thorny ground, as well as in the good.* Alas, poor man, thinks he, that every word in a parable must be pressed thus, till it bleed? Who ever heard rational men speak thus? And thought it were so, this will not speak for all the world, & a great part whereof heare nothing of this word; Nay nor for all within the Church, or that heare the word; for open mockers, contemners and persecuters of the word, belong neither to the rocky, nor thorny ground, nor to the way side. What he citeth out of *Victor Antiochenus*, from *Vossius Hist. Pelag.* is utterly impertinent; for it speaketh nothing of all the world, but of such only, as hear the word preached; and to this end only *Vossius* himself adduceth it, as may be seen by his *Thesis*: And any that read *Victor's* words may see, that he speaketh of the preached word, and not of the *Quakers* substance, and vehicle: a fanciful dream.

34. He urgeth next Pag. 102. the Parable of the Talents *Mat. 25.* saying, *be that had but two talents and had improved them for his masters advantage, was accepted, as well as he, who had five; and he that had but one, might have done the same.*

*same.* — And hence he inferreth, that though every one hath not the same measure of grace, yet every one hath that measure, which is sufficient. *Ans.* The maine thing is not here confirmed, viz. That this Talent is a substantial thing; and not that grace, which is but an accident: I beleve he saw, that what is spoken of improving these talents could not well agree to his substantial Seed and Light; and far less the hidinge of the one talent. Nor (2.) Hath he proved, that these talents signifie saving grace, and not meer gifts of the Spirit, which are given for the good of the Church. Nor (3.) Hath he said any thing, to cleare, that by these servants, are meant all the men and women, in the world; and not the officers of the Church, or others that are gifted, living within the Church. These things he must cleare and demonstrate, before he can make any use of this Parable: and till he finde himself in case to do this, we proceed.

35. In the third place, he saith, §. 23. This saving seed is the Gospel, which the Apostle saith, Col. 1: 23. was preached in every creature: And the Gospel is not a bare declaration of good things, but the power of God, Rom. 1: 16. for though the word, figuratively and by a metonymy signifie the outward declaration; yet properly it is that inward power, vertue and life, whereby the Annunciation of good things is preached in the hearts of all, offering salvation unto them, and willing to redeem them from their sinnes; and therefore it is said to be preached in every creature, when many bear not the external Gospel. *Ans.* (1.) The Gospel, which was preached, was the doctrine delivered by men, & whereof Paul himself was a Minister; But that seed, which he talketh of, & which he saith is abiding, as a substance, in every man, is not that, which Paul and others, whose feet were beautiful, did preach. That needeth no preacher; for it is its owne preacher, and requireth no more, but hearing and obedience. (2.) Thus also the vanity of that criticisme, upon the parricle *is* (which before we had occasion to shew to have various significations) is manifest, for how could that, which was already in every creature, be said to be preached in every creature? And when was this preached in every creature? Was it from the beginning of the world? This he must say, or he saith nothing. And doth this place prove that? (3.) The Gospel, which was preached in every creature (to follow the Quakers interpretation) was the same Gospel, which the Colossians had heard of their faithful Ministers; and that was not a substance within them, that belonged neither to soul, nor body. (4.) The terme *every creature*, is but an hyperbolick expression (as the words following under *heaven*, are a Pleonasmus) shewing the large and illimited spreading of the newes of salvation, to all Nations indifferently, without Restriction, or Exception, whereby the New Testament is differenced from the Old Test. as we fully manifested Chap. VIII. and is sufficiently explained, vers 28. where *every man* must not be taken in its full extent, as if Paul and the rest of the Apostles, had spoken in the hearing of every man, then breathing; far less can it be meant of every man, that died before they were borne, and are borne since their death. Here also we hear of *all wisdom*; yet we must not think, that Paul and the rest taught *Physicks*, *Metaphysicks* or *Politicks*, &c. (5.) The Gospel, which was preached to every Creature, is explained, vers. 25. and called *the word of God*,  
Kk 2 and



and *vers.* 26. it is called *the mystery*, which hath bin hid from ages and from generations, but was now made manifest to his Saints. But according to the Quakers Principles, their Gospel, light and seed was never hid, but in all ages, was in all and every one, and alike manifest and clear, in it self. (6.) The Gospel, which Paul preached, and whereof he was not ashamed, *Rom.* 1: 16. is that meane, which God is pleased to make use of, whereby to exert his power, in the conversion of souls; and upon this account is called *the power of God*. So that the very preaching of the Gospel, when blessed of God, is a powerful meane of salvation, being accompanied with faith in the hearers, & is a meane of begetting faith, as Paul tels us *Rom.* 10. when he saith, *that faith cometh by hearing*. (7.) He should have told us, in what place of Scripture, the word Gospel is taken properly, in his sense, for that inward Strength, Power & Life, which is common to all Men: for till he do this, we shall account him but a babler. (8.) We deny all such thing, within every man, be it a substance, or an accidents, that offereth salvation, and redemption from sins, to every man: And account it a greater Antichristian expression, and assertion, than ever Pelagius had the confidence to maintaine. And beyond what any Socinian ever durst vent. Yea, I look upon it, as a real and substantial overturning of the whole Gospel of the Grace of God, and of our Salvation; being nothing but pure paganism: and this Man doth hereby sufficiently declare himself to be a Pagan preacher.

36. He addeth *Pag.* 105. *That Paul saith Rom.* 1. *that in the Gospel, was revealed not only the righteousness of God from faith to faith; but the wrath of God also, against all such, as detain the truth of God in unrighteousness.* *Ans.* The Apostle saith no such thing, but to confirme the absolute necessity of the Gospel, and that there is no salvation to any Jew or Gentile, but by the Gospel, he beginneth with the Gentiles, and sheweth what persons they were, and concludeth with the Jewes; and then tels us *Chap.* 3: *vers.* 9. *that he had proved both Jewes and Gentiles, that they are all under sin.* It is true, he sayes, *the wrath of God is revealed from heaven against all unrighteousness of men, &c.* because that which may be known of God is manifest in them. *Es.* But what of this? *What is made known of God* (saith he) *is made known by the Gospel.* *Ans.* This is most false; for the Law and Light of Nature, with the works of Creation and Providence, do make known much of God. But this is not the Gospel of the grace of God, whereby life and immortality is brought to light. It is like indeed, that this is all the Quakers Gospel. Many things have we met with hitherto, which confirmeth us in this Apprehension; & this expression here putteth it beyond all doubt. Doth this Gospel manifest the righteousness of God from faith to faith? *Yes,* saith he, *that is, it revealeth to the soul, what is good, just and equitable: And as the soul receiveth and beleeveth that divine righteousness, it is more and more revealed from one measure to another.* *Ans.* What ignorant babling is this? What effroned and bold playing with the word of God is this? Is every thing that revealeth, what is good, just and equitable, the Gospel? Then the Law must be the Gospel. Then Adam in innocency had the Gospel. Then the dim light of nature is all the Quakers Gospel; this is their Grace, their Sub-

Substantial thing, their Light within, their Seed. Are they not then noble Divines? And is their Religion any thing but heathenisme? Is it not worse then *Pelagianisme*, *Socinianisme*, *Arminianisme* and *Iesuitisme*? The following words cannot, I confesse, be well answered: for they are nothing but a rabble of non-sense, though fit lecture for their lips. And though he should say (as some of them use to speak) that I am in the witchcraft, and cannot understand his meaning, I must forbear noticing of him, and his rattles, and see if any thing worth an answer followeth, for though (sayes he) *the outward creation declareth the power of God; yet that which is known of God is revealed within, by which inward revelation, we are made fit to see and discern the eternal power of the God head, in the outward creation, for if that inward revelation were not, man could no more understand the invisible things of God by the visible and outward creation, than a blinde man see colours &c.* Ans. (1.) What is that Inward Revelation, distinct from the Ourward Revelation? It is, it may be, the reception, or actual intellection of what is outwardly revealed; and so the Natural Faculties, acting as such, must be Evangelick Preachers, and Inward Revealers, with the *Quakers*. (2.) The text speaks of no such Inward Revelation, distinct from what was had by the ourward Creation: For that which may be known of God, was shewed unto them by the things, which were made *perf.* 19: 20. (3.) There is no more aptitude requisite to see and discern God's eternal Power and God-head (not *the eternal power of the God-head*, as he speaketh) in a natural way (and *Paul* is not here speaking of a spiritual and saving way) by the works of Creation, than to have a natural faculty of Understanding, and Reason, freed of prejudices, and contracted byasses and blindness; for this matter is so deeply rooted in their mindes, that will they, nill they, it cannot be thrust out. (4.) It seemeth by his *simile*, that this Inward Revelation is the same to the actual understanding of these things, that the eye of the body is to seeing and discerning of colours; and so it is manifest, that it can be nothing else, but the inward faculty of the soul, whereby such things are known and understood: And so this Inward Faculty of the soul, with the Light of Reason, is the *Quakers* Preacher and Gospel. Poor souls! and what will this teach concerning the new Covenant, and the way of salvation through a crucified Mediator? Do the *Quakers* know no other Gospel then this, whereof all the fruites was, that it left the poor miserable heathen without excuse, when they fell to their idolatrous courses? O how are they to be pitied, that, under the clear manifestation of the Gospel, do thus run back to the Heathens Theology, that they may be made much more inexcusable then ever the Heathens were! Do they glory so much in Paganisme?

37. He tels us moreover, *that the Apostle saith first*, that that which is known of God, or the knowledge of God, is manifest in them; and next, *that in and by that manifestation granted inwardly and received, they were able to read and understand the power of God in visible things.* Ans. (1.) By what authority maketh he *τὸ γνωστὸν τοῦ Θεοῦ*, and the knowledge of God, one & the same, seeing this is more comprehensive, and of a larger latitude? (2.) I do not see the second thing, in the Apostles words, but I want the *Quakers* spectacles. Then he very learnedly moveth an

Objection thus, if any should say, That the external creation of it self, without any inward supernatural and saving grace, or seed, did declare to a natural man, that God is. And will he deny this? He must then contradict the Apostle. But what answereth he? *What good I pray, would that knowledge do, if it did not also communicate to me, what was the will of God, and how I should do that, that is acceptable to him?* *Ans.* And what would this answer say? Either the Inward Revelation, which the heathens had, (that I may speak in his language) did also reveal what was the will of God, &c. Or not: if not, to what purpose is all this said? If it did, then the Apostle is quite out, and destroyeth hereby his owne cause. But I shall help the Quakers with a distinction. That same Inward Revelation (as he calleth it) could and did reveal to the Heathens part of the will of God, concerning duties, legible by the Law of nature, and written upon the creation of God; but could reveal nothing of the mysteries of the Gospel; because these did depend upon pure Revelation, there being no lineaments thereof written upon the Creation, nor no vestige thereof impressed in the heart of man. Hence, though the Heathens knew, or might have known, to have put a difference betwixt somethings good and evil; yet they could never understand the Revelation of Iesus Christ, in the Gospel. All this cleareth further, that the Quakers know no other Gospel, but what the Heathens, by the Light of Nature, did understand. He citeth *Psalm* 104. *Micah* 6: 1. But most impertinently: For the Lord gave not that revelation of his will to the Heathens, which he did to the Jewes *Psal.* 143: 19, 20. Then he citeth *Pauls* Words *Rom.* 1. *The wrath of God is revealed against them, who detained the truth of God, in unrighteousness.* And what then? Could not the Heathens oppress & make a prisoner of that Truth of God, which the Law and Light of Nature did reveal? If not, what meaneth all the following discourse of the Apostle in that Chapter, and *Acts* 14: *vers.* 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29? This man is a stout advocat for Paganisme. 18. Then he citeth *Rom.* 10. where the Apostle saith, that the word, that he preached, was not far off, but near in their mouth, and in their heart: And thereafter *vers.* 18. he saith, that this divine preacher did sound in all mens ears and hearts. *Ans.* The Apostle out of *Moses* *Deut.* 30: 14. is clearing the righteousness, which is of Faith, and is differenceing it from the righteousness, which is of the Law. Now, that righteousness of faith, whereof *Moses* spoke *Deut.* 30: was not revealed to all Nations, at that time, but to that select and peculiar people, to whom *Moses* was sent, the posterity of *Abraham*, *Isaac* and *Jacob*. See *Deut.* 4: 5, 6, 7, 8. and 7: 6, 7, 8. So that all the world had not that doctrine, which *Moses* taught these Israelites, revealed and declared unto them; but they must have gone over seas, and countreyes, and adjoined themselves unto the Common wealth of Israel, as proselytes, before they could have reaped that benefite: & so, though this word and doctrine was brought near to the Israelites, in their mouth by profession, and in the heart by faith, of as many as had their hearts circumcised to beleve; it will say nothing for the Universal Grace and Light, which Quakers plead for. (2.) This doctrine of faith, which *Moses* declared,

declared, was the same upon the matter, with that, which *Paul* preached; and that which *Paul* preached was, not in the heart of heathens, or of all men borne of *Adam*, but was a mystery, hid from ages and generations, and sparingly revealed; even to the Church, until the last dispensation came. Nay, the Apostle tells us plainly what that is, *vers. 9.* *that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved.* Now, will this *Quaker* say, that heathens, and such as never heard of *Christ*, do, or can confess with their mouth the Lord *Jesus*; or believe with their heart, that he was raised from the dead? See also what followeth *vers. 10. 11.* *for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation; for the Scripture saith, whosoever believeth on him shall not be ashamed.* (3.) The following words confirm this, where the Apostle *vers. 14. 15.* sheweth the necessity of hearing, and of preaching, and of sending, for the begetting of faith, saying, *how shall they call on him in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent, as it is written &c.* then *vers. 17.* he concludeth, that faith cometh by hearing, and hearing by the word of God. This cannot then be meant of any inward thing, that lyeth in the heart of every man; but is the outward call of the Gospel, which soundeth in the eares. (4.) As for that *vers. 18.* It is to stop the mouthes of both Jewes and Gentiles; especially the Jewes, who would pretend ignorance of this preached Gospel, & say, that they had never heard thereof; therefore saith the Apostle, *Have they not heard? Yes, would he say.* That is unquestionable, for *they found words into all the earth; &c.* What sound is this? Is this a sound of something, that is lodged in heathens, who never heard of the Gospel? None can fancy this; but a *Quaker*; Or will this *Quaker* say, that the sound of the Gospel preached came unto the eares of all and every man breathing? No, he saith expressly the contrary. What can he then make out of this? Hath the Light within such a sound and words, as that Gospel, which the Apostles preached; or as the preaching of the Apostles, which went far and neer into all the earth, and to the ends of the world, in a manner? for the Apostle is alluding unto the expressions, which the *Psalmist* useth *Psal. 19.* speaking of the Sun and heavens; these great and universal preachers of the glory of God, but not of the Gospel. And sure, even these preachers were outward preachers, and not anything within the man; nor any Light, or Grace, or Seed; or what they will call it, that is within the heart of any man; or of all men.

39. Then he citeth *Heb. 4. 12. 13.* As bearing witness to his fancie. But though many take the *Word of God*, there mentioned, to be understood of the outward word of the Gospel, preached, and declared; (in which sense it perfectly contradicted this mans dream) yet, beside what is spoken hereof *vers. 12.* that which is said *vers. 13.* can agree only to a person; and so it is most probable, that this *Word of God*, is *Christ*, as the learned *D. Owen* hath lately cleared; in his Comment on the place. But whether of these ways we take it, it can no wayes favour

this mans dream; for there is nothing giving ground to imagine, that this word of God, is any thing abiding and remaining in the hearts of Heathens and meer natural persons, which is the *Quakers* Universal Grace. Who would not wonder, to hear men say, that there is that in every man, Turk and Pagan, which is quick and powerfull and sharper than any two edged sword, piercing even to the dividing asunder of Soul and Spirit, and of the joynts and marrow, and is a discernor of the thoughts and intents of the heart; neither is there any creature, that is not manifest in the sight of it, but all things are naked and open unto the eyes of it; and with it, have we so do? We heard before, that they called this seed, the Vehicle of God, and here he ascribeth to it, the very property of God; to know all things, even the Intents of the heart: doubtless *Quakers*, that are sensible of this Light, can know our very thoughts and designs. But we hear blasphemy too much, out of the mowthes of these men; and yet we must hear more; for he saith, that in and by this word, God seeth the thoughts of men; as if he did not see them immediately, but mediately by the spectacles of this that is within every man. Doth this man believe verily, that there is a God? And dar he say, that he is beholden to this Light within, for discerning the Thoughts and Intents of the heart? What a God must these *Quakers* dream of? Will they exalt this Light within above God? O horrid blasphemers! Nay, this *Quaker* hath not yet done with his blasphemy, for he ascribeth to this light, that which is said *Esa. 55: 4.* and so David was a Type of this light, and the new everlasting Covenant containeth; and holdeth forth the mercies of this Light, that are purchased; procured, and conveyed to beleivers by this Light; and it is this light, that is given for a witness to the people, for a leader and a commander; and so this light is our prophet, priest and king, and then we have nothing to do with that *Iesus of Nazareth*, of whom the Gospel speaketh, & whom the Apostles preached, Thus the whole Gospel is overturned at one blow: and all the New Testament is to be looked upon, as a cunningly devised fable, or must all be understood allegorically, as speaking of this Light within, which is Gospel, Bible, Saviour and all to the *Quakers*; and of no other Christ, of no other Saviour, and Redeemer. What a fundamental and antievangelick error, this of the *Quakers* is, no man needeth now to doubt; nor fear to call them pagan Preachers.

40. Faith cometh by hearing (saith he) and hearing by the Word of God, which is placed in every mans heart, to be a witness for God; and a medium by which they may be brought unto God, through Faith and Repentance. And because mans heart is naturally hard as yron, God hath put this word in it, to be as a fire and as an hammer *Jer. 23: 29.* by whose strength and vertue, if it be not resisted, the cold and hard heart of man is warmed, and made soft, and receiveth an heavenly image and impression. *Ans.* Here is a further confirmation of the desperate designe of these *Quakers*, to overturne the foundations of Christian Religion, for (1.) The word of God, by which Faith is wrought in souls, is not, with them, the word of God which is preached, or the Gospel, which Christ & his Apostles preached; but a thing in every mans heart, Heathen as well as Christian, which they nickname, & blasphemously call the word of God. Did Paul preach this word, which is in every

every mans heart? Or did any of the Apostles make this their theme & text? Did they ever say, that by this word Faith was wrought in the heart? Was this the Christ crucified, that *Paul* spoke so much of? Sure, faith cometh by the hearing of that word, which is outwardly preached by such as are sent, and whose feet are beautiful upon the mountains, bringing glade tidings *Rom. 10: 15. Esai 52: 7. Nab. 1: 15.* and by such as was *Esaias*, whose report was not beleaved *Rom. 10 16. Esai 53: 1.* Hear what *Peter* said *Act. 15: 7.* ——— *Men and brethren, Ye know, how that a good while agoe God made choise among us, that the Gentiles, by my mouth, should hear the Word of the Gospel, and beleve.* And what that word of the Gospel was, which *Peter* preached to *Cornelius* (to which passage this relateth) see *Act. 10: 34. to 43.* What meaneth *Paul* by the foolishness of preaching, whereby such as beleve are saved, *1 Cor. 1: 21.* was that the preaching of a Light within? Why doth he then call it the *cross*? *vers. 18.* and *Christ crucified vers. 23?* would the crying up of the light within be a stumbling block to the Jewes, and foolishness to the Greeks? No certainly: But because the Apostles doctrine did lye so crosse hereunto, neither Jewes nor Greeks could relish it, except those, who were the called; and they indeed, and they only, saw Christ the power of God and the wisdom of God *vers. 24.* What need is there, that we should insist in disproving of this, which overturneth the whole doctrine of the Gospel, and rendereth all the administrations thereof useless and ridiculous? (2.) What Faith, I wonder, can be produced by this Light within? It cannot be the Faith of God's elect; for the mighty operation of the Spirit is required thereunto: and, as an external mean, the outward preaching of the Gospel, which is called the word of Faith *Rom. 10: 8.* and the bearing of faith *Gal. 3: 2.* And *Paul* tels us *Rom. 1: 5.* That he and others received grace and Apostleship, for obedience to the Faith among all nations. The Gospel and the preaching of *Jesus Christ*, according to the revelation of the mystery, which was kept secret, since the world began, but now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all nations, for the obedience of faith *Rom. 16: 25, 26.* Through the Gospel did the Apostle beget the *Corinthians* *1 Cor. 4: 15.* The *Thessalonians* were called to the beleefe of the truth, by the Gospel *2 Thes. 2: 14.* It must then be the faith of Heathens, or rather the faith of Devils; for they beleve and tremble: and Nature can produce no other faith, but a natural faith founded upon nature, which is of the same kinde with the faith of devils. Is not the Quakers Religion a noble Religion, which would bring us the length of Devils? (3.) That which is left in every man, to be a witness for God, is nothing but a Natural Conscience, witnessing according to the Law of Nature, and the dim light thereof, that is not yet extinct: and will this Natural Conscience produce saving faith in a heathen? Sure, the devil hath a conscience, as an intellectual creature, witnessing that there is a God; and so witnessing for God. Shall we call this conscience the word of God, the hearing of which will produce faith? Then the Quakers Gospel is a Gospel for the Devils; giving them ground of hope of Faith and Repentance, if they will but obey that Gospel, which is preached



within them. (4.) What a bold and manifeſt perverſion of Scripture is it, to apply that Word *Ier. 23: 29.* which is expreſs of the word ſpoken by the true and faithful Prophets of God, unto this dumb preacher in every mans boſome? (5.) We ſee then, that the ſoftening and warming Spirit of God, who, by his power and efficacy, melteth the heart, is in every man by nature, in every Turk, Tartar, Barbarian, &c. And whatever the Scripture ſpeaketh, of this work of the mighty Spirit of God, muſt all be underſtood of this Light within every man. O deſperat ſouls! O wretched error! Will not the Lords hand be ſeen againſt theſe impudent, audacious perverters of the right wayes of the Lord? (6.) This fire and hammer will do wonders, if it be not reſiſted: But when fire worketh upon water, and a hammer beatech upon hard yron or ſtone, can it but meet with reſiſtence? At length we ſee, all the operation of grace, which he talketh of, is the ſufficient grace, that *Pelagians, Ieſuites, & Arminians*, plead for, which muſt have no more efficacy and power aſcribed to it, whatever great names it get, than may ſalve the honour, and conſiſt with the glory of *Free will*, which muſt weare the crowne, and have all the praiſe; for this grace muſt not entrench upon the Lordly liberty of mans *will*; but muſt ſtand off, and petition Lord *Free will* to conſent, and yeeld, if it will; but if not, it can do no more. And ſo it ſhall be of him, that willett and runneth, and not of God, that ſheweth mercy; contrare to *Rom. 9: 16.* And, it is not God, that worketh in us to will, contrare to *Phil. 2: 13.* Thus homage muſt be payed, and honour done unto the great *Diana*, Goddeſſe *Free will*; Shee muſt keep the keyes of heaven and hell: She openeth and God himſelf cannot ſhut, and ſhureth the door, and God cannot open it. Shee is maſter of the everlaſting Purpoſes and Decrees of God. Shee is ſole adminiſtratrix and diſpenſatrix of the great bleſſings of the Covenant, and of all the fruites of Chriſts death; ſo that, if ſhe will, Chriſt ſhall not ſave one ſoul, for all his travail, he ſhall loſe all that were given him to ſave, and cannot help it, there is no remedy, *Free will* is inexorable, and God Father, Son, and Holy Spirit, muſt do no violence to this Sovereigne: They muſt not enter within his Jurisdiction: Mans *will* muſt be Supream, and above God himſelf. O ſtrange! Do theſe men pretend to light? Their Light, ſure, muſt be helliſh darkneſſe. Will not theſe men ſuffer God to have a power over their will, and grant him power to take away and overcome their reſiſtence? If not, their caſe is deſperat; for without the mighty power of God, bowing, inclineing, drawing, and efficaciously moving the will to aſſent, and taking away that reſiſtance and oppoſition, the carnal heart, which is enmity to God, neither is nor will be ſubject to the Law of God; and ſo will never yeeld: Woe to ſuch as practically receive theſe principles.

41. He alleigeth ſome Fathers, as confirming his opinion; but theſe all are but three, and it were tedious to ſearch for a few lines, in a whole book, that we might examine what pertinency and faithfulneſs is in the allegation: And beſide, for any thing I ſee, the very words, which he hath cited, prove not his concluſion. Not one of them ſpeak of a Subſtance within every man, which is neither a part of ſoul, nor of body; not one of them call this, the Vehicle of  
God



thereof, *Rem.* 1: 1, 5, 14, 15, 16. & 11: 13. & 15: 15, 16, 17, 18, 19, 23, 24, 29. 1 *Cor.* 1: 17. & 2: 3, 4, 5. & 3: 9, 10. & 4: 1, 9, 10, 11, 12, 13, 14, 15. & 9: 16, 17, 18, 19, 20, 21, 22, 23. & 15: 1, 2, 3. & c. 2 *Cor.* 1: 4--13. & 2: 13, 14, 15, 16, 17. & 3. throughout, & 4: 1--15. & 5: 18, 19, 20, 21. & 6: 1--11. with other places innumerable, made his folly and vanity, and a glorying in a thing of nought. O what desperado's must these *Quakers* be, who thus undervalue and trample upon the riches of the wisdom and grace of God, and in stead of the true Gospel, give us pure Paganisme?

2. After his prosecution and confirmation (such as it was) of the two first propositions, we expected some proof and confirmation of this Third proposition: but in stead thereof, we have *Pag.* 106. a distinct proposition put in its place, which is thus worded. *The third proposition is, That by this Grace, Lights and Seed, God worketh the salvation of all, and that by this, they are made partakers of the benefite of Christ's death, and of salvation acquired by him.* And this Proposition he divideth in two *Pag.* 107. The first part thereof he sayes, is *That they, to whom the Gospel is preached, are not saved, but by the inward operations of this light and grace.* The second is, *That by the operations hereof the most part of such, as never had the outward Gospel preached unto them, and were ignorant of the history of Christ, were saved, and some such now may be saved.* Why he did supercede the direct probation of that, which was his first third proposition, I know not: Possibly he thought, that it was sufficiently confirmed by what he said, in confirmation of the first and second. And if so, I suppose the Reader will see, by what I have replied, its manifest untruth and falshood.

3. But as concerning his last third Proposition, which he divideth in two, we shall examine it, in its parts: And in this Chapter, we shall consider what he sayeth on the first part, referring the examination of the second part, unto the next Chapter.

4. As to what concerneth the operations of this Light, whereof he talketh, before I come to a particular examination of what he speaketh here thereof, I must turne a little back, and consider somethings, that remaine to be examined of what he was pleased to set down, for clearing the question (as he said,) and explaining his meaning in these Propositions, which seeme to relate to what he is here about to prove; lest he blame me, for passing over any thing, he was pleased to say, for clearing of his meaning. I must therefore turn back to *Pag.* 90. of his *Apology* §. 17. where he tels us, he must speak somethings of the way, how this seed worketh in the hearts of men, and this he saith, he the rather doth, that it may thereby appear, how they ascribe all their salvation, unto the Grace and Spirit of God; and differ from *Pelagians* and *Arminians*. In this designe, if he be in case to effectuate the thing, I cannot but commend him; and because I am loath to Father any more upon them, then their expressions give me just ground, I shall the more narrowly take notice of what he saith.

5. To this question, If equal and sufficient grace be given to all, must not the cause, why one is saved and another nor, be in man, who useth grace well, when the other doth not? This is a question, which, I confesse, I see not,  
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how any *Pelagian*, *Arminian*, *Jesuite* or *Quaker* can so answer, as to ascribe the salvation of man, unto the pure Grace & Spirit of God. Let us see what he answereth, Grace (saith he) and light granted to all is sufficient to save all. and of its own nature will save all, and contendeth with all, and operateth so as it may save all. He who resisteth, is the cause of his own damnation; who resisteth not, it becometh his salvation: In him that is saved, the work is of grace, not of man; and that which is mans, is rather a passion, than an action. — The first progress is not by co-operating, but by not opposing or counter-working. Moreover we beleeve (saith he) that in that special time of every mans visitation, as man of himself is wholly impotent for working with grace; so neither can he make the least progress out of his natural state, till grace lay hold on him. So that it is possible for him to suffer and not resist, as it is also possible for many to resist. But this answer is not satisfactory: For (1.) By what Scripture it can be asserted, that the Spirit of God, or his Grace, is given to all, and that in a measure sufficient to save all; even as well to such as are without the Visible Church, and live in heathenisme, as to such as are within the visible Church, and are actual beleevers: I am yet to learne. (2.) what meaneth he by that *sufficient to save all*? A thing may be said to be sufficient for such an end or work, either *Absolutely*, or only in a certaine respect: That which is *absolutely sufficient* is that which alone, without the concurrence of any other thing, can effectuate or attaine that end, unto which it is said to be sufficient: That which is only *sufficient in a certaine respect*, or in its own place and order, is that which alone can never attaine or effectuate the end; but only in so far as its own sphere can reach; and so it is only sufficient in its own kinde, and no more; it can help so far but no further. (3.) The *Jesuites*, I know, with their foreman *Molina*, unake much of the distinction of grace, into that which is only *Sufficient*, and that which is *effectual* or *efficacious*: and with them the *Arminians* joine themselves, in the asserting of this distinction, and in the explication thereof: other *Papists* also, such as the late *Thomists*, and *Iansenists*, do use this distinction, but diversly explained, and both in a way far different from the way of the *Molinists*, and *Arminians*. Now because our *Quaker*, in this mater, so far as I see, joineeth with the *Jesuites* and *Arminians*; and is not pleased to give us his plaine and full meaning, we must see what way these *Jesuites* and *Arminians* explaine this mater, that we may thereby come to understand his meaning the better. The *Jesuites* foreman *Molina* will have that called *sufficient grace*, which alone, without any more on God's parts, can produce the effect; so that thereby alone, man may be wrought up to Faith & Conversion, if he will; and this *Quaker* ordinarily saith, *if he do not resist*, which is one and the same thing upon the mater. This *Sufficient Grace* and Help, is said to be given as well to such as shall never be converted, as to such as shall be converted; and this saith our *Quaker* also. This *Sufficient Grace* is with them distinguished into that which is *Effectual*, when the effect and work followeth; and that which is *Ineffectual*, when the effect and work followeth not. So that the difference betwixt *Sufficient* and *Effectual* grace is only taken from the Effect, and this effect doth wholly depend upon Mans will; and mans will maketh this difference, or maketh this *sufficient grace*, become *Effectual*, or *ineffectual*, & nothing

else; for there is nothing in that grace, which is called *Effectual*, more then in that which is *Sufficient*; *Sufficient grace* being, upon God's part, absolutely sufficient to worke the effect, if man will be tractable, and not resist, but con-  
 curre and comply therewith, without any further addition of grace, yea and without any other requisite, beside the actual consent of man; and no more can be said of that grace, which is called *Effectual*. And thus all the difference is from the Event, and the Event doth wholly depend upon man; so that when the same measure of *Sufficient Grace* is given to two persons, the one belee-  
 veth, because he willingly consenteth, the other beleeveeth not, because he will not comply, but resist: yea they tell us, that it may so fall out, that he who beleeveeth not, may have a greater measure of that *Sufficient Grace*, then he who beleeved; and this mans will was better natured, and more pliable, then the will of the other; and he complied because he would, when he might, had he pleased, refused, and not have been converted, not only *in sensu diviso*, as they speak, but even *in sensu composito*. With these the *Arminians* do wholly agree, upon the matter; for they say, that *Sufficient grace* is the same with *Effectual*, only distinguished by the effects following the one, and not the other, through mans free will consenting, when the other put a bar in the way. They will not have the Efficacy of grace placed in any omnipotent manner of its operation, nor in the determination of the will of man thereby, but in its obtaining the effect through mans not resisting; when he might resist if he pleased; so that of two, having the same measure of sufficient grace, (then which no more is requisite, on God's part, for effectuating the work) the one beleeveeth, because he doth put no bar in the way; the other beleeveeth not, because he resisteth, and doth put a bar in the way. (4.) Hence it is manifest, why this answer of the *Quaker*, who taketh part with *Jesuites* and *Arminians*, cannot satisfie: to wit, because all the actual efficacy of grace is made to depend on mans will; for, as we saw, the same *Sufficient Grace*, that is bestowed upon two Persons, can of itself produce the actual conversion of neither, but must leave both to their free liberty and choice; and one beleeveeth, not properly and immediately by the power and efficacy of this grace, even suppose it were in a greater measure, (for then it should worke the same effect in both,) but because his will did freely of its own accord, consent and yeeld, when it might have done otherwise, even *in sensu composito*, as they speak; and the other beleeveeth not, because he opposeth and resisteth, when he might, had he so thought good, have yeilded. If our *Quaker* should run to the foreseen congruity and contem-  
 peration of the call of God with Free will, which *Bellarmin* and *Vasquez* devise, to alleviat the matter, it will be of no advantage: for first, this *Scientia Media*, by which they imagine God to foresee what will be, in such and such cases, is groundless; and Next, at the long run, the crown is put upon Man, & not upon the Grace of God; for this Grace, that becometh congruous, as coming in a good day, when the man is in a good mood, and pleasant disposition, worketh no more, as to it self, then it did, upon another, whom it found not in so good a temper, but worse disposed; so that man may thank his good disposition, that the grace of God was Congruous, and so *Effectual*; and not in-  
 congruous

congruous, and so Ineffectual. So that *Effectual Grace* & *Sufficient Grace* is still the same, Physically, and as to its real entry; and all the difference is from mans good or evil disposition, whose evil disposition can make a Greater measure of grace Ineffectual, and good disposition can make a Lesser measure Effectual, if it come in its congruous season. From whence we see, it is clear as the sun, that mans Free Will, and not the Grace of God, according to our *Quakers*, is to be praised for Faith, Repentance, & Conversion; and mans free consent maketh that grace Effectual, which otherwise would have been Ineffectual; & his Opposition or Resistance maketh that grace Ineffectual, which otherwise might have been Effectual. And thus, their *Sufficient grace* is, with them, absolutely sufficient upon God's part, and all its Efficacy and Effectualness dependeth upon, and hath its being from, mans free Consent. Will this *Quaker*, or any of his Masters, the *Molinists*, or *Arminians* say, that beside that *Sufficient Grace*, which is made common to all, there is necessarily required a further work of Preventing Grace upon the will of man, physically determining the same, and certainly and efficaciously effectuating the actual consent thereof, and removing or overcoming its Opposition, or Resistance? As for the *Gratias Cooperans*, which they say, he who beleeveeth and complieth with the call, hath, and which the other, who resisteth, wanteth, it doth not helpe them; for it is also made to depend wholly upon mans Consent; so that God cooperateth, because the man consenteth; and cooperateth not in the other, because he resisteth; and it is made the same upon the matter with Sufficient Preventing Grace, only now having a new denomination, because of its cooperating with mans will, which goeth before, and upon which it dependeth. I know, the *Arminians* say, that God worketh upon the will, granting to it a Supernatural Power, to obey and yeeld; but yet they will not grant, that this grace shall determine the will, and certainly and efficaciously bow, and incline the will to consent: for the will must still retain its power to obey, or not, as it pleaseth; and all the work of grace upon the will must remaine resistible; and be nothing but Moral Swasion; so that when Antecedent & Preventing Grace hath done all it can do, it may so fall out, that no conversion shall follow; so that conversion is still contingent and uncertain, (though not in respect of the foreknowledge of God, yet) in respect of its dependance upon that cause, and doth not follow *necessitate causa, sine consequentis*; because for all that grace, man was alwayes free to resist; and the grace, (*Preventing*, I meane, and *Antecedent*) granted to him that resisteth, was equal to that, which was granted, to him that yeeldeth: And therefore, with them, there is no grace granted, that Effectually or Efficaciously & Certainly taketh away the wills resistance, & causeth it infallibly to bow and yeeld; otherwise their *Sufficient grace* should not be simply, and absolutely sufficient, but only so far, and in its own kinde. And seeing they deny any concession of more Preventing and Antecedent Grace; then what is purely sufficient, as all *Papists* must do, who will follow the Council of *Trent*. Sess. 6. can. 4. & 5. It is undeniable, that with them, and our *Quakers*, who follow them, the Efficacy of Grace is from man, and man must thank himself and his own Free Will, that he is saved, if not wholly, because of co-

operating;



perating grace, which is yeelded to, yet principally. (5.) So that though he who resisteth is clearly guilty of his own damnation; yet that Grace, which is only Sufficient, cannot be truly and simply called that mans Salvation, who resisteth not; but his salvation must principally, or rather only, be ascribed to himself, for that Sufficient grace did no more upon its part to him, who resisteth not, than it did to him, who resisteth; and it hath no more Influence or Efficacy, as from it self, upon the one, than upon the other. It cannot then be said, that the Salvation of him, that is saved, is merely of grace, and not of himself; seeing he and not grace made the difference, and made Sufficient grace become Effectual. (6.) Nor is it true, that Man is wholly passive, with our *Quakers*; for the mans actual consent is requisite, and his non-resistance is rather an Action than a Passion, as it is in the will; for not only the will must positively will this non-resistance; but this non-resistance in the will is a positive yeelding: for, in Scripture construction, a suspension of actual consent is a resistance, and a non-yeelding. (7.) Hence we see, that it is all one thing, whether the first progress (as he speaketh) be by cooperating, or only by not counterworking; for whatever way we name it, the will is positively acting: when the will yeeldeth, it doth it willingly, and when it doth not repugne nor resist, it yeeldeth; non-resistance is a kinde of consenting. But whatever we call it, it is, according to the *Quakers*, with the *Jesuites* or *Molinists*, and *Arminians*; (with whom we may joine as to this, the *Lutherans*) that upon which dependeth the efficacy of grace; and it self is not the proper Effect of grace, because they will not grant, that God, whatever way he work upon the will, doth, by his Preventing and Antecedent grace, produce and intallibly effectuate this Non-resistance, or Consent; or that he doth more by this Grace, to produce and effectuate this non-resisting in him that yeeldeth, than in him that yeeldeth not. (8.) Though the man can make no progress out of his natural state, until grace lay hold upon him (as sufficient grace, in the judgment of *Quakers* and *Arminians* layeth hold on all) he can and may resist; and all that grace of God can cause no progress, till the man, of his owne Free accord and good will, yeeld and lay aside his resistance: And this yeelding, or laying aside of the resisting humore, is not caused by grace; because the same measure, yea a greater measure, of the same grace, could not cause it, in another, who would continue in his unwillingness and resistance. (9.) Though it be possible for man, in that case, to suffer, and not resist, because it is possible with *Quakers*, *Jesuites* and *Arminians*, that Lord Free will shall be good natured and well disposed; yet all the grace of God cannot make it certain and intallible; for Grace, must not enter within the Wills Jurisdiction, but stand cap in hand, without doors: Lord Free will must not be encroached upon. (10.) One thing more, I would desire to know of this *Quaker*, what he meaneth properly by this Sufficient grace? Hitherto he hath given us big words; but yet, upon the mater, nothing but the meer Light of Nature, or some common gifts and favours, wherein he is worse, then some *Arminians*, *Pelagians* and *Jesuites*; who will grant the necessity of the outward preaching and dispensation of the Gospel

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Gospel, which this our *Quaker* plainly slighteth and undervalueth. But among them all, where is that grace of God, that effectually draweth, teacheth and causeth the soul to come and consent? where is that heart of flesh, &c. Jer. 31: 33, 34. & 32: 39, 40. *Ezech.* 11: 19, 20. & 36: 26, 27. *Ioh.* 6: 44, 45. *Phil.* 2: 13. *Ephes.* 1: 18, 19. 2 *Thes.* 1: 11, 2 *Pet.* 1: 3. *Psal.* 139: 36. 1 *King.* 8: 48. 37. 1 *Thes.* 5: 23. 1 *Cor.* 3: 5, 6. 2 *Tim.* 2: 25. *Col.* 1: 12, 13. It seemeth all our prayers must be made to Lord *Free will*; for that is the supreme Master of all, if the doctrine of our *Quakers*, and their Masters the *Jesuites* and *Arminians*, be true.

6. Next the faith, That though our nature be corrupt and polluted and prone to all evil; yet grace can work upon it, as fire can make yron soft. But can grace change the will, with him, Can grace work upon it immediately, and cause it bow willingly and consent? Why doth he not say this? No *Arminian*, *Pelagian*, *Sacrian* nor *Jesuite* will say, that grace cannot work upon nature: He addeth, as yron removed from the fire, returneth to its old hardness; so the heart of man, when it resisteth, or recedeth from grace, returneth to its old condition. And will not *Arminius* say the same? Is not this manifest pleading for the Apostasie of the saints? It seemeth then, grace can make some change upon nature, but cannot alter it; as fire, though it can make yron warm and soft, yet it cannot change the yron; so, for all that grace can do, corrupt nature shall remaine corrupt nature still, though a little softened and mollified: is this all that grace doth? Where is then the new heart? and where is the heart of flesh, that grace worketh? He saith, the heart of man returneth to its old condition, when it resisteth. But doth not grace take away this resistance? It would seem then, that, at the first, the heart resisteth not; and how can this be, seeing the heart naturally is prone to all evil, yea is comity against God, and is not subject to the Law of God, neither indeed can be?

7. He adduceth *Pag.* 91, some similitudes, which may serve indeed to illustrate what is already confirmed; but are of no use to confirme any thing, that is in question: Yet let us see, what the matter is. He compareth a man in his natural state to one, that is very sick. Which already discovereth the mans vanity, and declareth his simile to be a dissimile; for man, in his natural state, should be compared rather to one that is dead; for the Scripture doth so point him out *Joh.* 6: 53, 57, and 5: 21, 24, 25. *Ephes.* 2: 1, 5. and so is he indeed. What would he say more? He compareth God to a *Physician*, that putteth the *Physick* in the sick mans mouth and layeth him on his bed; and if the sick man will but be passive, the physick will work; but if he be unwilling, and rise up, & eat what he should not eat, it cannot work because he hindereth its operation, and so though the physick of its own nature be wholesome, & tend to health; yet it proveth deadly to that man, & he is the cause of his owne death: & yet if he had been quiet & passive, the physick had wrought; & he could not have said, that he healed himself, but that the physick did it. *Ans.* (1.) *Physick* cannot work upon a dead man, but must have some strength of Nature concurring and cooperating? How agreeth this simile with his owne doctrine? He told us before, that in the first progress man doth not

co-operat, and yet here nature must co-operate, or nothing will be done. (2.) Bodily physick worketh only upon the body and humors, but reacheth not the will of the man; but the soul humors lye most in the will; and grace, that would cure these, must work upon the will; for till the will be cured, the man is never cured. So that (3.) This *simile* doth more sufficiently demonstrate him to be a *Pelagian*, *Arminian* and *Jesuite*, than any thing, he hath yet said; for let the physician give what physick he will; the patients will is wholly at liberty; so let God work what he will, and employ all his grace, the mans will is at freedome; and so at freedome, that all that God can do shall not avails; the man will, if he be ill disposed, hinder the physick to work; as the patient may do, in the similitude. (4.) Though the man cannot properly say, that he purged away his own humors, because the physick did that; yet he was truly the concurring cause of his owne health, and may thank himself therefore: For had he been so ill disposed as his neighbour, all the physick should not have saved his life, more than it saved his neighbours, who hindered its operation. (5.) Have we not here enough to Demonstrate to us, how devoted the *Quakers* are unto *Lord Free will*; And how, according to them, Christ and the grace of God must be beholden to *Free will*, for every soul, that is saved; and must come pray and beseech *Free will*, to be good, and quiet, that grace may work, and Christ may not misse his errand. O desperat doctrine! O proud man! Our Salvation then is not to be referred unto the Power of God, contrare to what Christ saith, *Mat. 19: 26.*

8. His next *simile* is of persons lying in a deep cave, where their senses are stupified, so as they are scarce sensible of their own misery. But neither doth this *simile* come home: for men and women naturally are dead: and though they cannot but feel something of their misery; Yet are utter strangers to the rise thereof, and to the greatest and most special part of their misery. I do not think (saith he) that any of them, by labouring to deliver themselves, can move God to compassionate their case, & send help, as seeing them willing to be saved, and doing all they can, as say the *Pelagians*, *Socinians* and *Semipelagians*: nor do I imagine, that the deliverer fetheth a ladder to the bottome of the cave, saying, if any will be delivered, let him use his owne strength and come up upon the ladder, as say the *Jesuites* and *Arminians*. Ans. The man would faine wash his face, that he might appear to be neither *Pelagian*, nor *Semipelagian*, nor *Socinian*, nor *Arminian*, nor *Jesuite*; but he hath appeared already so deeply dyed in their errors, that his labour is in vaine; for when he hath said so much of a Sufficient Grace common to all, say what he will, he shall never rid himself of that foul company: and when all the explication, or discovery of the nature of that Sufficient Grace, issueth in what is meerly Natural, as we have seen, he is but beating the aire, in labouring thus to cheate his Reader. And I would faine know, what he will do with his former doctrine concerning the Talents? And what doth his Light within, his Christ and all serve for now? I pray him, the next time he writeth, to reconcile these. But how proposeth he the case? I suppose (saith he) the Redeemer cometh at certain times, and manifestly declareth unto them, what and how great their misery is, if they remaine in that place, yea and impresseth upon them a certain sense of their misery and

not only so, but apprehendeth them, draweth them out, and plucketh them up, that he may bring them out of their misery; and if they resist not, they will be saved. *Ans.* (1.) The Lord's coming at certain times to convince all and every man of his misery, in reference to his salvation, and delivery, is but a dream for Paul tells the people of Athens, *Act.* 17: 30. that God winked at the times of ignorance, but now commandeth all men every where to repent. (2.) It is also a groundless imagination to think, that God impresseth upon every man breathing a sense of his misery. (3.) If God draw them up, and pluck them out of that pit, they must be out of it, whether they resist or not: Or doth he imagine, that God by the Sufficient Grace, which he bestoweth, plucketh them only halfe up, and, when they begin to resist and spurn, letteth them fall againe, that they may perish in the pit? But how or what way doth God thus pluck all men half out of the pit? I wish he would explaine this, and then we should see, whether his hands be clean of *Pelagianisme*, &c. or not. (4.) Though he will not say, that he is a *Pelagian*, or *Semipelagian*, or *Socinian*, or *Arminian*, or *lesuite*; yet he must put the crown of Salvation on *Free will*'s head, and sing praises to *Free will*, that was so good and kinde, as not to spurn and resist. But whence came this Nonresistance? Not from the arme of him, that was pulling them up, but from their owne innate kinde and gentle disposition, he must say; Then glory and thanks must be given to this kinde disposition, that the man is saved, outright, and brought fully out of the pit; for what grace did, was but halfe work, and a common thing, that others, who are lying in the pit, met with, as well as he. And yet this is the man, that would make us beleeve, that he is neither *Pelagian*, nor *Semipelagian*, nor *Arminian*, &c. but his speech bewrayeth him to be that, and worse: For wherein doth his doctrine differ from all the *Papists*, who are this day against the *Lutherists*, upon this account, that these assert Christ's grace, to be *adjutorium quo*, that is, such help as maketh the man to will; and so effectuaterh the actual will and consent?

9. He obviateth an *Objection* *Pag.* 92. It might be objected, that grace should hereby be frustrated; And indeed grace is at mans devotion, by his opinion; for if man will not, grace shall never save a soul, for grace cannot change the Will, nor come near to its Territory: And man, being alwayes left at his natural corrupt liberty, and his corrupt nature being enmity to God, and all the wayes of God; how is it imaginable, that any one soul can be saved? Thus the great exalters of Universal Grace, give us, in end, no grace at all, but such, as cannot save. What saith he to this? He saith, *grace is not frustate, because God gets his glory*. But had not God gotten glory, though this grace, that makes Salvation (with this *Quaker*) possible, had never been heard of? Had not God gotten the glory of his justice, though never one of *Adams* sons had been saved? He told us before *Pag.* 90. that *grace of its own nature will save all, and worketh with every one that is may save them*. And as to this, which is its native and proper designe and end, it can be frustrated by mans refractariness; and so grace attaineth nothing of its proper end, but as man will. What he speaketh of the Suns hardning clay, and softening wax, is but a further confirmation of what we say, of this *Quaker*, to wit, that as the Sun can never soften clay, so, with this

*Quaker*, all the grace in heaven shall never soften a mans heart, till man, of himself, without the grace of God, lay aside his hardened disposition, and take on a new Nature, and become wax, that the Sun of grace may melt him: Was ever *Pelagian* more a *Pelagian*, or *Arminius*, more an *Arminian*, than is this man? Grace with him, is but a general common thing, concurring with a general Influence, as is the influence of the sun, causing the dunghill stinck, and the flower to smell well; and as the nature of the flower is the immediat cause of the good smell, so mans good nature and disposition is the immediat particular and proper cause of all the good that is done. All which he confirmeth, in the close of that paragraph, saying, *so the Sun of righteousness shineth upon every one, during the time of his visitation, that they may bring forth good fruit, and send forth a good smell: And by the eyes hereof their hearts can be mollified and warmed; but if they suffer that day to passe, the same sun doth more harden them, as clay, &c.* But the Sun can never make a thistle bring forth grapes, or a car-casse to smell as a rose; so neither can the Sun of righteousness, by this Man's opinion, cause a dead man live, or a rotten withered branch bring forth fruit: And the change of the corrupt nature of man is not from the Sun of righteousness, but from himself: and it lyeth at the mans own door, and is in his option, whether he will bring forth fruit or not, let the sun shine, as it will. And further, let him explaine to me, How grace can properly harden a man. I know, that by accident of mans corruption, abusing it, the man may thereby grow worse, but this is not the proper work of grace: as the heat of the sun hardeneth the clay, as natively and properly, as it caueth the flower to smell fragrantly. However we see clearly, what are this mans thoughts of grace: and let any tell me, if ever a *Pelagian*, *Semipelagian*, *Socinian*, *Arminian*, or *Iesuite*, spoke more to the undervaluing and disparagment of the grace of God?

10. Finally he tells us, §. 18. that *he acknowledgeth, that God doth operat in some, in a certain special manner, in whom grace so far prevaieth, that salvation necessarily followeth, and God suffereth them not to resist*: This, I confesse, is the expression, that seemeth most orthodox, of any he hath yet had, in this matter; and yet *Arminians* will say the same. But is it not thus with all, whom God effectually Draweth and Converteth? Or are there any really converted and saved without this special operation of grace? If it be not thus with all, then all are not alike beholden to God and his free grace, for Conversion: and out of what Scripture can we learne this? If it be thus with all, and it must be so with all, who are truly converted; why doth he trouble us with his Sufficient Grace, which alone, without this special manner of operation, never brought a soul to heaven? Was ever, or will ever, a man, that is born in sin, be converted, till grace take away that resistance, which is in him naturally? And did ever that sufficient grace alone do it? Yet (saith he) *in that none did want that measure of grace, whereby they might be saved, they are made justly inexcusable — and they that perish, while they remember the dayes of Visitation, wherein God by his Spirit and light did strive with them, are forced to confesse, that there was a time, wherein the doore of mercy stood open, and that they are justly condemned.* Ans. (1.) We see no ground for such a day of Vi-  
sitation

situation, as he dreameth of, granted to all and every son of *Adam*, as appeareth from what was said above, upon that head. (2.) That no man shall have an just ground of pleading his excuse, before God, when condemned, we nothing doubt; though we feigne no devices of our owne, to this end. (3.) what sense or remembrance of a day of Visitation, wherein mercies door stood open, Heathens, and such as never heard of Christ, can have, we are yet to learne. (4.) Nor do we understand, how that grace can absolutely be called Sufficient, which removeth not the greatest of impediments, that is to say, Mans Reluctancy. But *Quakers*, & their brethren, the *Arminians* & *Iesuites*, can imagine strange things.

11. We come now to see, what way he proveth the necessity of this light unto salvation, or how such as hear the Gospel are saved by the operations of this Light. Pag 107. &c. He citeth that *Iob. 3: 3.* *except a man be born againe, or from above, he cannot see the Kingdom of God.* And what can this evince? That the outward preaching of the Gospel alone, the literal knowledge of Christ, & historical faith in him, doth or can save a soul, we never said; though he fallily insinuateth so much, in the following words: Yet we see here the mans wicked designs; to wit, to cry up this grace, to the end he may destroy all the Ordinances of Christ, which he hath appointed as meanes, whereby he is pleased to bring about this effect. We never said, that the external preaching of the Gospel alone could save any; yet we know, that by the foolishness of preaching the Lord saveth such as beleeve *1 Cor. 1: 21.* And *Paul* tels us, that he begot the *Corinthians* through the Gospel *1 Cor. 4: 15.* And he begot (*Philem. 10.*) *Onesimus*, in his bonds. The word, becoming ingrafted, is able to save souls *1 Jan. 1: 21.* But the maine thing here to be noticed, is that this can make nothing for his point: we grant, that a man must be regenerated by the Grace and Spirit of God; but we deny that any thing, call it as he will, that is common to all the Heathen, is the Seed, or Cause of this new birth. It is wholly from above, and of the Spirit, who is not given to all persons: only such as were foreknown, are predestinate to be conforme to the image of Christ, and they who are thus predestinated are effectually called *Rom. 8: 29. 30.* See also *Ephes. 1: 4, 5.* It is they only, who are given of the Father to Christ, who will come to him *Iob. 6: 37. & 17: 19, 20;* For they only partake of that, which is obtained by Regeneration, viz. the New Creature *Gal. 6: 15.* the New Man *Ephes. 4: 24.* the Image of God *Col. 3: 10.* the Divine Nature *2 Pet 1: 4.* the Spirit *Gal. 5: 17.* the Inner man *Rom 7: 21.* the Law of the minde *vers. 24.* When he hath proven, that this Common and Sufficient Grace is able to effectuate this new birth, then he shall speak something to the purpose: But neither he, nor his Masters, the *Pelagians*, *Iesuites* nor *Arminians*, shall ever be able to do this.

12. What he saith of the necessity of this New birth, and its preferableness to any external knowledge of Christ, from *2 Cor. 5: 16, 17.* we shall not oppose: only we must say, that it is wilde and unreasonable, from that place to inferre, that the knowledge of Christ, is but like the Rudiments, that children use, which must be laid aside, when they attaine to more perfection; seing the knowledge of Christ is our life *Iob. 17: 3.* and he who knoweth him, knoweth the Fa-



ther *Iob.* 10: 18. & 14: 9, 10, 11, & 17: 21. His granting that every similitude halteth, doth not much alleviate the mater; for he aideth, that *such, as do not advance above the outward knowledge of Christ, shall never inherit the kingdom of heaven.* Unless by the outward knowledge of Christ, he understand a meer literal, superficial, book-knowledge; which indeed will nor avail unto salvation; and yet the want of which maketh the case of Heathens, and such as are without the Church, desperate.

13. He tels us afterward *Pag.* 108. that *the new creation, whereof the Apostle speaketh 2 Cor. 5: 16, 17. proceedeth from the operation of this Light and Grace.* And this is the thing, which he should prove; for we deny it, of the Light and Grace, whereof he talketh, and which he will have common to all men breathing. His saying, that *the Word, of which he spoke, is lively and penetrating &c.* Is no prooffe. For that word, is not a Word, or Seed, or Grace, implanted in every man, as we shewed. He addeth, *this seed is called, the manifestation of the Spirit given to every man to profite; for it is written, that by one Spirit, we are all baptized into one body.* And Peter ascribeth *this birth unto this seed 1 Pet. 1. being born againe not of corruptible seed, &c.* *Ans.* (1.) If this Seed be *the manifestation of the Spirit, whereof Paul speaketh 1 Cor. 12: 7.* It is not common to all the world; for the Apostle is there speaking of the Church, whereof the *Corinthians*, (who were sanctified in Christ Jesus, called saints 1 Cor. 1: 1.) were a part; and being an homogeneous part, are called the Body of Christ 1 Cor. 12: 27. Where doth this Quaker read, in the Scriptures, that Heathens, and such as are without the Church, are called the Body of Christ? (2.) Nay, if this seed be *the manifestation of the Spirit*, it is so far from being common to all men, that it is not common to all Church members: For these gifts (as they are called *vers.* 4.) were peculiar only to some members of the Church, & given in order to Administrations & Operations *vers.* 5, 6. & are particularly specified *vers.* 8, 9, 10. Therefore saith the Apostle *vers.* 11, 12. *But all these worketh that one and the self same Spirit, dividing to every man severally, as he will; for as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.* Which is abundantly confirmed by the scope and whole contexture of the discourse. (3.) The Apostle, for pressing of union and concord, among the members of the Church of *Cornith*, with an edifying use of their several gifts, saith *vers.* 13. *That by one Spirit all we are baptized into one body, &c.* that is, that by baptism, all the Professours of the Name of Jesus, are outwardly made members of the visible body of Christ; and such, as are really baptized by the Spirit and made partakers of his grace, are made members of the invisible & mystical body of Christ; and so should lay forth themselves, in the use of their gifts and graces, for the common good of the whole body. And what, I pray, can this make for the Quakers point? Doth the Apostle say, that this is common to all such, as never were baptized, nor heard thereof, or did never partake of the other Sacrament, imported by these words *made to drink &c.* in the end of the verse, as some suppose? And if not, what way will this Quaker hence prove, the operation of the new birth, by that which is common to all men breathing? The Apostle,

itis true, saith here, *whether Jewes or Gentiles*: Yet he meaneth only such, as are comprehended under *we*; that is such, as were already members of the Church. Will this *Quaker* say, that all and every man are baptized by the Spirit, and have bin made to drink into one Spirit? Then I suppose, he will next say, That all must needs be saved. (4.) As for that *Word*, or *Seed*, whereof *Peter* speaketh, every one may see, that will beleieve *Peter* himself Chap. 1. *vers.* last, that this word of the Lord, which is the incorruptible seed, & which liveth & abideth for ever, is not any thing abiding in all men; but is that, which is preached by the Gospel.

14. He proceedeth and saith, *Though this seed, in the first manifestation, be small, as a graine of mustard seed Mat 13: 31, 32. and though it be hid in the earthy part of mans heart, yet life and salvation is hid in it, and is revealed according as they yeeld unto it: And in this seed the kingdom of heaven doth potentially lurk, to be produced, or rather exhibited, as it getteth ground, is nourished, and is not suffocated. Answ. (1.)* Are not these noble proofs? Do the *Quakers* think, that we are bound to take their groundless and inconsistent assertions, for probations? (2.) How can this seed have its manifestation; and yet be hid and latent? (3.) Hath a natural, carnal, unregenerate and heathen man, a spiritual part of an heart? or is the heart of every man partly earthly, and partly heavenly? and why doth this seed lye hid in the earthy part, and not in the heavenly part of the heart? are these any thing but *Quakers* dreames, or new *Pelagian* Notions, sufficiently confuted above? (4.) This must needs be a hid salvation which is hid in a seed, which is hid in the earthy part of mans heart, and that even in its first manifestation; What idle fancies do these men feed upon? (5.) This hid salvation must be a wonderful salvation, for its revealed, according as these, in whom it is hid, yeeld unto it. But must it not first work & appear in its operations, before men can yeeld to it? who can yeeld to a latent lurking thing, that worketh not, nor appeareth not? (6.) If Salvation be hid in this seed, the kingdom of heaven is more then potentially in it; for we say not that an apple is hid in the seed, especially seeing he saith, that this kingdom of heaven is *not produced*, (as the seed can produce, in its way, a tree & its fruit) but *rather exhibited*. (7.) This seed, he saith, is already hid in the earthy part of mans heart: and if so, sure, it hath ground: how can he then say, that it is exhibited, as it getteth ground? (8.) The summe of all is pure *Pelagianisme*, or worse; viz. that there is something in every man, which is sufficient of it self to Produce Grace & Glory, Life and Salvation, if man will be but that well natured; as to suffer it to work, & not suffocate it; so that there is no need either of the outward Preaching of the Gospel, or of the inward Operation of the Spirit upon the minde (which *Pelagius* at length did acknowledge) let be of the special Operation of the Spirit of grace, renewing the will, and creating a new heart of flesh, &c. This is doctrine for Pagans indeed.

15. But how is this proven? He citeth *Luk 17: 20, 21.* and would have us beleieve, that Christ saith there, *that the Kingdom of Heaven was in the Pharisees*. But judicious *Calvin* thinketh, these words were spoken to the disciples, upon occasion of that question of the Pharisees. And though we take them as  
spoken

spoken to the Pharisees, it will not hence follow, that this Kingdom was already in them, though the greek preposition *in* be used, which (as was shewne above) doth not alwayes carry this import, as might be evidenced by a number of places, as *Luk. 14: 1. Mark. 13: 24.* where it importeth *after*. So *Mat. 20: 26. Luk. 16: 15. Rom. 16: 7. 1 Cor. 2: 6. Rom. 8: 29. 1 Thes. 5: 12.* where it signifieth *among*; and he might have found it rendered in the margine of our bibles *among*; so that the meaning is, the Kingdom of God, (which they imagined would be some outwardly glorious and splendid thing, and therefore could not be in and with Christ) was already near unto them, and among them: for thus he cleareth it afterward *vers. 22.* saying unto his disciples, *The dayes will come, when ye shall desire to see one of the dayes of the Son of Man, and ye shall not see it.* Whence we see, this could be nothing, that was within the carnal part of the heart of every man. We reject therefore with detestation that which he saith afterward, to wit; That *Jesus Christ, the bove of glory, who becometh wisdom, Righteousness, Sanctification and Redemption: is in the heart of every man, in that little seed, as man is potentially in the embryo; as cursed Pelagianisme, and doe strine for Pagans.*

16. He tells us *Pag. 109.* That the Calvinists take grace to be a certaine irresistible power; & therefore reject this little seed of the Kingdom, & disperse it, as an contemptible insufficient thing; and unprofitable to salvation. And why not; being Scripture speaketh of Grace, as a Drawing and Teaching of the Father; as a Quickening of the dead; as a giving of a New heart; as Enlightening the minde spiritually and savingly to understand the things of God; as a Renewing of the will, and by almighty power determining it, to that which is good: See *Job. 5: 44, 45. Ezech. 36: 26, 27. & 11: 19. Phil. 2: vers. 13. Deut. 30: 6. Ephes. 1: 17, 18, 19. Act. 26: 18. 1 Cor. 2: 10, 12.* And as for this Seed, which he talketh of, the Calvinists, as he calleth them, cannot but reject it; and all that are not one with Pelagians, Jesuites & Arminians, the sworn enemies of the grace of God. But to astonish his Reader, he addeth, That the Papists Socinians and Arminians, on the other hand, do extoll nature and Free will, and deny this little seed, & small manifestation of Light to be that supernatural and saving grace of God, given to all unto salvation. But poor man, he bewryeth his ignorance, not knowing, that Pelagius called the posse, the grace of God; and that Arminians plead for a Supernatural grace granted to all, whereby they have a power to do what is commanded; See *Act. Synod. Remonsi. de gratia Pag. 14, 15. Præterea minime quoque diffitemur, Spiritum Sanctum immediate agere in voluntat. in illam vires infundendo, ac potentiam supernaturalem ad credendum: and againe, Si per gratiam habitualem intelligere libeat potentiam supernaturalem, concessam voluntati, ad hoc ut credere & bene agere possit, eam libenter admittimus.* Yea *Pag. 62.* they say, that this power of believing is conferred by irresistible grace, See their *Apology Pag. 117. b.* Let this Quaker now tell me, wherein he differeth from the Arminians? Doth not he and they conspire to put the crown of salvation on mans head, that man may have all the praise of willing and doing, whileas God gave to all in common a power to will and to do, by which all might,

might, if they would, believe and be saved, and which could do no more; and thus we need not notice what he addeth further there, to this purpose; only I observe his sarcassical scoffe, at the *Calvinists*, as he calleth them, wherein he bewrayeth much ignorance, or malice, or both: For it is most false, that they cry up such a Saviour, as repareth little or nothing within, and giveth ground of certainer of Salvation to such as live in sinnes. I value not his commendations of this Light, being all founded on pure ignorance and presumption; though he blasphemously Pag. 110. misapply these Scriptures Job. 3: 20. Psal. 118: 22. Mat. 21: 42. Mark 12: 10. Luk. 20: 17. Act. 4: 11. as speaking of his Pelagian dream. Nor do I regard his saying from experience, that that stone, which the builders rejected, is become the head of the corner; though he, taking Gods blessed name in vaine, ascribeth, upon this account, glory to God; for his delusions are no ground of our faith, nor confirmations to be regarded by us. And whereas he boasteth of *their being sent forth, as the first fruites unto God, in the day, wherein he is to arise & contend with the nations, to preach this everlasting Gospel*; he but foameth out his owne shame; for we have seen already what a Heathenish Gospel this is, which he preacheth. Nor do I take any notice of this mans undervaluing of all preachers, that are not of his minde, this being the usual straine of all broachers of pernicious doctrine, to fill the mindes of the less knowing, of whom they think to make a prey, with prejudices against the Faithful assertors, and maintainers of truth. What he addeth further Pag. 110. in commendation of themselves, is but a proclamation of his pride and vaine glory. And that summe of the Gospel, which the *Quakers* preach, repeated so often Pag. 110. and 111. to wit, *That they call, request, & invite all, to turn in unto the Light within them, & believe in Christ, as he is in them*, is enough, and more then enough, to make all wise men abhorre their doctrine, and all that love their souls to keep far from them; seeing, by what we have said, it is apparent, what this Christ within every man is, and what is this Light, to which he would have all turning in; to wit, nothing but Pelagian or rather Heathenish darknes, which overturneth the Gospel, and its whole administration; for it is but that which every mans conscience can teach: and what the conscience of an *Hannibal*, *Caesar*, *Catalin*, yea or of the most polished heathen, can teach of that Salvation, Light, Life and Immortality, which is brought to light by the Gospel, who but *Quakers* can imagine? And though this conscience even of a natural heathen awakened, and armed by God in Justice, would make them tremble, as *Quakers* do, as he saith; yet this will not prove, that it could informe them of the way of Salvation by a crucified Christ, without ever hearing of the same preached; as he ignorantly imagineth. And we deny not, that to be a most sure truth, which *Paul* saith 2 Cor. 13: 5. but see not of what advantage it can be to him. And this is all which we have for probation of the first part of his Position.

## CHAP. XII.

## Of the Salvation of Heathens without hearing the Gospel.

1. **T**He second part of this Quakers last Assertion, is set down and prosecuted §. 25. Pag. 111. It is this in short, *That by the working of this light and seed, some have been saved, and may yet be saved, who never heard, or shall hear of Christ, or the Gospel externally preached.* And this must be true with this Quaker, though the Apostle saith the contrary, Rom. 10: 14. *How then shall they call on him, in whom they have not believed? And how shall they believe on him, of whom they have not heard? And how shall they hear without a preacher? v. 17. So then, saith cometh by hearing, and hearing by the word of God.* And though he tell us Ephes. 2: 12. *that the Gentiles in the flesh, who are called uncircumcision, were at that time without Christ, being aliens from the Common wealth of Israel, strangers from the Covenant of promise, having no hope, and without God in the world.* And 1 Cor. 1: 20, 21, 22, 23. *That God made foolish the wisdom of this world; for after that, in the wisdom of God, the world by wisdom knew not God, is pleased God by the foolishness of preaching to save them that believe: For the Jews require a signe, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and to the Greeks foolishness.* And though Peter tell us Act. 4: 12. *That there is not salvation in any other; for there is none other name under heaven given among men, whereby we must be saved.*

2. The first Argument, whereby he would prove this, is deduced from some things formerly asserted by him; and is thus set down Pag. 112. *They, to whom the Gospel, which is the power of God unto Salvation, is made manifest, may be saved, what ever external knowledge they want. But this Gospel is preached in every creature, under whom are comprehended even they, who want the outward knowledge.* Therefore, &c. Answer. (1.) This doth not conclude that any such have been, or shall be saved; a *may* will not convince a *shall* be. (2.) The Major in his sense is false, & non-sense, for it is made up of inconsistencies, to wit, that the Gospel, which is the power of God, can be made manifest; and yet such, to whom it is made manifest, may not hear of it. And the man, it seemeth, was aware of this, and therefore used these sophistical and ambiguous words, *quoniamque externa scientia careant, whatever outward knowledge they want.* (3.) The minor is false, as we cleared above, and vindicated that abused place of Paul, Col. 1: 23. And the Gospel, whereof he speaketh there, is a Gospel, which was heard, and whereof Paul was a Minister, vers. 23; and was the word of God, which he was commissioned to preach, vers. 25, the mystery, which was formerly hid from ages and generations, vers. 26. and which he preached by warning and teaching vers. 28. And as this could not be without the knowledge of Christ, so it is certain, that Paul did not preach this to every creature,

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for Chap. 2: 1. he speaketh of some, that had not yet seen his face in the flesh. See Beza on the place.

3. A maine argument he bringeth from Tit. 2: 11. for the grace of God, that bringeth salvation, hath appeared unto all men. But that particle, *all*, doth not alwayes carry an universal sense, as we manifested above Chap. viii. And until he prove, that it is thus universally to be taken here, he can prove nothing. And whatever he think, who is not, it seemeth, very well acquainted with the laws of disput, a negation is sufficient to elide a naked affirmation; and he that affirmeth, must prove. Nor regard we his saying, that the interpreting of this particle, as importing *genera singulorum*, is abusing of the Scripture; or that this universal particle cannot be taken for an indefinite; Seeing there are so many instances thereof in the N. T. as Mar. 4: 33. and others formerly cited. And his grounding his opinion upon mistaken and thus misinterpreted words and sentences, is not a founding of it upon expresse Scripture; but upon abused and perverted Scripture. Let him consider, what Beza (a man better acquainted with the Greek tongue, than he is) saith in his *Annot.* on 1 Tim. 2: 1. where he tells us, that he hath observed almost in every page, that the universal particle is taken for an indefinite, and is used to take away a difference, as Rom. 1: 16. it is used to take away the difference, that was betwixt Jew and Gentile; and 1 Cor. 6: 12. where it removeth the Jewish distinction of meats. And he tells us moreover, that this manner of speaking is used among the Latines, as well as among the Greeks, as by Cicero in *orat. pro Roscio Amerino*: *Non omnem frugem, neque omnem arborem in omni agro reperire possis.* And by Virgil. *Non omnia fere omnia tellus.* And as for this passage of Paul to Titus, the context cleareth, that the universal is to be here taken for an indefinite: For he was before speaking of Servants; and here he sheweth, that the Gospel is revealed unto them, as well as to others, to the end, they should know how to carry themselves, so as to adorne the doctrine of God our Saviour, in all things. And if he read that Epistle, he will finde the universal particle, oftener than once, taken for an indefinite, as Tit. 1: 16. & 2: 15. & 3: 1, 2. And beside, what will all this make for his point? He must prove, that it was thus, as well under the Law, as now it is under the Gospel; and sure; no such thing can hence be made to appear; for these universal particles, in this matter, do denote the largeness of the extent of the Gospel administration, beyond what was under the Law, as we observed and proved above: And in this same Epistle Chap. 1: 3. he saith, *Thas in due times, God manifested his word through preaching, which was committed unto him.* Out of which words also we learne, that this Gospel and word is manifested through preaching of men, such as Paul, to the outward eares of people, contrary to what this man imagineth. And so, if this Gospel or Grace of God, hath appeared to every man, without exception, every man, without exception of any, hath outwardly heard the Gospel, preached by men, sent of God to speak with an audible voice: Yet I suppose, this Quaker will blush to say, that every man, all the world over, heareth Gospel preachers, or men sent to preach the Gospel, & hath heard such since the beginning. And if he say not this, and prove it not too, he must quire his Assertion, and laugh at his owne ridiculous



diculous folly and boldness, or rather weep over it. What he saith Pag. 113. of our taking *All* for the lesser part, is both false, and Childish pedantry in him; for we say, that it is taken in this matter indefinitely, and so doth neither import a greater nor a lesser number, or part; as when Christ is said to have cured *all diseases*; though upon the matter, the number of diseases he cured, being within the confines of Judea, for the most part, was the far lesser part, in comparison of all the diseases, that were through the whole world; yet we say not, that the particle *all* there denoteth the lesser number, but that it is taken indefinitely. I must also take notice here, that when the Apostle only saith, that *the grace of God, that bringeth salvation hath appeared to all men*, that is, was preached, and plainly declared and made manifest in the Gospel administration, he dreameth of a saving grace given to every man, and received by every man: and so what the Apostle speaketh of Outward grace, or of the Outward Dispensation of grace, he understandeth of Inward grace, wrought and rooted in the heart. Finally, neither can he hence prove, that ever any without the Church was or shall be really saved; for, as we said, a possibility, or *may be*, will not inferre a *shall be*, or *must have been*. And will he say, that this grace, which teacheth to live soberly, righteously and godly, in this present world, hath appeared to all heathens, who never understood the right way of worshiping of God, in Christ, according to his word? Whatever the light of nature might teach them darkly: concerning Sobriety and Temperance, as to themselves; and concerning Righteousness in their dealings with others; as also concerning the unreasonableness of their Idolatry AB. 14: 16, 17. & 1<sup>st</sup>. 29. Rm. 1 20, 21, 23, 25, 28. Yet it could never acquaint them with the Instituted and Prescribed Worships of God, and with true Gospel godliness, or with any essential and necessary part thereof.

4. Another argument, to prove this possibility of salvation to heathens, he bringeth from Rom. 5: 18. *Therefore, as by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life*: And he will needs have all men in the last part, to be of as large an extension, as it is in the first part; little considering, that hereby, he shall not only prove a possibility of salvation to all men (which is the thing he intendeth here) but also, that all men are and shall be actually saved; for judgment came upon all the posterity of Adam, not potentially only, but actually: and this justification of life, is actual and real justification, through the imputed righteousness of Christ, which who ever hath shall really obtaine life. But he perverteth the words of the Apostle, to evite this absurdity, when he frameth his argument thus, *If all men received by Adam evil leading to damnation; then all men did also receive benefite by Christ, leading to justification*; while as the Apostle saith, that judgment came upon all men to condemnation; and Beza well sheweth, that it is *reatus* or *guilt*, or *judgment*, that is here to be understood, as is clear from vers. 16. *for the judgment was by one to condemnation*: & the free gift, (which must also here be supplied from vers. 16) *came upon all men unto justification of life*; So that it was not any thing, having a kinde of tendency or manuducency unto Condemnation, or justification, which yet might fail; but it was that which is necessary

fairly attended with Condemnation in the one, and Iustification in the other; or rather was Condemnation and Iustification it self, as the *Syriac* version hath it; But whatever this man imagineth, the sense and meaning of the place is clear, that as all, whom *Adam* represented, did by his one Offence incurre Condemnation; so all, whom the second *Adam* Christ Iesus did represent, did by his Righteousness obtaine Iustification; as we cleared above, on another occasion; and therefore need say no more to it now.

5. He citeth to this same purpose *Eesai. 49. 6.* Where Christ is said to be given for a Light to the Gentiles. But its impertinency is obvious; for though Christ be given for a light to the Gentiles, who under the Gospel dispensation, are not excluded, as they were under the law; yet it will not follow, that all such Gentiles, as never once hear of his name, or have this Gospel declared unto them, may as well be saved, as such who are brought within the Church, and have this light of the Gospel, which bringeth life and immortality with it, shining among them. And further, Christ becometh a light to the Gentiles, by opening the blinde eyes, by bringing out the prisoners from the prison, and them that sit in darkness out of the prison house, as the parallel place *Eesai. 42. 6. 7.* clearerth. And all this is done by preaching of the Gospel, as we see in *Pauls* commission *Act. 26. 18.* And as this same Prophet clearerth *Eesai. 61. 1. 2. 3.* Where Christ himself (as we see *Luk. 4. 18.*) by preaching good tidings unto the meek; bindeth up the broken hearted, and proclaimeth liberty to the captives, and the opening of the prison to them that are bound, &c.

6. In the next place, he assayeth to prove, that some such have been really saved, and he saith, *that to think otherwise is against all charity, and he seeth now how it can be made good.* But our charity is not to be blinde, but is to be ruled by the word: And he should know, that he is now the affirmer, and should prove what he asserteth. What saith he to *Act. 4. 12?* He answereth. *That though outwardly they do not know, yet inwardly feeling his power and vertue, they know inwardly his name really, redeeming them from sin and iniquity, and so may be saved.* But how proveth he, that such as are without the Church and Covenant, and hear not of Christ in the Gospel, and have no external knowledge, can have any inward feeling of the power of Christ, as a Saviour? And how can he show to us, that this gloss doth agree with, and not manifestly cross, the scope of *Peter*, in that place? Both these I deny, and in this he goeth further than *Vasques*, and other *Papists*, who say that even heathens and such as have no faith in Christ may get of his grace to do things morally good. See *Estius* also in secund. sent. dist. 41. §. 3. His adding *Pag. 114. that salvation is not in a literal knowledge*, is impertinent; for he should prove, that salvation is, where there is no literal knowledge, nor meanes thereunto. His supposing, that there can be a real inward and experimental knowledge of Christ, where there is no outward or literal knowledge, is but a dream, which we cannot receive without clear proof. His argument is a plaine non-sequitur, If (saith he) a distinct outward knowledge of Christ be necessary to me, before I receive any benefite by him, then, by the rule of contraries, it will follow, that I can incurre no damage, unless I have a distinct knowledge of him. For when captives are in prison, and one offereth to redeem them upon such & such

conditions, and he thinketh good to make known the conditions to some, and not to others; can any rational man think, that because the ignorance of these conditions is prejudicial to the redemption of some, that therefore these same can be accounted no prisoners, until they hear of these conditions? Redemption, which Christ bringeth with him, supposeth persons already lying in bondage, slavery and misery; and is not offered to persons, that are free at liberty. But if the man will here understand that damage, which followeth upon a rejected Mediator, and the wo of *Bethsaida* above the wo of *Tyrus & Sydon*; & the wo of *Capernaum* above the wo of the men of *Sodom*, I shall grant his consequence to be good; though it be absurd and ridiculous, in a general sense. His question, asking, *why such as never heard of Christ's death & resurrection cannot be saved, as well as such, as never heard of Adam's first sin, can be damned therefore?* Is no proof: And the answer is manifest, because, all were naturally and federally in *Adam*: But all are not so in *Christ*: And it hath pleased the Lord to appoint this way of salvation by faith in *Christ*, which cannot be without knowledge of *Christ*, and the Lord hath thought it good to apply the benefites of *Christ's* death by bringing such, who are to partake thereof, within the bond of the Covenant, within the visible Church, and under the administrations of the Gospel; and so to joyn to the Church such as should be saved *Act. 2: 47*. Therefore the Lord saith *Esa. 53: 11*. — *by his knowledge (or by knowledge of him) shall my righteous servants be justified many.* And the predestinated ones are made partakers of the Redemption purchased by *Christ*, according to the riches of God's grace, wherein he hath abounded towards them, in all wisdom and prudence: having made known unto them the mystery of his will, according to his good pleasure, which he purposed in himself *Ephes. 1: 7, 8, 9*. And if the will and good pleasure of God, so ordaining matters, for the praise of the glory of his grace, will not satisfy this *Quaker*, but he will frame a Gospel; out of his own braines, we cannot helpe it; but must tell him, we will rather beleve God, and submit to his wise dispensations, than embrace the delusions of fantastical *Quakers*, who purpose to overturne the whole Gospel of the grace of God, and destroy souls. His simile of medicine, curing such as know nor whereof it is made, nor by whom, is but a further evidence of his desperat designe to destroy the Gospel; for medicine will as well cure such as know nothing of its composition or Author, as such as know both: And thus he would inferre, that the Gospel is not more necessary to the Salvation of souls, than the knowledge of the composition and Author of a medicament is to its working on humors. But alas! the silly man knoweth not the way of the Gospels working on souls, but supposeth it to be in a physical manner, as medicine worketh on the humors of the body, wherein he declareth his intollerable folly and ignorance, beside his desperate designe.

7. But he alleidgeth against us, the Instance of *Infants* and *deafe persons*; to very little purpose, seing, his question is of dult persons, and of such also as have eares to hear: And as for *Infants*, we grant no salvation to such, unless they be within the Covenant, and born within the visible Church; nor to all such either, that die in infancy, but to those only, who belong to the election of grace:

grace: And the same we say of deaf persons. And we except both these from the necessity of outwardly hearing the Gospel: And every exception destroyeth not the Rule, but confirmeth it rather, in all cases not excepted. His saying, *that being within the Church and partaking of the Sacraments give no certain title unto Salvation*, is impertinent: for we say not that all such as are within the Church, and partake of the Sacraments, shall certainly be saved; but only, that there is no salvation without the Church. We know, that many are members of the Visible Church, who are not members of the Invisible Church. But we know likewise, that none are members of the Invisible Church actually, who are not members also of the visible Church. His question *Page. 115. Why our charity doth not extend to those without the Church, to whom the hearing of the Gospel is impossible, as well as to such within the Church?* Receiveth a short answer; to wit: Because we have no ground; and Christian charity must be ruled by the word of God, and not by the phancie of a deluded Quaker. He multiplieth his Questions, in stead of probations, according to the usual manner of the Quakers; for he asketh againe, *Is not one in China and India as excusable, for not knowing that which he never heard, as a deaf man?* To which we answer: Yes: But we deny, that the one may be as well saved, as the others being within the Covenant and Church. Of Salvation, are we here speaking, and not of persons being excusable or inexcusable. We know that to be true; which Paul saith *Rom. 2. 12. As many as have sinned without Law, shall also perish without Law.* And we know, that albeit God will not challenge the *Indians*, or men of *China*, who never had any possible opportunity of hearing the Gospel: for ignorance and contempt of the same, yet they may and will perish being without the saving means of grace; and if he think otherways, let him goe preach up the Light within among them, and not labour to blinde our eyes, that we may not see the sun, with his smoking snuff.

8. He hath another proof from *Act. 10. 34.* But how will he prove, that *Cornelius*, conversing so much among the Jewes, had no knowledge of the Messias, and of salvation through him; though he did not as yet know, that *Jesus of Nazareth* was the true Messiah? Do we not finde, that *Peter* cleareth up to him, that great question, and tels him, how God anointed *Jesus of Nazareth* with the Holy Ghost and with power &c. And this *Jesus of Nazareth* *Peter* Preached unto him, and told him, that *to Him gave all the Prophets witness, that through his name, whosoever believeth in him, shall receive remission of sins,* *vers. 38 — 43.* And by this instance, *Peter* was brought to understand, that now, under the Gospel administration, in every nation, he that feareth God, and worketh righteousness, is accepted with him: so that the benefite of Christ the Mediator was not now restricted to one Nation, as of old under the Law. *Peter* had yet too much of that national prejudice, which the Jewes had against the Gentiles, sticking in him; and so thought, that all, except the Jewes, were alwayes to remaine as our casts, and to have no share or interest in the Gospel blessings, and the good things of the Messias; but now he is made to understand the matter aright. Our Quaker may, if he will, read *Calvin* and *Boza* both upon this place; and see his Imagination confused.

9. Next he tels us, that *Iob* was a perfect man, &c. and enquireth, who taught him? How did he understand the fall of Adam? Out of which Scripture did he draw all that excellent knowledge? And then answereth, That it was this inward grace that taught him. But all this is founded upon a very improbable conjecture, to wit, That *Iob* was cotemporary with *Moses*, and so was without the Church, which the Lord erected among the Jews: Whileas it is much more probable, that he lived before the children of Israel were brought out of *Egypt*; and that for this one reason, That in all this book, where so much is spoken by *Iob*, and by his friends, of God's power, and faithfulness, there is not one word of God's delivering his people out of the furnace of *Egypt*; which would not have been omitted, it being so apposite to what is there oftentimes handled, if so be it had been done before this time. His questions then may easily be answered, without that inward common grace, which he dreameth of; to wit, that God taught *Iob*, as he did other holy men before the giving of the Law; and that without Scripture, which was not then written. His supposing thereafter Pag. 116. that *Iob* speaketh of this light Chap. 24:13. is another of his fond imaginations. What he saith next of *Iob's* friends, receiveth the same answer, that we gave to what he said of *Iob*, seeing the ground of the mistake is the same, in both, and requireth no new consideration.

10. Then he tels us, how *Paul Rom. 2.* saith, that the Gentiles did those things, which are contained in the Law: and hence inferreth, that they feared God and wrought righteousness. Ans. (1.) That the Gentiles were not without all knowledge of what was just and unjust, honest and dishonest, is most certain; for so much was remaining ingraven in their hearts, that could not be delete: and this was evidenced by their commanding and forbidding, by their Laws, some things commanded and forbidden by the Law of God, as appeareth by their Laws against *Theft, Adultery, Manslaughter*, and the like; which yet was not universal. It is in the original only thus, *they do by nature the things of the Law*; And as *Beza* well observeth, this differeth from doing what the Law commandeth, being a doing of what the Law doth, that is commanding or prohibiting what the Law commandeth or prohibiteth: And therefore is it added, *these, having not a Law, are a Law unto themselves.* (2.) Hence it appeareth, that it will not follow, that they therefore feared God, and wrought righteousness; for the same Apostle tels us, Chap. 1:21. that when they knew God, they glorified him not, as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Is this to fear God, and work righteousness? And though hereby the Apostle evinceth the Gentiles to be without excuse: Yet he tels us, Chap. 3:9. that he hath proved both *Jews and Gentiles*, that they are all under sin. And will this Quaker contradict the Apostle; and say, it is not true, that the Gentiles are under sin, though the Apostle hath charged it home upon them; for they feared God and wrought righteousness? This were indeed blasphemous boldness, suiteing only a Quaker. But he thinks that *vers. 13.* confirmeth all; where *Paul* saith, *the doers of the Law are justified.* As if *Paul* were speaking that of the Gentiles, which is spoken of the Jews, who heard the Law, which the Gentiles did not; And as if *Paul* did hereby insinuat, that any man, Jew or  
gentile

Gentile, could be justified, as a doer of the Law, that is, by his owne obedience, which is diametrically opposite to his whole disput and scope, in this part of the Epistle, and to his conclusion set down Chap. 3: 28. *Therefore we conclude, that a man is justified by faith, without the deeds of the Law.* Vers. 20. *Therefore by the deeds of the Law shall no flesh be justified in his sight.* What shall we think of this Quaker, who thus maketh the Apostle contradict himself; and inferreth out of the Apostles words perverted, the contrary of what the Apostle himself (who knew the force of his owne premises best) concludeth? And what boldness, and blasphemy is comparable to this? And withal he will be yet so bold as to tell us, that nothing is more clear; and that the Apostle vers. 9, 10, 11. doth confirm this doctrine; yea and Pag. 117. declares moreover, that unless we suppose the Apostle to have spoken otherways, then he thought, we may safely conclude, that those Gentiles were justified, and partakers of glory, honour and peace; and that by their owne works. O what miserable miscreants must these men be, that dar thus expose the Apostle, yea the Spirit of God, speaking in him, and by him, to open laughter, as proving and concluding contradictories, and that by the same medium and premises, which is hardly supposable of a man in his wits, and that knoweth what he saith? His repetitions Pag. 117. I wave, they being formerly confuted: and repetitions being jejune probations, need not be againe examined. He doubts, whether we can prove, that all the Patriarches, and holy men before Moses, had any distinct knowledge either of Adams fall, or of the coming of the Messias, (for I see not what else he can understand by his, *vel hujus, vel illius*, these being the only two things, spoken of by him immediatly before; and his following words confirm this.) And if he doubt whether we can prove it, it is no great matter, if he doubt not himself of the thing: And if he do doubt of the thing, Where is his charity to the Patriarchs and Saints? What charity can this be, which is so large to Heathens, and so strained to the Saints of God? Can this be divine charity? No, it is a Pagans charity, suring him, who would have us all turn Pagans. But seeing the Scripture tells us, that they all obtained a good report by faith, which is the substance of things hoped for, and the evidence of things not seen, Heb. 11: 1, 2. And that they all died in faith; not having received the promises, but having seen them afar off, and were perswaded of them, and embraced them, vers. 13. And Christ himself tells us, that Abraham saw his day Job. 8: 56. what needs us more proof? These and the like passages satisfie us, concerning their knowing as much, as was then requisite, in order to salvation. And that the Gentiles, who never heard of Christ, know so much, is that which he should prove, and doth it not, nor never shall.

11. He tells us, that the Jewes, even after David's dayes, who prophesied more largely of Christ, than did others before, could not out of all these prophecies discern Christ, when he came, Act. 3: 17. 1 Cor. 2: 8. Yea Mary herself did not know, that her Son was about his Fathers work, when disputing with the Doctors; and the Apostles, that long conversed with him, and saw his miracles, did not beleve, what belonged to his death and resurrection. Ans. Is not this a wonderful proofe, that the holy Patriarchs had no saving knowledge of, and faith in the Messias, who was to come, because the wicked Jewes did crucify him, when he came? Who would



not simile at this? But *David* had many clear prophecies of the *Messias*, and yet they did not understand these? And what then? *Ergo* they were saved without the understanding of these prophecies? Or therefore, others did not understand them, and savingly believe them? who will receive any of these consequences? But *many* her self understood not somethings, nor yet the *Apostles*. And what then? did they not understand so much as was then revealed, and necessary to salvation? And did they not understand after Information? Poor man, he goeth far to fetch water, to no purpose. Will any thing here said bring the least reliefe unto his desperat cause: and prove, that *Heathens* now, without the Church, can be saved without the knowledge of Christ? *Quakers* can dream waking. I see.

12. But *Pag. 118. §. 27.* he saith, that *several of the Gentiles, by this inward light, were sensible of the dammage, that came by Adam's fall. Answ.* And what then? were they also sensible of the advantage that came by Iesus Christ? and I, will all that are sensible of their dammage, suffered by *Adam's* sin, be saved? This is a wide door to salvation indeed; but the Scripture tells us no such thing. His citing of a saying of *Plato*, and another of *Pythagoras*, and a third of *Plotinus*, and a fourth of we know not whom, whether truly or not, is uncertain; nor doth he name the places, where they say so, that some, who might be curious, as to know the truth, might try; is to as good purpose, as if he did thresh the water; for whatever apprehensions these *Heathens* had of the misery of man, (and yet a very small knowledge, and reason, considering what was obvious to all their eyes, might soon have made them say all, that he citeth of them here, viz. that *man's* soul is fallen into a dark cave, where it converseth with shadows. And that man wandereth in the earth, as a stranger exiled from God: and that *man's* soul is like an extinct coal: and that the souls wings are clipped, so as it cannot flee to God.) He tells us nothing of their apprehensions of a way of Redemption, out of that misery; and the knowledge of this, we say, is necessary unto Salvation. Yes, in the following words he tells us, that they also knew Christ, as a remedy to deliver them, though not under that denomination. Then sure they had not this knowledge by Revelation. For divine Revelation would have given the knowledge of Christ under the right denomination; but by *natures* light: And if *Natures* Light will lead people to a crucified Christ, we may burne the bible. But how proveth he this? He tells us, that *Seneca* *Epist. 41.* speaks of an *holy Spirit*, that is in us, that teacheth us, as we receive him. What is in this true or false, I cannot judge at present, not having that book by me: only I must tell him, that the Scriptures speak of no holy ghost in every man: And that the Holy Ghost, and Christ Immanuel, God-man, is not one and the same: and that faith in Christ is required unto salvation. And might not *Seneca* meane hereby Reason, which the Scriptures tell us, is now corrupt and carnal and an enemy to the Gospel? Sure, that passage he citeth next of *Cicero's*, out of *LaFlan*. Too long here to translate and insert, is speaking of nothing, as the words cleare, but of Reason, and it is expressly called so, *rectorarius*, given to every man: Is this the *Quakers* Gospel-Teacher, Saviour, Christ and Redeemer? Why doth he else where seem to cry out against the *Socinians*? When here he cryeth up so much,

work, with them and with heathens, pure Reason. Is this the Holy Ghost, that acts, leads, and guides them, and teacheth them all their divinity? poor souls! Are they so in love with paganism; that for its sake, they will renounce all Christianity?

13. There is a mighty argument following, which must be noticed: it is this. *The Heathens call this (Reason, or I know not what) wisdom, and this is the name, that is given to Christ in the Scriptures, Prov. 1: 20. & 8, 9, 34. Ergo what? Therefore the Heathens knew Christ. Is not this a noble argument; well becoming such, as pretend to rare light and knowledge, and to nothing less, than Revelations and Inspirations? It is no wonder, that they say, Christ is in them, for they are possessours of wisdom, and Christ is called wisdom. Did he never read, that the wisdom of this world is foolishness, and that the world by wisdom knew not God? And was this Christ, because he is elsewhere called wisdom? did he never read, that God would destroy the wisdom of the wise and is the meaning of this, that God would destroy Christ, because Christ is somewhere called wisdom? What notions of men detracted, or rather judiciously given up of God, are these? Hence (saith he further) such among the Gentiles, as left that which was evil, and turned to that, which was good and justice, were called Philosophers, that is, lovers of wisdom. But what if he be mistaken, in the ground or reason of this name given or assumed? And whether he be mistaken, or not, what can he make of it? Belike he would say, They were lovers of Christ, for Christ is called wisdom. Is not this man a noble advocat for Heathens, and worthy of his hire? Are not these all very strong arguments, to prove that Heathens knew Christ, though not under that notion; and therefore may be saved? But *Phocides* (who knoweth where?) said, (saith he) *that that was best wisdom, which was had by inspiration of God.* And could not blinde nature have told him so much? Was this such an excellent piece of knowledge, that it may truly be called saving? And was this the knowledge of Christ, under some other denomination? Could not the devil say as much? And may he therefore also be saved? What were this mans thoughts busied about, when he wrote these things? was he dreaming; Or in a rapture of *Quakerism*, or sunck into his introversi<sup>on</sup>, where he lost all humane Reason?*

13. Then Pag. 119. he saith *he could produce many such.* But to what purpose? To prove, saith he, *that they knew Christ by his work working in them, by which they were turned from unrighteousness to righteousness, and made lovers of his power, and whereby they felt themselves delivered from evil.* If this be the conclusion, that he would prove, why hath he not brought one testimony to this end? what he hath hitherto adduced, agreeth as well with this conclusion, as harp doth with harrow. But the Apostle he addeth saith, *they did shew the work of the law written in their hearts: and therefore as all were doers of the law; so without doubt, they were justified.* We spoke to this before; and this man is tedious in his repetitions, for want of arguments? only I note, that I see now, he concludeth that all the Heathens were saved: for they were all (with him) doers of the law; and that because, they had all the work of the law written in their hearts; and so were all justified. Happy Heathens, if so. and if so, it were better to be Heathens, than

Christians; for all Christians are not justified and saved, though they have the same Law written in their hearts, which the Heathens had, and something more revealed to them in the Gospel. What he citeth in the words following out of *Iustin. Martir, Clem. Alexand. and Augustine*. I am not in case at present to consider: only I see not, what *Augustine* saying he read in some Platonicks books some words of *Iob. 1.* can evince; seeing there were many Platonicks in those dayes, who were not utter strangers to what the Evangelists wrote, and they could transcribe words and sentences, according to their owne phancy: And what can follow from hence? Supposeth he, that the *Platonicks* spoke by the light within them, what the Evangelists spoke as acted by the Infalible Spirit of God? Or that it was the same Spirit acting both? *Quakers*, I see, are great supposers, but ill provers. And as *Bernard* said of some, who labouring to prove *Plato* to be a Christian, they proved themselves to be heathens; so we may say of this *Quaker*. I finde also that *Casaubon, Exercit. 1. in Baron*, citeth out of that same *lib. 18. c. 47. August. de ciuit. Dei*, out of which our *Quaker* here citeth some words, as for him, a sentence of a far contrary import, shewing us, that *in no age, any did belong to the spiritual Ierusalem, but such, to whom Christ was revealed*: And the said *Casaubon* addeth a good caveat as to other Fathers, speaking of this matter, which our *Quaker* would do well to notice. And as for his Arabick book (which who have ever seen, I know not) it is no Canonick Scripture to me. And when this *Iokdan* (of whom that book speaketh) lived, or where he was borne and educared, he telleth us not; and till he clear us in this, he saith nothing; for a man, trained up in Christianity in his infancy, may by providence be cast in some Island, and so be separated from all company, and enjoy Gods company, and be no heathen, but a Christian still: I think this is not impossible.

15. In *fine §. 28. Pag. 120.* resumming what he thinks (through a mistake) he hath sufficiently proved, he tels us, *that this is the Gospel, and the Christ, which is revealed in them, and which they must preach*. Whereby we have a further proof, that the *Quakers* Gospel is pure Paganisme; Yet he must cite some words of *Augustine Conf. lib. 11. Chap. 9.* in favours of this light, which he pleadeth for: the impertinency of which is discovered by the bare reading of them. And he must also cite some words of *Buchanan de iure Regni apud Scotos*, where speaking of that, whereby we difference betwixt that which is honest and that which is dishonest, he calleth it a *divine thing*. And no wise man will call it a diabolical thing. Doth *Buchanan* call this, Christ, and the Gospel? He was a better Christian than so. And hence also, we have further confirmation, that the *Quakers* Gospel is the pure light of Nature; and so the *Quakers* are nothing but Pagan-preachers, leading poor silly souls from the Gospel, away to Paganisme, & to the blinde light of Nature, that is among Pagans. Let wise men heed these things, and beware of these men, called *Quakers*; for this their advocat hath sufficiently discovered to us, what they are. What he addeth, asserting that their ministry is the same with the Apostles *Mat. 26: 18.* and that the righteous one; of whom *James* speaketh *Chap. 5. 6.* is in every man, is but a wicked perverting of the Truth, and a prophane abusing of the Scriptures, to countenance their diabolical

cal positions, and Antievangelick assertions; for which, if they repent not, the Lord will judge them.

## CHAP. XIII.

## Of Justification.

**1.** WE come now to that, which hath been by Hereticks principally called into question, being one of the chiefe articles of Christian Religion, The doctrine of Iustification of a sinner before God: which by some hath been accounted, and that deservedly, one of the greatest questions, whereby divine Theology is distinguished from humane philosophie; the Gospel from the Law; the Church of Christ from Iewes, Turks and Pagans; and the truly Reformed from Papists. Yea Bellarmine with Pighius confess, that upon this hinge, turne all the controversies, which are agitated berwixt us and them. Gerhard, the Lutheran, saith, that this is a Castle and chiefe strength of our whole doctrine & Religion, that if this truth be darkened, adulterated, or overturned, it is impossible, that other heads of doctrine can be kept pure. And Luther himself said, that this Article of justification is diligently to be taught and learned; for if it be lost, we cannot resist no heresie, no false doctrine, how ridiculous so ever and vaine; whence it cometh to passe, that all, that hold not this article, are either Jewes, or Turks, or Papists, or Hereticks. And againe, if it fall and perish, all the knowledge of truth falleth too, and perisheth: but if it flourish, all good things flourish with us: Religion, True worships, and the Glory of God. The Church of Bohemia, in their Confession, tels us, that this head of doctrine is accounted by them, for one of the chiefe and most weighey, as being that, in which the summe of the Gospel is placed, and in which Christianity is founded, the precious and most noble treasure of salvation, and the only and lively consolation of Christians is contained. The matter being thus, we have great cause to contend earnestly for the faith, in this point, once delivered to the Saints. And to examine narrowly what this Quaker delivereth, as the sentiment of all the Quakers, upon this head of doctrine, which he delivereth in short, in his *Seventh Thesis*, and more largely in his Vindication thereof, in his *Apology*.

2. What that is, in this matter, which the Orthodox maintaine; may be seen in their Confessions, and disputes against Papists and Others, and particularly, with great plainness, and succinctness in our Confession of Faith, first agreed upon at *Westminster*, and thereafter approved by the General Assembly of the Church of Scotland Chap. XI. §. 1 in these words [Those whom God effectually calleth, he also freely justifieth (Rom. 8: 30. & 1: 24.) not, by imputing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing wrought in them, or done by them; but for Christs sake alone: not, by imputing faith it self, the act of beleeving, nor any other Evangelicall obedience to them, as their righteousness; but by imputing the obe-

dence and satisfaction of Christ unto them ( Rom. 4: 5, 6, 7, 8. 2 Cor. 5: vers. 19, 21. Rom. 3: 22, 24, 25, 27, 28. Tit. 3: 5, 7. Ephes. 1: 7. Jer. 23: 6. 1 Cor. 1: 2, 30, 31. Rom. 5: 17, 18, 19. ) they receiving and resting on him and his righteousness by Faith: which faith they have not of themselves, it is the gift of God ( Act. 10: 44. Gal. 1: 16. Phil. 3: 9. Act. 13: 38, 39. Ephes. 2: 7, 8. ) Read and ponder what followeth in that Chapter. So in the greater Catechisme Q. 70. What is justification? Answ. Justification is an act of Gods free grace unto sinners ( Rom. 3: 23, 24, 25. and 5: 5. ) in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight ( 2 Cor. 5: 19, 21. Rom. 3: 22, 24, 25, 27, 28. ) not for anything wrought in them or done by them ( Tit. 3: 5. Ephes. 1: 7. ) but only for the perfect obedience and full satisfaction of Christ; by God imputed to them ( Rom. 5: 17, 18, 19. & 4: vers. 4, 7, 8. ) and received by faith alone ( Act. 10: 53. Gal. 2: 16. Phil. 3: 7. ) Adle to this Q. 72. What is justifying faith? A. justifying faith is a saving grace ( Heb. 10: 39. ) wrought in the heart of a sinner by the Spirit ( 2 Cor. 4: 13. Ephes. 1: 17, 18, 19. ) and the word of God ( Rom. 10: 4, 17. ) whereby he, being convinced of his sin and misery, and of the disability in himself, and all other creatures, to recover him out of his lost condition ( Act. 2: 37. and 16: 30. Job. 16: 8, 9. Rom. 5: 6. Ephes. 2: 1. Act. 4: 12. ) not only assenteth to the truth of the promise of the Gospel ( Ephes. 1: 13. ) but receiveth and resteth upon Christ, and his righteousness therein held forth, for pardon of sin ( Job. 1: 12. Act. 16: 31. & 10: 53. ) and for the accepting and accounting of his person righteous in the sight of God for Salvation ( Phil. 3: 9. Act. 15: 11. ) And Q. 73. How doth faith justify a sinner in the sight of God? Answ. Faith justifieth a sinner in the sight of God, not because of these other graces, which do always accompany it, or of good works that are the fruits of it ( Gal. 3: 11. Rom. 3: 28. ) Nor as if the grace of faith, or any act thereof, were imputed to him for his justification ( Rom. 4: 5. with Rom. 10: 10. ) but only as it is an instrument, by which he receiveth and applyeth Christ & his righteousness ( Job. 1: 1. Phil. 3: 19. Gal. 2: 16. ) Withall we will be helped to understand the orthodox truth in this matter, by considering two other questions to wit Q. 75. What is Sanctification? A. Sanctification is work of Gods grace, whereby they, whom God hath before the foundation of the world chosen to be holy, are in time, through the powerful operation of his Spirit ( Heb. 1: 4. 1 Cor. 6: 11. 2 Thes. 1: 13. ) applying the death and resurrection of Christ unto them ( Rom. 6: 4, 5, 6. ) renewed in their whole man after the image of God ( Ephes. 4: 23, 24. ) having the seeds of repentance unto life, and of all other saving graces purging their hearts ( Act. 11: 18. 1 Job. 3: 9 ) and those graces so stirred up, increased and strengthened ( Jud. vers. 20. Heb. 6: 11, 12. Ephes. 3: 16, 17, 18, 19. Col. 1: 10, 11. ) as that they more and more die unto sin, and rise unto newness of life ( Rom. 6: 10. to 14. Gal. 5: 24. with Q. 77. ) Wherein do Justification and Sanctification differ? Answere Although Sanctification be inseparably joyned with Justification ( 1 Cor. 6: 11. and 1: 30. ) Yet they differ, in that God in Justification imputeth the righteousness of Christ ( Rom. 4: 6, 8. ) in Sanctification his Spirit infuseth grace. and enableth to the exercise thereof ( Exech. 36: 27. ) In the former, sin is pardoned ( Rom. 3: 23, 25. ) in the other it is subdued ( Rom. 6: 6, 14. ) the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation ( Rom. 8: 33, 34. ) the other is neither equal in all ( 1 Job. 2: v. 12, 13, 14. Heb. 1

Heb. 5: 12, 13, 14.) Nor in this life perfect in any (1 Job. 1: 8, 10.) but groweth up to perfection (2 Cor. 7: 1. Phil. 3: 12, 13, 14.) thus we have the Orthodox doctrine, in this point, fully cleared, and confirmed.

3. Let us next see, what is the opinion of the *Quakers*, in this matter: And before we examine particularly, what this Man, with whom we deal, saith, we shall shortly see what other *Quakers* have maintained before. Mr Clapham in his book against the *Quakers* Sect. 5. tells us, that I. Naylor, in his *Love to the lost P. 3.* joyneth with the Papists, and pleads for our being made righteous, by Gods putting in righteousness in us, and by righteousness wrought in the creature. And P. 50. with Papists, he confounds Justification, Sanctification and Mortification; and argueth for it, as they do. So Mr Stalham, in his book against them Part. 1. Sect. 22. sheweth out of their owne words, what friends they are unto the man of sin, by laying the bottom of a believers justification, not upon Christs obedience, but upon sanctification. And Sect. 25. he tells us, that N. Naylor said, that the man of sin is discovered in them; who say, believers are pure and spotless too, by reason of imputation: and in his *Love to the lost p. 51.* that men are so justified, as they are sanctified and mortified, and no further. And that F. Howgill, in *The inheritance of Jacob* Pag. 29. hath these words *Christ fulfilled the Law, and he fulfils it in them, who know him and his work, and herein man becomes to be justified in Gods sight by Christ, who works all our works in us and for us.* Mr Hicks in his 2 Dialogue Pag. 4. tells us, that Isaac Pennington asks this question, Can outward blood cleanse? And saith, Therefore, we must enquire, whether it was the blood of the vail, that is, of the humane nature, or the blood within the vail viz. of that spiritual man, consisting of flesh, blood and bones, which took on him the vail, or humane nature? Is it not the blood of the vail, that is but outward; and can outward blood cleanse? And that Edward Billing most wickedly said, that the mystery of iniquity lies in the blood of Christ. And that these words frequently drop from their mouths, dost thou look at Christs death as a way off? What will that blood avail? Didst ever see any of it? That carnal blood cleanse? If thou hadst a great deal of it, would it do thee any good? If such, as speak thus of the precious blood of Christ, can have right thoughts of Justification, the sober may easily judge. And what intimation Edward Burroughs giveth about this, may be seen there P. 18, — 22, &c. I love not to transcribe the words, only that which he hath Pag. 26. seemeth to be plaine, Thou beest — who would have another righteousness, than that which Christ works in the saints and by them. He tells us likewise ib. Pag. 31. that Will. Pen Sandy foundation Pag. 29. 30. hath these words, Obedience to justification ought to be as personally extensive, as was mans disobedience to condemnation: In which real (not imputative) sense, those various terms of Sanctification, Righteousness, Resurrection, Life, Redemption, Justification, &c. are most infallibly understood; for impute, or imputing signifies no more in Scriptures, but to express men really and personally to be that which is imputed to them; whether as guilty or remitted: For any to be justified from the imputation of another's righteousness, is both ridiculous and dangerous, whence came that usual saying amongst many professors of Religion, That God looks not upon them, as they are in themselves;



selves, but as they are in Christ. And Pag. 25 (See Mr Hicks Pag. 51. &c.) Justification is not from the imputation of anothers Righteousness, but from the actual performing and keeping of God's righteous statutes; and Pag. 25, 30. It is a great atonement to say, God should condemn and punish his innocent Son, that he having satisfied for our sinnes, we might be justified by the imputation of his perfect Righteousness; And againe, I caution and warne men by no means to entertaine this principle (of Christs dying to make satisfaction to divine Justice) by whomsoever recommended. And againe Pag. 26. He (i. e. Christ) fulfilled the Law, only as our pattern or example. And ib. Christ is so far from telling us of such a way of being justified, as that he informes us, the reason, why he abode in his Fathers love, was his obedience; he is so far from telling us of being justified by vertue of his obedience imputed, that unless we keep the commands, and obey for ourselves &c. And P. 30. was not Abraham justified by works? we must not conceive, as the dark imputation of his age, that Abrahams personal offering was not a justifying righteousness? Ib. p. 30. I do say, Abraham had not the imputation of anothers righteousness to him, his personal obedience was the ground of that just imputation. And elsewhere Apol. p. 148. justification by the righteousness, which Christ fulfilled for us, in his own person, wholly without us, we boldly asseme to be a doctrine of Devils, and an arm of the sea of corruption, which doth now deluge the world. This is sufficiently plaine. And Sand. found. Pag. 30. 31. I farther tell thee, that Justification by an imputed righteousness, is both irrational, irreligious, ridiculous and dangerous: and Pag. 27. 29. 30. Justification goes not before, but is consequential to the mortifying of lusts, and the sanctification of the soul. More might be added, but here is, I suppose, enough to discover, how these Quakers homologate, in the point of Justification, with Papists, Socinians, and Arminians, in denying the imputation of Christs Righteousness in Justification, and substituting another ground, or formal reason thereof, even works done by us. And how dangerous an error this is, undermining the very cardinal point of Christianity, every true Christian may know. The Quakers in this are one with their Predecessours, the old Anabaptists too.

4. We come now to our Quaker, and must see, how he expresseth himself in this matter: In his Thesis he saith, *who receive the illumination of this light* (that is, as we evinced above, the dim light of nature) *is* (that must be the Light or the Natural Conscience) *becometh in them a holy pure and spiritual birth, producing piety, righteousness, purity and other excellent fruites, most acceptable to God.* This, sure, is a wonderful metamorphosis. But how cometh it, that this light is so much beholden to man, in whom it is, that if he do not resist it, but receive its illumination religiously, it will become a glorious and mighty powerful thing; but if he do resist it, and receive not its illumination, it remaineth what it was? Is this the Christian New birth, and Regeneration, whereof the Scripture speaketh? Is this to be borne of the Spirit? There is no infusion of any gracious principle or habite of grace and virtue here; for the seed of all was in the man from his mothers womb, and his kinde nature, in receiving the illumination of this connatural light, blew the coale, and it became a burning fire, warming the soul into all Christian vertues. Is this Gospel doctrine? or rather is it not Pelagian-quakerisme? What followeth upon this? *By this holy birth* (saith he) *so wit*  
Christ

*Christ Iesus formed within* (a goodly title; but it is but the *Quakers* Iesus; that is, blake Nature, or the product of Corrupt nature,) *producing his works in us,* (these, sure, are nothing but works of darkness) *as we are sanctified, so are we justified in the sight of God.* Then Iustification, and Sanctification, stand upon one and the same ground; and if there be any difference betwixt them, Iustification must follow Sanctification. Thus it is manifest, how he homologateth with other *Quakers*, and how they all agree with *Papists*, in the doctrine of Iustification. He addeth (and one may wonder at the mans confidence and boldness) *according to the Apostles words, but ye are washed, but ye are sanctified, in the name of the Lord Iesus; and by the Spirit of our God.* But if either his sanctification or Iustification, as now explaine I to us, be either in the name of the Lord Iesus, or by the Spirit of God, I am far deceived: Nay, it is manifest, that they are rather by the Power and Authority, Vertue and Efficacy of Free will, and the Natural Spirit of man; receiving kindly the Illumination of that natural Light, in every man, and so transforming that natural thing to produce such works, as by which the man is both Sanctified and justified. Though this be the native sense and import of his words; yet marke his effrontery. *Therefore* (sayes he) *it is not done by our works, produced by our will, nor yet by good works, considered by themselves.* What a shameless man is this, to deny these works to be mans owne works, which flow from a principle, borne and brought into the world with him; and not only so, but actuated, and transformed into a new pure and spiri- tual spring, by the sole will of the man, not resisting its light, but receiving the same. If these be not properly the mans owne works, it is a great question, if man have any works, that can be called his owne. But let it be so, that they goe under the name of works done by a new infused principle (and yet the *Quakers* are more *Pelagian*, then the *Iesuites*, and all the *Papists*; for these acknowledge infused habites, which *Quakers* know nothing of) yet they may be called mans works; and works produced by mans will; to wit, now regenerated and principled of new; otherwise they are produced in man, and mans will hath no elicit or imperat acts thereanent. This is indeed Phana- ticisme *in folio*. But how can men be Sanctified, or Iustified (according to the *Quakers*,) by that which is none of theirs, nor wrought by them? Againe, he must know, that the Scripture excludeth all these holy works, even produced by that new principle, from being the ground or formal reason, or *ratio formalis objectiva*, of our Iustification; as all our Divines shew, writting against the *Papists*, on this head: And in this he giveth further evidence of his conspi- ring with *Papists* against the truth. Finally, I wish he had explained that to us, *nor by good works considered in themselves*, for it importeth, that good works con- sidered some other way, possibly in conjunction with some other thing (and what that is, I know not,) are the ground of our Iustification: But seeing Iustifi- cation and Sanctification, stand upon the same ground, with him, he must also say, that we are not Sanctified by good works considered by themselves: and if good works, or works of Sanctification and holiness, considered as such, will not ground the denomination of Sanctification, I would faine know what will?

5. But if they neither be Sanctified, nor Justified by these good works, by what are they Sanctified, or Justified? *It is by Christ* (saith he) *who is the gift, and the giver, and the cause producing the effects in us.* But this Christ is nothing else but a Creature, produced in man, by mans industry and goodwill, not stubbornly resisting, but piously receiving the illumination of the light; and that out of this light, which is in every Son of *Adam*, for he told us, that this Light, when thus religiously entertained, becometh a holy, pure and spiritual birth; and this is the Christ formed in us, who is the gift and the giver, and producer of all the fruits of holiness, which are acceptable unto God: Are we not then Justified by our works, when Justified by this Christ, or Principle producing these works in us; especially seeing this Christ, is a Christ formed within; and not that Christ, who laid downe his life a ranfome for sinners, and offered up himself a sacrifice to divine justice, to satisfie justice and the Law, by his Obedience and Death, for the Redemption of his people? We heard lately, that this Christ, and his Blood, is far off, in their account, and cannot cleanse, or do us any good. But further I think, that, even in this, *Quakers* are far worse then *Papists*; for when *Papists* will have us Justified by works, they speak of works wrought in the soul by the Spirit, real works of grace, flowing from an inward principle of grace; but our *Quakers*, though they give goodly words, yet really their works, by which they are Sanctified and Justified, are but works wrought (at best) by the Power of Nature: For that Light within every man, (as was shewed above) is but pure Nature, and whatever is borne of or proceedeth from this seed, is but Nature; for that which is borne of the flesh, is *flesh*, *Iob. 3: 6.* And from nothing that is in man by nature, or in all men, can that which is heavenly and spiritual spring: unless we turne *Pelagians*, this is to be held. And that Light within them, if its eyes were not blinded with prejudice, though it be not sanctified, nor of the Spirit, might even cause them understand so much. And when all the Efficient cause, that we hear of from him, producing this pure and spiritual birth, or educeing it out of its matter, or causing its change, and being some other thing than it was, is only man, and man doing nothing but receiving the illumination of this light; can we suppose, this to be any thing else, than a pure product of nature, which *Hearthen* and *Pagans*, *Turks* and *Tartars*, who never heard one word of Christ, may be partakers of? And can this Sanctification and Justification, be that mentioned in the Scriptures, when it is common to infidels, who are without God and without Christ, in the world, if they will but obey the light of nature? Is this which he saith of, to be borne of God? No certainly, but rather it is to be borne of blood, or of the will of the flesh, or of the will of man; but so are not any borne, that receive Christ, and beleeve in his name, *Iob. 1: 12, 13.* One thing more, Seeing this Light, which the *Quakers* say, is in every man, is in Devils, and that in a greater measure, than in man; may it not also be said of them, that if they will receive this light, and not resist it, it shall become an holy, pure and spiritual Birth, and Christ formed within? And shall not they likewise, upon this account, be capable of this Sanctification and Justification? (I must still put Sanctification first, that I may speak according to the

*Quakers*

*Quakers* language: ) and shall we have no other Sanctification and Justification, preached to us by *Quakers*, than what Devils are capable of, and have the real seed of already? O poor deluded wretches? Is this the top of all their endeavours, and the upshot of all their hopes? Shall we get nothing, at most, but a Paganish Justification and Sanctification?

6. He closeth his Thesis thus, *who* (i. e. Christ) *when he reconciled us, while enemies, according to his wisdom, doth save and justifie us this way, as the Apostle saith else where, He hath according to his mercy saved us, by belower of regeneration; and renewing of the Holy Ghost* *Ans.* But what way did he reconcile us, while enemies? was it by his blood, and by his crosse? *Ephes. 2: 16.* Or by the blood of his crosse; or in the body of his flesh, through death? *Col. 1: 20, 22.* Or was it by his death? *Rom. 5: 10.* If so, then sure, he died for the ungodly *Rom. 5: 6.* And for sinners *vers. 8.* that they might be reconciled to God by his death *vers. 10.* And then the grace of God, and the gift by grace must abound unto them, *vers. 15.* and that unto justification *vers. 16, 18.* Then, sure, Christ died in their roome and place, as their Cautioner, and Surety; and as their Surety made satisfaction to justice, that they should be redeemed and delivered from Law, Justice and Wrath; for what the Law could not do, in that it was weak through the flesh, God sending his own son, in the likeness of sinful flesh, and for sin condemned sin in the flesh, That the righteousness of the law might be fulfilled in us, *Rom. 8: 3, 4.* And if so, as the Scriptures do richly witness; then that mediatory Righteousness of Christ the Redeemer, and Cautioner, must legally be made over unto them, to the end that they may be legally acquit, and freed from the Accusation and Condemnation of the Law: And by vertue of that Righteousness of Christ the Cautioner, imputed unto them by God, they, as clothed therewith by faith, and appearing therein, must be justified before God, and not by any thing wrought in them, at what hand so ever: And thus all that he hath said, in his Thesis, is overturned. (2.) It is true, that the Lord in wisdom hath ordered things aright, and appointed the way, how we should be partaker of the benefits, which he hath purchased, and particularly of Justification and Sanctification: But that the wisdom of God hath appointed, that we should be justified, by any thing done by us, whether from a principle of Nature or of Grace, wrought in us even by the Spirit of God, as the formal objective reason, or that, upon the account of which, we can be accounted Righteous, and Absolved from Accusation, and have our iniquities pardoned, is not revealed to us in all his word; but the contrary rather, as hath been seen. (3.) Nor doth these words of Paul to Titus *Chap. 3: 5, 6.* any way confirme his fancy; but rather establish the contrary truth: to wit, that all the favours, which God conferreth upon us, in order to salvation, are of free grace, and not by works of righteousness (or works, which are done in righteousness, and righteously, as the words in the original bear) which we have done: Grace and Mercy here are set in opposition to all our works, yea to our best works; and therefore, if Justification be an act of God's grace, (as the Scripture saith it is) it is not, nor can it be, because, or upon the account of our works of righteousness. And if in and through or by Justification, there is pardon of

Iniquity, as there is *Rom. 4: 5, 6, 7.* And if pardon of iniquity be a merciful and gracious act in God, being an act of his free grace and mercy *Ephes. 1: vers. 7, 8.* it is manifest, that Iustification is not upon the account of our works. Then fore, we are said to be *Iustified freely by his grace, through the redemption, that is in Iesus Christ Rom. 3: 24.* Moreover, the judgment of God is alwayes, (as in condemning of sinners, so in justifying of beleevers) according to truth *Rom. 2: 2.* And in the matter of justifying of the ungodly, the righteousness of God is declared; and it is all so contrived, that *he might be just, and the justifier of him, which beleeve in Iesus Christ Rom. 3: 25, 26.* Therefore cannot Iustification passe upon the account of any thing framed, and done in us, or by us; because, that is not, nor can it be, that which will passe for a Righteousness, in the eyes of God, and a Righteousness answerable to the Law in all points; it being, when it is at its best, but imperfect; nor can it have any merite or deserving in it, to compensate for former transgressions, being alwayes that only, which we are obliged unto; so that when we have done all, we must say, that we are but unprofitable servants, *Luk. 17: vers. 10.* we have done but what was our duty to do.

7. Having thus briefly dispatched his *Thesis*, wherein we see his opposition to Iustification by, and upon the account of, the Righteousness of Christ imputed, and therein his harmony and agreement with *Papists, Socinians and Arminians*: we come now to consider what he sayes, more largely, in his *Apology Pag. 122. &c.* In the beginning, he tels us that the handling of this doth well follow his treating of *universal Redemption, and universal grace*: And I shall not quarrel with his Method, were his doctrine orthodox; but seeing few, who plead for the universality of the death of Christ, and who contend for the universality of grace, are found sound and orthodox, in the point of Iustification, we might upon this ground, though we had gote no taste of his judgment in the *Thesis*, suspect his doctrine of Iustification. But after tryal, we will be better able to judge. He saith truly, that there are many controversies moved already about this point; and the more blame worthy is he, who doth not diminish, but increase these rather, as to some things; though in the principal, he liketh the Popish way better than ours. He promiseth first to state the controversie, so far as concerneth them, and to explaine their judgment; and then, he saith, he will confirme it by Scripture testimony, and the certain experience of all that are really justified: we must see how he performeth what is promised.

8. What he saith §. 2. of the *Papists* depraving of this truth, we heare; but are ready to suppose, that howbeit he do not with them stand up for the merite (*ex condigno*, as it is called; and yet many *Papists* reject this, and are satisfied with *meritum ex congruo*, in the matter of Iustification; and some reject both, as may be seen in *Stapleton Prol. ad lib. 5. de justisfic.*) of good works; nor approve of the vulgar *Papists*, placing their Iustification, in things that are neither good nor evil, or in things, that are rather evil as good, (as he thinketh to be evident from their doctrine of the Sacraments, and Indulgences, &c.) but commend our Reformers, for opposing these Abominations: Yet as to the maine controversie, handled betwixt our Reformers, and the *Papists*, viz. what

what is *Justification*: and what is the formal reason Objective; or the formal cause (as some speak;) or Material cause (as others speak;) or that, because and upon the account of which, men are Justified, in the sight of God; this *Quaker* joyneth with the *Papists*. The Council of *Trent*. Sess. 6. Chap. 7. tells us, That *Justification* is not only remission of sins, but also Sanctification and renovation of the inner man, by a voluntary susception of grace and gifts; whereby man of unjust becometh just, of an enemy becometh a friend, that he may be an heir, according to the hope of eternal life. Why doth our *Quaker* embrace this, upon the matter, and give a worse Justification; even a Justification, wherein there is no mention made of remission of sinnes? Why doth he, with this Synagogue of Satan, confound Justification and Sanctification? He knoweth, how *Bellarmino de Justif. lib. 2. Cap. 2.* briefly stateth the question, betwixt us and them, in these words. *Whether the formal cause of absolute Justification, be a righteousness inherent in us, or not? If this Quaker be no Papist, why doth he conspire with them, in this cardinal point of difference? Why doth he and the rest rise up so much against the Imputed righteousness, as do the Papists, following the Council of Trent, as we see Pag. 125. he doth, shewing his teeth against our Confession of faith? And there also, I cannot but take notice of a base falshood, and deceit, when he would make his Readers beleieve, that the Papists do not place Justification in any real inward renovation of soul, more then the Protestants; while as we have seen the contrary out of the Council of Trent. and Bellarm. and multitudes moe might be cited. But what needs more, when we have the words of that Council, whichall Papists must stand to: and in that forecited Chap. the same Council saith; The only formal cause is the righteousness of God, not that, by which he himself is righteous; but whereby he maketh us righteous, to wit, by which, we are renewed in the Spirit of our minde; and are not only repute, but truly are called, and are righteous or just. It is true, that they say, that this grace and charity, that is infused in Justification, is through the merite of the most holy suffering of Christ: And in this they are more orthodox, and less Socinian, than are the Quakers; to this Mans shame be it spoken: Yet still they make Justification to consist in the Infusion of grace, and Renovation of the soul.*

9. He beginneth his explication of their judgment Pag. 126. §. 3. And telleth us first. That as it appeareth from the explication of the former thests, they renunce all natural power in themselves, for delivering of themselves out of their lost condition. And in our examination thereof, in its several parts, we have manifested the contrary; And whether this be not a palpable untruth, the Reader is free to judge. He saith moreover. That they deny remission of sins, or justification to be had by any work of theirs; &c. And what is this to the point, seeing they say, that we are justified by an Inherent Righteousness, and not by Righteousness Imputed?

10. He giveth us, in the next place, good words about the satisfaction of Christ: which if he would stand to, and not deceive us with Socinian glosses, and metaphorical sences he should withall overturne his owne doctrine about justifications as we did shew lately §. 6. In the third place, he saith several things, that are not true, as first. That all men, that have come to mans age, (except



Christ) have sinned, insinuating, that none else have sinned, nor are capable to sin, until they come to Mans age: and so denieth original sin, and denieth that the wicked actions of young children, and young girles, who are not yet come to be men and women, are finnes. Then sayes he, *Therefore all have need of a Saviour, to take away Gods wrath, due for finnes.* Have none need of a Saviour, but these only, who are come to mans age, *qui aetatem virilem adveniunt*? Doth the Scripture make any such restriction? Where is then his universal Redemption, that he pleaded For? He addeth, *In this respect therefore, he is truly said to have borne the finnes of all, in his owne body, on the crosse.* In what respect is this? Is it in respect, that all have sinned? but what sense is there here; or truth either? did he bear the finnes of none, but of such as are come to mans age? what becometh then of infants, boyes and girles? and if he beare all their finnes, they must, upon that account, be freed from the guilt of sin, and justified; and so we shall have an universal justification, as well as Redemption; and this is confirmed indeed, by the following words; to wit, *therefore he is the sole mediator, removing the wrath of God, that our bypast finnes may not meet us, seeing they are pardoned by vertue of his sacrifice.* For this he understandeth of all, for whom Christ died. But he tels us afterward, that remission is no other way to be expressed. And I would ask, whether there be any remission in or by justification? and if so, why are we not justified upon the account of the Righteousness of Christ imputed to us, and received by faith? Then followeth a word, which undoeth all (not to mention his parenthesis, were he saith, *some may partake of this remission, who have no knowledge of the history of Christ*, sufficiently above spoken unto) Christ (saith he) *hath by his death and passion reconciled us while enemies, unto God, that is to say, he offereth unto us reconciliation, and maketh us capable thereof.* If this be all, it is but the *Arminian* Reconciliation, he hath been speaking of; yea and nothing but what a *Socinian* may lay. Sure the Apostle speaketh other wayes of this Reconciliation; as of that, which certainly is attended with Justification, & with such a Justification, as hath life following, saying *Rom. 5: 9, 10.* But God commendeth his love towards us, that while we were yet sinners, Christ died for us: much more then being now justified by his blood, we shall be saved from wrath through him, for if when we were enemies, we were reconciled to God, by the death of his Son, much more being reconciled, we shall be saved by his life. The reconciliation then, which was had, by the death of Christ, the Son of God, was not a meer offer of reconciliation, nor a meer capability for it; But that which was a certain forerunner of salvation, and that which Salvation must necessarily, with a much more, follow. He citeth 2 *Corinth. Chap. 5: vers. 19, 20.* and tels us, that the Apostle insinuateth, that seeing the wrath of God is removed by Christ's obedience, the Lord is ready to be reconciled with them, and pardon their finnes, if they repent. Which is a manifest perversion of the scope and meaning of the Apostle, who is there shewing, how the Reconciliation of sinners unto God is brought about, both upon Gods part, and upon mans part; not of all the world, but of the Elect scattered over the face of the earth, and from the beginning of the world, & how they were brought into peace with God, through Jesus; & so it is a limited world, as appeareth by the *us* used *ver. 18.* And againe more fully *ver. 21.*

for he hath made him sin for us, who knew no sin, that we might be made the righteousness of God in him. And therefore is only that word, he understandeth here, for whom Christ was made sin, having their finnes imputed to him, as their cautioner and sponсор; & who by vertue hereof are clothed in due time, with his righteousness, imputed unto them; and so are made the righteousness of God, in him. Now all this was not a meer may be, or a mere possible or potential thing, but such as was attended with a non-imputation of trespasses: nor doth it import only a readines in God to be reconciled with all, upon conditions; as if there were none in particular, whose finnes the Lord did bear, and for whom he offered up himself a satisfactory sacrifice to the justice of God, purchasing unto them faith to be granted in due time, whereby they should come to be actually reconciled unto, and brought in favour with God; when through his grace they should yeeld unto the best teachings of Christ's messengers, to whom the Word, Ministrie, or Administration of this Reconciliation is committed, as to Ambassadors for Christ, sent forth to beseech in Christ's stead. By all which the Apostle is clearing, how all things are of God, and particularly all the new things which the new creature, the man in Christ, is made partaker of, vers. 17, 18. And moreover we see, verse 14, 15. that these all, for whom Christ died, are one time or other, made alive unto God, through grace communicated to them from their Head, Christ, As it followeth. And that he died for all, that they which live, should not hence forth live unto themselves, but unto him, which died for them, and rose again. And who will say, that it shall, at any time, be said, with truth, of all the world, that they are thus alive?

11. He tells us next of a double Redemption, both which he says are perfect in their owne nature, and as to us cannot be separated; Then all, certainly, must be redeemed the one way, who are redeemed the other way. What is the first? *That* (says he Pag. 127.) *made by Christ, in his crucified body without us — and by this, Man, as he standeth in the fall, is put in a capacity of salvation, and hath transmitted into him, a certain measure of power, of grace, and of the vertue of the Spirit of life, which is in Christ, which is able to overcome and eradicate the evil seed* Ans. 1. The Redemption made by Christ on the crosse, and by his obedience and sufferings, we cheerfully acknowledge; But that it was a Redemption made for all, we abundantly disproved above Chap. VIII. (2.) That there was any such Power, Grace, or Vertue of the Spirit of life purchased hereby, and granted to all, is false, and abundantly above disproved likewise. See Chap. X. (3.) To imagine, that every son of Adam hath power granted to him to subdue, and root out natural corruption, is but pure Pelagianisme, Arminianisme, & Jesuitisme, but not the truth, revealed to us in the word of God; & is to wedge warr against the pure grace of God, and the free operations thereof; & to set the crown of salvation, upon the head of the creature: all which we made manifest above, at several occasions.

12. What is the Second Redemption, that is inseparable from the other? *It is that* (says he) *which Christ worketh in us: And what is that? It is that* (says he further) *whereby we possess and know, that that pure and perfect redemption is in us,* purifying.

*purifying us; delivering us from the power of corruption, and bringing into favour, union, and familiarity with God.* *Ans.* (1.) That the Lord Jesus Redeemeth by Power, through his Spirit, from sin and corruption, all such as he hath Redeemed by Price, from Law and justice, we willingly grant: But how can he say, that these two are inseparable, seeing then they must be of equal extent; and so, as the first Redemption was, in his judgment, for all and every man; the second must extend to all and every man; and so all and every man must be delivered from the power of corruption; and consequently must be saved. Again, how can he say this, who pleadeth afterward for the Apostasie of the Saints? But (2.) This purifying and delivering from corruption, as would appear by his words, is not wrought by the second Redemption; but only a knowing that that pure and perfect Redemption is in us, purifying us &c. And so all that is had by this second Redemption, is but a sight of what the fruite of the first Redemption is doing: So that by the first Redemption, not only man hath power, to subdue corruption, but he actually doth subdue it, without any new grace or divine help, and by the second Redemption he is only delivered from darkness, which hindered his actual perceiving of the operation of the gift and grace bestowed, upon the first Redemption. (3.) whether is this second Redemption necessary unto salvation, or not? I suppose he will say, yes. Then what shall become of the childe of God, that walketh in darkness, & hath no light? what shall become of them, that have true grace, and grace uniting them to Christ, & to God through Christ, & yet through darkness (the Lord dispensing so, partly as a punishment, & partly for tryal & exercise) can see and acknowledge no such thing?

13. He tels us over againe, that by the first Redemption, all mankind was so far reconciled unto God, that they were made capable of salvation, and had the offer of Gospel peace: citing for this *Ephef. 2: 15. 1 Ioh. 4: 10. Ezech. 16: 6. 1 Pet. 2: 22, 24. & 3: 18. Tit. 2: 14. Phil. 3: 10.* *Ans.* (1.) we have seen before, at several occasions, that the Redemption of Christ is a far other thing, and hath far other effects, even remission of finnes, *2 Cor. 5: 19.* actual reconciliation, grace and glory. *Dan. 9: 24, 26. Col. 1: 19, 20. Ephef. 1: 11, 14. Ioh. 17: 2. Heb. 9: 12, 13. 2 Cor. 1: 20.* (2.) The very texts cited by himself make against him: for *Ephef. 2: 15.* he died to make in himself of twaine one new man, *so making peace:* and this was not a mere capacity. See *vers. 13.* but now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. Was this only a capacity of coming near, or a meer offer of it? deluded souls may think so, but the words are plaine: let him see also *Ephef. 1: 7. & 2: 5, 6.* The next place he citeth is *1 Ioh. 4: 10.* Where God is said to have sent his son to be a propitiation for our finnes: and sure, a Propitiation doth work more then a meer possibility of friendship; and he was so a Propitiation, as that for the same persons, he is an Advocat with the Father *1 Ioh. 2: 1, 2.* His next passage is *Ezech. 16: 6.* And doth he think, that when God saith to any, lying in their blood, live, that that creating word giveth nothing but a meer capacity to live? See *vers. 8, 9, 10, 11, 12.* But this properly is to be understood of Gods dispensation of love to that visible Church, as such, and so is not very pertinent to the purpose in

pose in hand. His next passage is 1 Pet. 2: 22. (he would say, 21.) 24. And what can be more clear against him, seeing the Apostle saith *vers. 24. that he bear our sins*, for this end; *that we being dead to sinnes, should live unto righteousness*; and then addeth, *by whose stripes ye were healed*? See also Chap. 1: *vers. 18.* Where he saith, that we are redeemed from our vaine conversation, See also Chap. 1: 2, 4. He citeth next 1 Pet. 3: 18. Where it is expressly said, *that Christ hath once suffered, that he might bring us to God*, and not put us in a bare capacity. Was this mans minde present, when he wrote these citations? Why did he not cite also Col. 1: *vers. 14.* Gal. 1: *vers. 4 & 3: vers. 13, 14. & 4: vers. 5.* If he would cite passages against himself. As also Revel. 5: *vers. 9, 10. & 14. 3, 4. & Tit. 2: vers. 13?*

14. He explaineth over againe his Second Redemption, and addeth *that hereby we are really justified*. That is, when we are sanctified, we are justified, or justified by sanctification; as say the *Tridentine Papists*. Then he tels us, *That both the Redemptions are the cause of justification, the first the procuring cause, and the last the formal cause.* And just so say they, as we saw above out of the Council of Trent, and may be seen in Bellarmine, who de *justific. lib. 1. Cap. 2.* proveth that Jesus Christ is the meritorious cause of justification; and is founde here, than I suppose this Quakers is, who complyeth more with *Samosatenians & Socinians*, against whom Bellarmine there disputeth: And the Council of Trent said, *that Christ did merite justification to us by his most holy passion, on the tree of the crosse*; Wherein doth this man now differ from *Papists*, the worst of them, I mean such as follow the Council of Trent? There are some Others, that may shame this Quaker, in this point; As *Contarenius*, a cardinal, who, in his *Treatise of justification*, cleareth and determineth the question thus. *Because by faith, we attaine to a twofold righteousness, one inherent — whereby we are made partakers of the divine nature; the other the righteousness of Christ, given and imputed to us, because insert in Christ, and we put him on. The question is, unto which of these we ought to lean, and account our selves justified before God. And I (saith he) wholly think, that it is piously and christianly said, that we ought to leane to, I say lean to, as to a firme thing, which may uphold us, the righteousness of Christ, gifted to us, and not to grace and holiness inherent.* So also *Pighius, de fide & justificatione*, may shame this Quaker.

15. In the fourth place. Pag. 128. For clearing of his meaning he tels us, *that by this justification, they do not understand simply good works, nay not as done by the holy Spirit.* But did ever man in his wits understand it so? The question is, whether good works be the formal cause; or the formal objective reason of justification? And this he granted above, and asserted with the worst of *Papists*. But he saith *with protestants, that these are rather the effects of justification; then the cause.* This is better said; but way then said he lately, that by the Second Redemption, whereby we are Purified, Liberated and Redeemed from the power of corruption, we become justified formally; or that that second Redemption was the formal cause of our justification? And what will he now have to be the formal cause of our justification? *Christ formed within us, this inward birth, producing righteousness and holiness in us, with which the Father is well pleased.* Ans. But this is only an inward

Principle of grace, and the sanctification, which is defined in the Larger Catechisme, as we saw above; and by this himself afterward tells us, we are partakers of the divine nature; and this, as *Comaratus* said with truth, belongeth to an Inherent Righteousness: and so still he holds with the *Tridentine Papiſts*, who will have us justified by a Righteousness inherent in us; and that in opposition, to a Righteousness imputed. And when afterward he saith, that *Bellarmino* and others disput against this, and other Papiſts understood it not, he should have named the place (2. That God is well pleased with this, will say nothing, for he is well pleased also with good works, that flow from this Principle, betwixt which two, this *Quaker* would distinguish, in this question. He addeth, *This is to possess whole Christ, who is the Lord our righteousness* Jer. 23: 6. and to put on Christ. *Ans.* Yet this is not to put on the righteousness of Christ in Justification, and to be clothed with his Righteousness, in appearing before Justice. This is not to make the Lord our righteousness, as Jer. 23: 6. nor to say with *Paul*, *Phil.* 3: 9. and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness, which is of God by faith. Further he sayes, hereby we are made one with him, as branches into the vine; and we have right to all things, which he did and suffered for us, so that his obedience, righteousness and death is ours. *Ans.* All this is true by faith uniting us to Christ. But we are not so properly by Christ formed within us; for this is a consequent of, and in nature, though not in time, posterior to our union to Christ by Faith, which is brought about in effectual calling: and as a consequent of this union followeth also Justification; the formal objective reason of which is not either this union, or begun sanctification, but the Righteousness of Christ, or his Obedience and Suffering made over and imputed to the believer by God. Seeing in these matters, he seemeth to be an utter stranger, I would advise him to read our Larger Catechisme better, if he think not himself too far advanced, to turne a catechumene againe. What followeth *Pag.* 128. is but a specimen of the *Quakers* Spirit, in abusing of Scripture with their senseless allegorick glosses, and hath no Interest in this question; and therefore I have nothing to do with it.

16. He tells us next, that though we be not justified for good works, yet we are justified in them: and they are necessary, as *causa sine qua non*. *Ans.* That good works are called for from justified persons, we acknowledge; but what Interest they have in putting us into a state of Justification, we see not. His giving them an interest of a *causa sine qua non*, contradicted what he said before: for he would have us justified by Christ formed within; and this is antecedent to good works, as the tree is unto the fruit. And he also said in the preceeding *Pag.* that good works follow Justification, as the effects thereof: and how then, they can come in, as a *causa sine qua non*, he must help us by his next to understand; and cleare to us, how the Effect can be the *causa sine qua non* of the Cause: But this man must have liberty to contradict himself. He must also explaine to us, what that is, to be justified in good works: That a man may be in a justified state, while doing good works, we understand very well; but how otherwise, he can be justified in good works, I see not, unless by Justification he mean

he mean, not a justification as to state, but a justification as to particular actions, which is impertinent.

17. In the last place he saith, *that if he and his fraternity held the same opinion about good works, that Protestants hold, they would easily confess, that they were not only not necessary, but that they were noxious.* Though Protestants assert the necessity of good works, in justified persons, come to age; they assert notwithstanding their noxiousness in justification; that is if they be considered, as any part of that Righteousness, upon consideration whereof the person is declared just, & justified before God; or as any part of the formal Objective reason of Justification; or, as others speak, as any part of the formal cause of Justification. But what is his ground? *for they affirm, saith he, that the best works of saints are corrupted and defiled.* It is true, we say indeed, that our best works are not perfect, but have admixture of dross, and of much imperfection; but that is not all the cause, why we deny such an interest to works in Justification, as Papists, and he plead for; but this Interest we deny to works mainly because, it would spoile Christ of the glory of our Justification, and of being our Righteousness, that is due to him, and give man ground of boasting, which by Gospel Justification is wholly excluded. But do not Quakers say the same of good works? we judge (saith he) *the best works, done by man, intending conformity unto the Law, in his own strength, natural power, and proper will, to be such, that is, polluted.* But protestants do not account these properly good works, but only materially such, as not flowing from a principle of grace, and from the Spirit of sanctification. What doth he lay of these? *These are pure and holy (sayes he) as is the root they come from, and therefore God accepts them, and justifieth us in them, and rewardeth us for them of his proper and free grace.* But the question is, whether they be perfect, and can stand before the tribunal of Justice, and so become any part of that Righteousness, answering the Law, which requireth perfect conformity in all points, which is the formal objective reason of our Justification before God, whose judgment is according to truth?

18. Thus we have seen his explication of their Opinion, which in short is this, That the formal objective reason, or, as he with others speak, the formal cause of Justification, is a Principle of grace within, or Christ formed there; that is, the spring and principle of good works, which is begun sanctification. This I say, is it, according to his words; but if we remember what was said to this above, and consider what this Christ within is, according to the Quakers principles, we shall finde, that, in this point, their judgment is more detestable, than is that of Papists; for this Christ within, is formed of meer Nature, and that without any assistance of divine grace, by the meer Rational power, and will of man, yeelding unto the dictates of that Light, which is, as well in pagans, that scarce have the use of reason, as in Christians, and in all alike; and so it is a Christ formed within, whereof Pagans, Turks and Indians, that never heard, nor never shall heare, the least sound of the Gospel, are capable, and by vertue whereof, they, as well as Christians, can come to be justified: So that, in short, the justification, which Quakers maintaine, is a Pagan-justification, resulting from a Pagan-sanctification; and if this be



not many degrees more damnable & abominable, then the doctrine of *Tridentine Papists*, let any of understanding judge.

19. After this, he layeth downe three Propositions, the confirmation of which will, as he thinketh, prove his point. The first is this Pag. 129. *The Obedience and Passion of Christ is that, whereby the soul obtaineth remission of sins, in that it is the cause procuring that grace and seed, by whose inward operations, Christ is formed within, and the soul is made conforme unto it, and so just and justified: And in respect of this capacity and offer of grace, God is said to be reconciled, not that he is actually reconciled, or justifieth any, or holdeth any justified, who remaineth in his sins, ungodly, impure and unjust.* Ans. (1.) To say, that the obedience and suffering of Christ procureth remission of sins, in that it procureth that grace and seed, &c. is but a Socinian and Arminian untruth, destroying the Satisfaction of Christ; and upon the matter, saying, that Christ, by his Obedience and Death, did not fully discharge the debt of all those, that are justified; & did not make a Proper, Real and Full Satisfaction, to justice, in their behalf, contrarie to *Rom. 5: 8, 9, 10, 19. 1 Tim. 2: 5, 6. Heb. 10: 10, 14. Dan. 9: 24, 25. Esai. 53: 4, 5, 6, 10, 11, 12.* Nor doth the Scripture speak so of the matter: see *Ephes. 1: 7. In whom we have redemption, through his blood, the forgiveness of sins.* So *Col. 1: 14.* See also, *Col. 2: 13. Ephes. 4: 32. Mat. 9: 2, 5. Mark. 2: 59. Luk. 5: 20, 23. & 7: 48. Mat. 26: 28. Heb. 9: 22.* It is true, the methode of the Gospel requireth, that the Persons be first united to Christ by faith, before they can obtaine these benefites of his Redemption; but this is not the thing, he speaketh of. (2.) This grace and seed is, with him, common to all flesh: But the Scriptures tell us not, as we have shewne above, that Christ's righteousness was for all, or that all receive grace, by vertue thereof. (3.) Christ formed within by the inward operations of that grace and seed, which is common to Pagans, is but a Natural Christ, and Birth: for such as the cause is, such must the effect be: And so, what followeth upon this, is but a Pagan righteousness and Justification. (4.) It is false, as we have already manifested, that God is said to be Reconciled only in respect of this capacity, and offer of grace. (5.) We say not, that God justifieth any remaining in their sinnes; yet we grant, that the Justified may commit sinnes, and thereby fall under God's fartherly displeasure, *Psal. 89: 31, 32, 33. & 51: 7, 8, 9, 10, 11, 12. & 32: 5. 1 Cor. 11: 30, 32. Luk. 1: 20. Mat. 26: 75.* and yet withall remaine, in the state of Justification, *Luk. 22: 32. Heb. 10: 24.* for we approve not of *Antinomians*, in this matter.

20. The Proposition we have heard, and what he would properly assert thereby, we are yet to learne: Possibly his proofs will help us to understand it. The first proof Pag. 130. us from *Rom. 3: 25.* Here, sayes he, *the Apostle sheweth the efficacy of Christ's death, viz. that by it, and faith in it, remission of bypast sinnes is obtained.* And what then? This is it in which, and for which the long suffering of God is exercised toward men. And what then? Therefore though men by their daily sinnes deserve eternal death, yet by vertue of the sacrifice of Christ, grace and the seed of God move them in love, dureing the day of their visitation. — that they may be redeemed from evil. Here are Quakers dreames, whereof the text maketh no mention,

mention, and dreames that have no sense, but with men of distracted braines.

21. We are nothing the wiser by this proof, let us see the next. If God (saith he) should be totally reconciled unto men, and repute them just, while they were actually unjust, why doth he so oft compleame of his people, as *Esaï* 59: 2. where there is perfect and compleat reconciliation, there is no separation; or it will follow, that sins can make no separation, and that their good works and worst sinnes are the same, in Gods account, This groweth too great liberty to sin. And in the margine, he saith, he speaketh not here of persons not yet converted, whom *Antinomians*, their adversaries, say were justified from the beginning; but of persons converted, according to Protestants, who may fall into grievous sinnes, and yet are said by them, to remaine perfectly and wholly justified. Answer.

(1.) Here beginne we to understand something of his Proposition, and of its designe: And for answer we say, That there is a twofold unrighteousness; one of State, or of Person, another of Condition, and particular Actions. As to the first, no unrighteous person is justified; because, before justification, he must be clothed with the imputed righteousness of Christ, and so constituted just; and in Justification declared just, because constituted just. And as to the second, though such an one, as committeth sin, be in so far unrighteous, as to his actions; and in that, not justified, or approved of God: Yet, being united to Christ by faith, and thereby put in a justified state, he remaineth in Gods account, a justified person, as to his State, which is not broken off by these sinnes. This may be further cleared, when we come to speak of perseverance. (2.) Not to insist on *Esaï*. 59. and other such Scripture places, which may be understood of the generality and body of a Church, which are Gods people by profession, but not by real union, through faith; and so speak nothing to the point in hand: We say, that sin in the justified, though it maketh a separation from God, in respect of his fatherly smiling countenance, & so procureth fatherly displeasure, wrath and anger, and sad chastnings; Yet maketh not a separation from the state of favour; nor putteth them againe into that state of separation, wherein they were before conversion. (3.) We grant, that sins in the Regenerate can so far make a separation, as that by such sinnes, the regenerate may incurre Gods displeasure, *Esa.* 64: 5, 6, 9. 2 *Sam.* 11: 27. grieve the Spirit of God *Ephes.* 4: 30. lose some measure of their graces and comforts *Psal.* 51: 8, 10, 12. *Revel.* 2: 4. *Cant.* 5: 2, 3, 4, 6. have their consciences wounded *Psal.* 37: 3, 4. *Eccl.* 5: 8. and bring temporal judgments on themselves, 1 *Cor.* 11: 32. *Psal.* 89: ver. 31, 32. (4.) Hence we see a manifest difference, betwixt their best works and worst sinnes, even in Gods account. (5.) And also we see, how false it is to say, that our doctrine openeth a door to licentiousness. (6.) Though he call *Antinomians* his adversaries; Yet he and they agree in this principal thing against the Orthodox, that both say there is no difference to be put betwixt God's Fatherly-displeasure, and his Law-wrath.

22. His third argument followeth, which, in summe, is this, The Gospel requireth faith and repentance, and other like conditions, before justification; which is in vaine, if we be justified before. Answer. This saith something against *Antinomians*, who plead for a justification before faith: But the man knoweth, that we are not of that judgment; for our Confession of faith saith Chap. 11. §. 4. That though

God did from all eternity decree to justify all the elect (Gal. 3: 8, 1 Pet. 1: 2, 19, 20 Rom. 8: 30.) and Christ did, in the fulness of time, die for their sinnes, and rise againe for their justification (Gal. 4: 4. 1 Tim. 2: 6. Rom. 4: 25.) yet they are not justified, until the holy Spirit abth, in due time, actually apply Christ unto them (Col. 1: 21, 22. Gal. 2: 16. Tit. 3: 4, 5, 6, 7.) What followeth in that Page 131. speaketh nothing against us; for we maintaine not *Antinomian* doctrine. But Pag. 132. he saith, that the Intercession of Christ should be made vaine and unnecessary, if he should pray for such, as are already reconciled and perfectly justified. *Ans.* Neither doth this make against us: for we say not, with *Antinomians*, that sinnes not yet committed, are actually pardoned. And as for the state of Reconciliation, and Justification, which we owne; as it maketh not after-sinnes to be already pardoned, so it rather establisheth the use and necessity of Christs intercession, to the end, they, who are justified, may obtaine remission of these after-sins, after the Gospel methode; that is, after they have repented of them, and gone by faith to the blood of Christ; and that they may get grace to recover them out of sin, by Faith and Repentance. And this may serve for confutation of what followeth, being nothing but a repetition of his corrupt doctrine, and a renewed act of his wonted manner of perverting Scripture, to the countenancing of his dreames, without any colour of verity.

23. He sayes next, he will answer Objections, and proposeth one Pag. 133. §. 6. And that he saith, is taken from 2 Cor. 5: 18, 19. whence he sayes, they (and who these are, he telleth not) inferre that Christ perfected totally the work of reconciliation, while he was upon the earth. *Ans.* If the meaning of the Objection be, that Christ did so perfect the work of reconciliation, on earth, that there was nothing to be done by man, in order to his actual Justification, and reconciliation with God; we owne it not: And by his answer it seemeth this is the meaning thereof. Of the place we spoke above, and rejected his corrupt sense thereof, which here againe he repeateth. The next Objection is from vers. 21. and he thus frameth it, *As our sin is imputed to Christ, so is his Righteousness imputed to us, though we be not just; and we are just only by imputation, as Christ was a sinner.* How this is brought in here, I see not: but he must take his liberty. Let us hear what he answereth. *Albeit* (saith he) *Christe is said to have borne our sinnes, and so have suffered for them, and to be reputed among men, for a sinner; Yet God did not repute him a sinner, for he was holy.* *Ans.* That Christ was personally and inherently holy, is very true; and that God looked upon him, as such, is true also; but yet, as a Cautiomer, taking on the debt of his people, he became imputatively a sinner; And the Father constituting him thus a cautioner, in the room and place of the chosen ones, is here said to have made him sin, who knew no sin, that we through him might be made the righteousness of God. He addeth, *Nor did Christ die, that we might be accounted just, though no more really just, than Christ was really unjust.* *Ans.* Nor do we speak so; but thus we say, as Christ, who was inherently and personally holy; Yet, as our Cautiomer, was by imputation accounted a sinner, our sinnes being laid upon him, and caused to meet upon him, as *Esa. 53: 6.* So, though we be unrighteous in ourselves, and inherently sinful and guilty; Yet, by imputation of Christs righteousness, we are really ac-

counted just. He proceedeth, If we be made just, as Christ was a sinner, by imputation, then, as there was not the least sin in Christ, so there is no necessity for the least righteousness in us. *Ans.* Neither is there any necessity of our righteousness, (if we except faith closing with Christ) in order to our becoming Righteous by imputation, or being justified upon that account. But as to other ends and uses, he knoweth we plead for a necessity of inherent righteousness. He saith, This is to be understood only in that he did undergo torments in soul and body, which were due to our sins, that we might be partakers of that grace, which he by suffering obtained for us, by the operation of which grace, we are made the righteousness of God in him. *Ans.* This is said but not proven; and is contradictory to the native import of the words, and scope of the place: His undergoing the punishment due to our sinnes, as our Sponsor and Cautioner, presupposeth his standing in our room, and being charged with our guilt, else he could not have suffered, and payed our debt, as our Surety. He proveth, That this righteousness is meant of infused righteousness, because the Apostle speaketh of such a righteousness in the 14, 15, & 16. verses of the following Chapter. *Ans.* This argument is fit for a Quaker, and for a desperate cause; but a wise man will laugh at it. But saith he, There should be concord betwixt light and darkness, and betwixt righteousness & unrighteousness, if men were said to be in Christ by an imputative righteousness without them, while they are actually unjust. *Ans.* He knoweth, that though we say, persons are justified only by a righteousness imputed, whereby they are declared to be really righteous in the sight of God, & accepted of as such: Yet we say with all, that the same persons are really sanctified; & that sanctification is inseparably joyned with justification: And so the discord is in his owne imagination. But he loveth to drink in Bellarmine's muddy waters. He saith, that Christ would never, in all his sermons, have people resting upon such a righteousness; but did always recommend to them good works, as instruments of justification. *Ans.* This is a notorious untruth. See Job. 6: 29. & 9: 35, 36. & 10: 38. & 12: 36. & 14: 1. & 16: 9. Nor do we regard his saying, that to his observation, there is no mention of the imputed righteousness of Christ in the Scriptures: For his observation is small, and of little worth; But were he as much acquainted with the Scriptures, as he is with Popish writers, and Quakers vanities, he would be in case to speak otherwayes; However we know, this is Bellarmine's argument de Justif. lib. 2. c. 7. And Protestants have abundantly confuted it, pointing him to Rom. 4: 5, 6, 11. & 5: 18, 19. 2 Cor. 5: 19, 21. Rom. 3: 23, 24, 25, 27, 28. 7: 23: 6. 1 Cor. 1: 30.

24. His second proposition followeth Page 135. which is this. That by this inward birth, or Christ formed within, we are formally justified. That is, in Bellarmine's words. That Inherent righteousness is the formal cause of our justification. Let us heare, what way our Quaker proveth this. He adduceth 1 Cor 6: 11. which is Bellarmine's 3. Argument. But what saith he of this place? Justification here (saith he) must be understood of making really just. And if by really just he mean inherently just; as he must, or speak non-sense, I enquire, why so? Otherwise (saith he) washing and sanctification must be also understood imputatively. What necessity is there for this? for (saith he) in the foregoing verses the Apostle was shewing, how an unrighteous person shall inherit the Kingdom of God. Very good

good, what then? *And here he subsumeth, saying such were some of you &c. And what then? And because they were now washen and sanctified therefore they were also justified.* Though this may be true, in one sense; to wit, that their sanctification and washing was a proof and evidence, that they were justified, because all justified persons are also sanctified and washen: Yet it is not true in the *Quakers* sense, to wit, that by their Sanctification they were justified; that is, really made inherently just, and thereupon justified: And where findeth he his, *because* and *therefore*, in the text? He proceedeth, *for if this justification were not real.* (And who saith, that it is imaginary; or a fictitious thing? He should have said, if this justification were not a making inherently holy;) *then it might be said, that the Corinthians, not having left their evil courses, but abiding in them, were justified.* *Ans.* This consequence is false, and hath no appearance of truth in it: we say with him, that there was a real change upon the *Corinthians*, and that their faith was not a meer fruitless assent; but this real change was in Sanctification, and not in Justification.

25. He tells us next very gravely, *that he could never read or see, nor with any colour of reason conceive what could evince justification to be here taken imputatively.* And what wonder, seeing no man ever spoke of a justification here taken imputatively: As if there were two justifications, one real, another imputative; will he name the man that speaketh so. But if his meaning be, that he never read nor saw, nor could conceive, what could evince Justification to be taken here in the orthodox sense: We cannot help it; for when men put out their own eyes, or give up themselves to the Devil, that he may do it, what remedy? Justification, with us, being alwayes (at least most rarely otherwise) in Scripture taken in a forensic sense: And though it were granted, that here, and some where else, it did import the same, that sanctification doth; yet this man could not hence prove, that the word *Justification* did never signifie another thing, seeing one and the same word may signify various things in Scripture; nor could he hence prove, that this was the proper import of the word, seeing the Apostle is not here defining the nature of Justification, but shewing what a change was made upon them, both a real and relative.

26. But, as a learned grammarian, he tells us, that the word *Justificare* is either derived from the substantive *Justitia*, or from the adjective *Justus*, and both these are used to signify truly & really, not suppositively, that vertue of the soul, which is expressed by the word *Justitia*. Yea the adjective *Justus* signifieth a man, in whom that vertue is: for not only is it a great impropriety, but a lie, to call a man just, who is suppositively and not really such. And *Justifico* formed from *Justitia* signifieth him, who is made just, seeing it is but a composition of the verb *Facio*, and of the adjective *Justus*; and so *Justifico*, is *Justum facio*, I make just, and *Justificatus* is *justus factus*, made just. To all which, I *Ans.* (1.) If this man would have given us a seasonable taste of his grammatical pulp, he should have shewn us, that the Hebrew and Greek words, which are rendered in the latine by *Justifico* and *Justificatus*, have this import, that he would prove the latine words to have; for whatever he may think with *Bellarmino* (who hath helped him here) of the latine vulgar version, as it is called, we do not account

is authentick. So that though all that he hath said were true, it would prove nothing, but that these latine words were not fit enough to expresse the Hebrew and Greek words by. (2.) But he must know, that use is the master of words, and that they goe not alwayes by the rules of etymology: and he cannot but know, that *justifico* and *justificatus* do usually import a judicial, or juridical absolution, by the sentence of a judge, from what was laid to the charge of the impanelled; as they do also signify in our owne language. When do we say, that a man is justified, by infused justice? Or let him tell me, when or in what sentences, we use these words, when we would signifie thereby infusion of righteousness, or making just? Let him consider these passages of Scripture, & see how his sense will agree; *Exod. 23: 7. Deut. 25: 1, 2. Sam. 15: 4. 1 King. 8: 3, 31. Psal. 82: 3. Esai. 5: 22. & 50: 8. Luk. 7: 29. & 10: 29. & 16: 15. Dan. 8: 14. Job 32: 2. & 9: 2. & 33: 32. Esai. 53: 11. Dan. 12: 3. Mar. 12: 37. Lev. 3: 11. Gen. 44: 16. Prov. 17: 15.* Not to mention other passages, where justification of a sinner before God is handled, because he may think to affix his vaine glosse unto them; as we have seen in part, and shall see more (3.) How *justifico*, I *justify*, can signifie him, who is made just, I would faine know, of what Matter he hath learned.

27. This man will needs be the master of words, and therefore he will have *justifico* to be like *sanctifico*, *honorifico*, *sacrifico*. *Ans.* And why not also as *verifico*? Sure, *honorifico* signifieth not to infuse honour, but publickly to declare our respect, for such a person: and he knoweth the common saying, *honor magis est in honorante, quam in honorato.* And *Sacrifico* signifieth sometimes I *sacrifice*, and offer in *sacrifice*; and ask God pardon. Is that to make holy? But sayes he, all these are spoken of a subject really endued with that vertue, from which he hath that denomination. No man is said to be sanctified; who is really profane; so nor can any man be said to be justified, who is not really just. *Ans.* And do we say, that a man is said to be justified, who is not really just? No. He is really just by Righteousness imputed, and then declared and pronounced just, by Justification: But he should show, that as to *sanctify*, signifieth sometimes, to infuse holiness, so to *justify* is to infuse righteousness; or that a man can not be denominated *justified*, but upon the account of infused and inherent righteousness, as one cannot be denominated *sanctified*, without inherent holiness. But this is too hard for him.

28. His perverseness discovereth it self, in the following words, where playing with the forensical use of the word *justify*, he sayes, *itis, as when one really guilty is freed from the punishment, and so he is justified. that is, put in the place of him, who is just;* Insinuating hereby, that in our justification there is nothing but a freedom from punishment, whereas we say, that the cautionary righteousness of the Lord our Surety is imputed to the beleever, and he thereupon justified. He He proceedeth, and telleth us, that *this use*, (to wit forensical) of the word proceeded from this supposition; that none should be liberated but innocents. *Ans.* Rather from this supposition, that none ought to be absolved, but either he who is not guilty of what is charged, or hath satisfied the Law and accusation by a Cautioner. What he addeth is nothing to the purpose; Hence we say, (saith he) I shall



*Justifie this, or that; meaning that such a thing is Justifiable.* For beleevers are Justifiable, by the imputation of Christ's righteousness. What he citeth out of *Pareus* against *Bellarmin* *de justis.* p. 469. where *Pareus* is shewing how *Bellarmin* at length cometh to his hand, is nothing to the purpose, for when he sayes, we are not formally righteous or so called, by the imputation of Christs righteousness, his meaning is, that thereby we are not made such, as never sinned; as his following words import: but that the Righteousness of Christ is not so imputed to us, as that it becometh the formal objective reason of our Justification, *Pareus* saith not. The matter is cleared thus; though a man, who is *not solvendo*, can not be made, by his cautioners paying of the debt for him, one that is formally just, and that hath never failed in paying his debt, nor can the cautioners payment be so imputed to him, when he is absolved; yet the Cautioners payment is so imputed to him, as that thereupon he is absolved and justified; and so declared one that hath payed his debt, by his cautioner; and consequently free from any execution of the Law against him; & that payment of the cautioner is so imputed to him, as that it becometh the Formal Objective Reason, why he is absolved.

29. He wonders, that we should place our hope and confidence, in a matter of such moment, upon a figurative use of a word, and exclude that, or at least not account it necessary; without which we cannot see God. *Ans.* We deny, that our use of the word is figurative; and though it were, yet the thing imported thereby, is such a sure ground, that if he misse it, it may cost him his soul. We account not holiness and good works unnecessary, but only exclude them from being any part of the Formal Objective Reason in our Justification. And though he could not but know this; Yet he would malleiously calumniate us. Then he tells us, that the word is sometimes used in Scripture of them, who arrogate righteousness to themselves, though it do not belong to them, citing *Exod.* 23. 7, *Iob* 9: 20. & 27: 5 *Prov.* 17: 14. *Esai.* 5: 23. *Luk* 10: 29. & 16: 15. *Iob.* 11: 2, 3, 22. *Ier.* 3: 11. *Ezech.* 16: 5. & 15: 2. *Ans.* Though impertinency enough might be observed here, Yet this satisfieth us, that both in some of those places, and others cited by us before, the word is not taken in his sense. I wonder how he can say, that all these places speak of men Justifying the ungodly, when the very first is spoken of God himself. And some of them speak of a not justifying, as *Iob* 9: 20. & 27: 5. Many of them speak nothing of Justifying at all, as *Esai.* 5: 23. *Iob.* 11: 2, 3, 22. *Ezech.* 16: 5. & 15: 2. So unhappy is the man in his citations.

30. But *Pag.* 137. He cometh to speak of the word, as used in those places of Scripture, where the matter of Justification is handled; And in the very entry, he ushereth his way with a false, ignorant, calumnious insinuation, as if we held, that Justification were but supposititious and imaginary, and not real; when as, by what we have already said, the judicious may see, that the Justification, he pleadeth, for is no real thing; but a popish dream. And another ignorant cheat he useth, saying, that the signification, which he putteth on the word, is genuine, and ours but figurative; While as our sense of it is proper, ordinary, & for any thing I know, constant; sure he hath given no one instance to the contrary; and his is fictitious, forged at *Rome*, confirmed by no approven author.

But

But sayes he, In pauls Epistles to the Romans, Corinth, Galat. and elsewhere, where this doctrine is handled, he saith frequently, that we are not justified by the Law, nor by the Law of Moses; and here the word may be taken in its proper and genuine sense, without any absurdity. *Ans.* But what is this proper and genuine sense? Is it that we are made just by infused righteousness? Then this absurdity will follow, that the Apostles meaning is, the Law doth not infuse righteousness and who dreamed, that it did. Is it, that we are declared just, because of Inherent Holiness and Righteousness; then this proper and genuine sense should be a perfect contradiction to what Paul saith: or his meaning must be, when he saith, we are not Justified by the Law, that we are indeed justified by Inherent Holiness, or Conformity to the law. What more? *The meaning of these words, we are justified by faith* (sayes he) may be, we are made just by faith purifying the heart. *Ans.* Then the Apostle should contradict himself; for if we be thus made just by faith, we are made just by works: and further, purifying of the heart, cannot otherwise be understood, but of renewing the heart; but justifying signifieth not making just. Again he sayes he, When we are said to be justified by grace, by Christ, by the Spirit, what absurdity to understand this of making just? *Ans.* Of being justified by the Spirit, we read 1 Cor. 6: 11, for these words by the Spirit mentioned 1 Cor. 6: 11. are to be referred to washing, and sanctification. When we are said to be justified by grace it is by the gracious and free favour of God (as our Divines make good against the Papists) and that, with the circumstances of the places, are against such a Justification. Nor must we any where so interpret any passage, as to make it crosse or contradict other passages. When we are said to be justified by Christ, the meaning is clear against his sense.

31. He citeth againe 1 Cor. 6: 11. (not 11: 6.) and then tels us, that *Thysius* thinketh, that Justification here includeth sanctification, as its consequent, and that *Zanchius*, in Ephes. 2: 4. thinketh it is the same with sanctification. And that *Bullinger* on the place sayes, the Apostle in diverse words expresseth the same thing. *Ans.* (1.) None of these Divines confound them, and make them one, as this *Quaker* doth; but distinctly and orthodoxly explaine the nature both of Justification and Sanctification. (2.) As I said above, though this were granted, that the word *justify* should import the same with *sanctify*, in this or that place; Yet unlesse he made it manifest, that it alwayes so importeth, and can never be taken in another sense, he could not make good his Assertion and Opinions; So that in all this work, he is but beating the winde. (3.) *Thysius* had no ground to speak so, seeing justification is as well expressed, as Justification, but ye are sanctified, but ye are justified (4.) *Bullinger* saith no more than what *Calvin* saith, & yet *Calvin* distinguisheth them, in his Comment on the place, *Zanchius* saith no such thing, in the place cited.

32. In the next place Pag. 138. he citeth with *Bezzar*, Rom. 8: 30. And saith, that either Sanctification must be excluded, or Justification must be taken in its proper sense. *Ans.* (1.) There is no necessity for either; for Sanctification is comprehended under Vocation, which is saving and effectual; otherwise the links of this chaine could be broken; for a common and ineffectual call is not attended with Justification, and Glorification: And effectual Vocation is by infusion

of grace, and the Spirit of holiness and a real change. (2.) Sanctification might be comprehended under the word *justified*, it being a necessary and inseparable consequent, and that without any prejudice to the native, usual and constant import of the word *justified*. (3.) Thereafter *vers.* 33, 34. the Apostle cleareth, in what sense he took *justified*, when he opposeth it unto *condemned*, a forensic term; and to *accused*, another. His citing of some Protestants for saying, I passe, finding no argument alleiased by them, to enforce this acceptation, Melancthon's saying that to be *justified by faith*, doth not only signify to be pronounced just, but to be made just. May admit of a false interpretation: for he saith not, to be made just by inherent righteousness. And it is certain, that all that are Justified, are first made just, not by inherent righteousness, but by the Imputed righteousness of Christ. What he citeth out of one *Martinus Bucer*, I cannot examine, having never seen the book, *Bucer's* words cited make nothing for him. *B. Forber's* words I will not justify, but judge that Cardinal *Contarinius* spoke more orthodoxly, then he. The Fathers so taking the word sometimes moveth not me, more nor it did *Calvin*, *Chemnitzius* and *Zanchius*, cited by himself. And further, if to justify signifie to make righteous; to accuse, and to condemne (which are opposite terms) must signifie to make unrighteous, or unjust.

33. After this §. Pag. 140. he bringeth in his conclusion from what he hath said, and it is a bold one. *Having now sufficiently (saith he) proved, that by justification, must be understood, to be made really just.* This is concluded, like a Quaker, with unparalleled falshood, impudency and boldness. He undertook only to prove, that the word might, without absurdity, be so understood, and how weakly he hath done this, we have seen: But now he wonderfully concludeth a *must be*, from a *may be*, and that too no wayes satisfyingly proved. But I have said already, that the beleever, who is Justified, may be said to be really made just, but not in his sense, nor because, of the import of the word, as he alleigeth; but because the judgment of God is according to truth, and God will not justify an unjust man. The Justified person therefore is first made just, not by Inherent Holiness and Righteousness, but by the Righteousness of Christ Imputed to him, and Received by faith. What saith he next? *I do confidently affirme from real and sensible experience* (but the delusory sensations, or impressions of an erroneous Spirit, on the mindes of persons, given up to strong delusion, is no demonstration to us of the verity of what they boldly affirme) *that the immediat, next and formal cause, whereby a man is justified, in the sight of God, is the revelation of Christ in the soul, who converteth and reneweth the minde; and he, who is the Author of this work, being so formed and revealed, we are truly justified and accepted in the sight of God.* Ans. (1.) Who seeth not, that these things, as here expressed, are not such, as can fall under the inward sensations of the soul? Can the soul feel what is the Immediat, Nearest, or Formal Cause, of God's acts? What needs more proof of a desperat delusion? (2.) If the revelation of Jesus Christ be such a cause of justification, justification cannot be a making just; for it is not, as he sayes, the revelation that converteth and reneweth, but Christ revealed: and if Christ revealed maketh the change, justification doth it not: nor can justification be a declaring of one righteous because of inherent righteousness.

ousness; for here the man is justified, upon the revelation; and yet the man is not renewed, for he is not renewed by the revelation, but by Christ revealed; and the Revelation of Christ, is before this Operation of Christ. (3.) If the man be not justified, till Christ be formed in him, as his last words seem to say, then the revelation of Christ cannot be the Immediate cause of Justification. because that is before this forming of Christ in the man, for it is before the work of Christ reforming, and renewing the minde. (4.) I see all this Renovation is but upon the minde, and this Formation of Christ is but a Revelation in the minde; But where is the work of grace upon the will? This would say, that the Papists opinion is more tolerable then this, for they include graces seated in the will. (5.) Where doth the Scripture speak of Justification after this manner? We are oft said to be justified by faith; but never are we said to be justified by such a Revelation. (6.) Therefore I may as confidently affirme, that this his sensation is but a sensible delusion of Satan, the grand enemy of the Grace of God, and of the Gospel.

34. Yet he goeth about to prove this, and tels us first, that this methode of salvation is set down by Paul Rom. 5: 10. for, saith he, *The Apostle doth signify, that reconciliation is made by the death of Christ.* Ans. This is true of that Reconciliation, which is actual, and is had by faith in the death of Christ; but not of that Reconciliation, which he imagineth; whereby, to wit, God is prone to Receive and Redeem man. What next? He affirmeth justification, that is, *Salvation, to be in Christs life.* Ans. And what ground is there for this Interpretation, seeing the sense is obvious; to wit, that seeing by the propitiatory death of Christ, beleevers, laying hold upon him by faith, are brought into a state of Peace and Reconciliation with God, they need not fear, but they shall be brought thorow all difficulties and steps, to the enjoyment of life eternal, and full salvation, Christ being now alive, to bestow all that he hath purchased? What more? He saith, *That this life of Christ is something inward and spiritual in the heart; whereby he is renewed and brought out of death, where naturally he lay; and raised up, and revived unto God, the same Apostle sheweth Ephes. 2: 5.* Ans. This is nothing but a palpable perversion of the words of the Apostle: for the life can no more be understood here of some inward thing, wrought in man, than Christs death can be so interpreted: And if he had so expounded the words, he had spoke more like himself above; as also more like other Quakers, who talk of Christs sufferings and death, &c. as all done within man. (2.) That the Apostle Ephes. 2: 5. is speaking of beleevers being by grace quickened together with Christ, and risen together with him; &c. is true: But what saith this, for the corrupt gloss of Rom. 5: 10. where the life of Christ is only spoken of; and that as it, by which beleevers may be assured of their salvation? (3.) What is there in all this, for Justification by the Revelation of Christ within, reforming the minde, &c. Hath the man forgot his Conclusion already? Ay but, sayes he, *the Apostle mentioneth a Revelation of this inward life, 2 Cor. 4: 10. 11. and this inward life is that whereby, he said, we were justified.* Ans. The life of Christ is indeed said by Paul 2 Cor. 4: 10, 11. to be made manifest, in and by its effects supporting & carrying the persecuted Apostles, through so many miseries and deaths: But who;

except a Quaker, could say, that the Apostle sayes, we are justified by this life? And what vestige is there of this, in the Apostles words?

35. In the next place he citeth Tit. 3: 5. And hence thus argueth. *we are justified by that, by which we are saved.* Ans. Yes, by the grace of God we are freely justified and saved, and that without works of righteousness, which we have done. *Here the Apostle (sayes he moreover) doth manifestly ascribe the immediat cause of justification, unto the inward work of regeneration, that is, to Christ revealed in the soul, by which we are formally accepted of God.* Ans. (1.) What immediat cause is this? That a soul must be wrought up to faith in Christ, before it can be justified, we grant; and that this faith must be wrought by the operation of the Spirit, is also true: But that this faith, or any other work of the Spirit in the soul, is the Formal Objective Cause of Justification, the Apostle saith neither here, nor elsewhere. (2.) To say, that we are, formally accepted of God, that is, as fully righteous, with a righteousness answering the Law, in all points, and satisfying justice for bygones, (as he must meane, or he speaketh not to the point) by this work of Regeneration, is but a jejune begging of what is yet in question: sure, there is no word of this here.

36. In the third place he citeth 2 Cor. 13: 5. And saith, *That it appeareth here, how earnestly the Apostle would, that they should know Christ in them.* Ans. The Apostle, to the end, that the Corinthians, who at the instigation of false Teachers, were beginning to have undervaluing thoughts of him, might be convinced, that he was an Apostle of Christ, and so continue in esteeming of him as such, doth here presse them to goe in to their owne hearts, and see, if there were any fruits and effects of Christ's living among them by his Spirit, through his ministrie, that, if not, they might not account themselves Christians, but persons rejected. And what would this say? *It appeareth hence 2. (sayes he) that the cause of reprobation, or of non-justification, was the want of the inhabitation of Christ revealed: And, by the rule of contraries, where Christ is inwardly known and revealed, there the persons are approven and justified: And nothing can be more cleare.* Ans. (1.) By what rule, law, or authority, doth he make Reprobation, and Non-Justification equipollent terms? This must be *licentia Quakerorum*, whereby they have a privilege, contrare to Scripture, and all Reason, to coine words, phrases, and opinions, in divinity, at their pleasure. (2.) The want of the effects, and evidences of Christ dwelling in them by his Spirit, is not here given, as the cause of their being in an evil state, rejected and disapproved of God, but as a mark and evidence: And marks and evidences are not alwayes taken from the Immediat, Nearest, and Formal cause. (3.) It is very true, that by the rule of contraries, where Christ is indeed revealed and working in the soul, that soul is justified; but it is most false, that therefore, Christ revealed in the soul is the Formal Cause, or to speak more properly, the Formal Objective Reason, of Justification; for himself said above, that good works were properly the effects and fruits of justification: and yet he knoweth, the fruits and effects may be an evidence of the cause in being. (4.) And so, there

there is nothing more plaine and evident, then that this citation is impertinent, and his arguing therefrom a *non sequitur*; and that he is still the old man, a Quaker-disputant.

37. As a parallel place he citeth *Pag. 142, Gal. 4: 19.* And saith, *this Christ is the inward hope of glory, Col. 1: 27, 28. And what is the hope of Glory, must be that, to which we nextly and immediately lean unto in justification.* *Ans.* And how is this proven? We must beleeve it, because he saith it; and so there is an end. When the Apostle saith *Phil. 1: v. 28. And in nothing terrified by your adversaries, which is ——— to you an evident token of salvation*, he pointed at something, which might be looked upon, as a ground for hope of glory; must we also leane to that in justification? After some lines, wherein, after his usual manner, he must extravage, he saith, *And such as feel Christ, after this manner raised, and reigning in them, have a true ground of hope to beleeve, that they are justified.* Which is very true, because these works of Christ are inseparable fruites and effects of Justification. After some few words againe, to no purpose, he tels us that *Borham & Claudius Albericus Inuncunanus & Effius* (three, whose books I never saw, and whose names I never heard, before I read this *Quakers* book) are for Justification by this Revelation: And he calleth them Protestants: but if so I have read of some Papiſts more sound, then they are, if their meaning be one and the same with this *Quakers*. And finally he citeth some words of Mr. *Baxters Aporismes*. But he cannot be ignorant, that Mr *Baxters* notions, in this particular, are little satisfying; beside that Mr *Baxter* himself will have none citing that book, as expressing his plaine and full meaning. And if he would put the mater to the issue of tryal by humane testimony, we should give him Twenty for one.

38. Now followeth his *Third* proposition, wherein he asserteth two things, *first*. That good works; seing they naturally proceed from this birth, as heat from the fire, are absolutely necessary unto justification, as a *causa sine qua non*, & in which we are justified, and without which we cannot be justified. *Secondly*, That such good works are pure and perfect. These he cometh to prove *Pag. 144. &c.* And they would appear to be a contradiction; for seing good works are the fruites of this birth, and by the birth we are justified, good works must follow justification, and so cannot be a cause; no not a *causa sine qua non*, for even a *causa sine qua non* must be before the effect. Againe what is that to say, in which we are justified? Is the meaning only, that these works are approven of God, & we, upon the account of them, so farr as they are done according to a Gospel rule? What will this say, for justification of State, whereof we are here speaking? *finally*, How can it be said, that without good works we cannot be justified, seing we are justified by the Birth, and the Birth is but the cause of good works; and so it hath been said, that good works are the Effects and Consequences of Justification? This would suspend justification until good works appeared, & so we should be justified by the Birth only Initially, or in a preparatory way, but not fully. And further, in this, he is worsethen Papiſts, who will not say, that the good works by which we are justified, are such as



can stand before Gods tribunal, if He follow the strick rigour of Law, and not the Gospels admixture of mercy.

39. Let us hear his proofs. The first is out of *James 2.* whence he frameth this Argument. *If no man be justified without faith, and no faith be lively and valide unto justification without works; then works are necessary unto justification: But the former is true, &c. Answ.* (1.) Though it be true, that no man, at least come to yeers of discretion, is justified without faith, as an instrumental cause laying hold on, and applying Christ and his righteousness; yet this faith is not the *Causa formalis objectiva* of justification; and far less can works be a part of this cause, seeing they are but frutes and consequences of this faith. (2.) These words, and no faith is lively and valide unto justification, without works, may admit of a double sense; either the meaning may be, that no faith is valide unto justification, but that which is true and lively, and apt to produce good works; or that no faith is valide unto justification, but that which is actually producing good works, and in so far as it is attended with good works. If the first be the meaning, then it is apparent, that good works cannot be said to be necessary unto justification, as a cause thereof, for it may be in actual being, when they are but *in potentia*. If the last be the true sense, this place of *James* will not evince it; for *Abraham* was justified before he offered up his Son *Isaac*: And then it would follow, that no man is justified in his sleep, or when he is not actually doing some good work. (3.) Thus we see, and the place of *James* is clear for it, that good works are only necessary, in the person justified; and necessary to prove the truth and reality of a justifying faith, to the man self, and to others: And so notwithstanding hereof that is alwayes true, that the Scripture saith, *Abraham beleevd God, and it was imputed to him for righteousness: James 2: 23. Gen. 15: 6. Rom. 4: 3. Gal. 3: 6.*

40. His second proof is from several Scriptures, as *Heb. 12: 14. Mat. 7: 21. John 13: 17. 1 Cor. 7: 19. Revel. 22: 11.* and he thus frameth it, *If these only shall enter into the Kingdom, who do the will of the Father; if these only be called wise builders & blessed, that do the sayings of Christ &c. then good works are necessary to salvation and to justification, The former is true &c. Answ.* Not to quarrel at the Proposition, as containing words in it, which are not in the places cited. We shortly answ. that not one of these places speak of Justification, or mention the necessity of works thereunto: But only of their necessity unto final salvation; which we deny not: And if his Argument hold, no man shall be justified, before he be in heaven: All therefore that can hence be concluded is, that good works are necessary in the person justified, in order to glory; but not that they are necessary unto justification.

41. These two are all his arguments, and how slender proofs they are of what he undertook to prove, let any judge. He cometh in the next place §. 10. to answer some Objections, The first is taken from *Luk. 17: 10. When ye have done all that is commanded, say, we are unprofitable servants.* Which is a clear proof, that our works, being but a doing of that, which is commanded, and so a doing of duty; and such as bring no advantage unto God, as a reparation of his Glory, or satisfaction to his justice for the wrongs done; and therefore

can have no interest in that, which is the *causa formalis obiectiva* of our justifications; or in that, which we must lean to, as the ground of our justification before God; or in that, upon which we may expect absolution from the sentence of the Law, and freedom from the wrath and curse of God, due for the breach of the Law. What sayes he to this Argument? He grants, *they are not profitable unto God*; but yet he saith, *they are profitable unto us*: he might adde, *and to others too*; and he might say, that they are useful to set forth the Glory of God, and severall things more might he say, of this kinde; but all is to no purpose, as to our present question. The second Objection is from *Rom. 3: 20, 21*, by *the righteousness of the Law shall no flesh be justified &c.* But he might have cited to this end whole Chapters of that Epistle, as also of the Epistle to the Galatians, where the Apostle in downe right termes is disputing against the interest of works, in the matter of Justification. But what replyeth he? He saith, *the Apostle excludes the works of the Law, that is, such as are done by mans strength and will, while he studieth conformity unto the outward letter of the Law, which therefore are imperfect: but not the works of the Gospel, done by the Spirit of grace in the heart, according to the inward and Spiritual Law, which are therefore pure and perfect.* Answer (1.) This explication of Law works and Gospel works, is nakedly proposed to us here, without any proof; and is an arrow out of Bellarmines quiver: all works done by mans meer strength and will without the Grace of God, and the help of the Spirit, are no good works at all, because not performed in the right manner, nor flowing from a principle of grace. (2.) That Gospel works, even performed by the Spirit, are not pure and perfect. (as he with Papists say) shall be seen in due time. (3.) The Apostle excludeth all such works, which are not that Righteousness of God without the Law, which was witnessed to by the Law and the Prophets: nor the Righteousness of God, which is by faith of Jesus Christ, unto all, and upon all, them that beleeve, *Rom. 3: 21, 22*: And all such as marre justification freely by grace, through the redemption that is in Jesus Christ *vers. 24*. As also, all such, as darken that declaration of the righteousness of God, who must be just, when he is the justifier of him, which beleeveeth in Jesus, whereof mention is made *vers. 25, 26*. And all such works, as give ground of boasting, which is only excluded by the Law of Faith *vers. 27*. And all such, as are opposite to justification by faith *vers. 28*. (4.) Nay Abrahams & Davids works, which were done by the Spirit, are excluded *Rom. 4: 2, 3, 6, 7, 8*. He goeth about to confirme this distinction, from this, that Paul to the Galatians speaketh directly against such, as would presse the observation of the legal Ceremonies, upon the Christian Gentiles. *Pag. 145, 146.* Answer. Though that might be the occasion of Pauls disputing; & it be true, that Paul speaketh much, and particularly, against the ceremonial Law; yet he doth not insit upon that hypothesis, or branch of the question, but taketh occasion thereby, to discusse the point in Thesis, of all works in general, even such, as are done in conformity to the moral Law; therefore he adduceth *Chap. 3: 10, 12.* that passage *Deut. 27: 26.* and *Levit. 18: 5.* which cannot be meant of the ceremonial Law only: and speaketh against all justification by works, which is opposite to Justification by faith *Chap. 3: 11, 12.* What he saith

afterward of the necessity of good works, we stand to, in the sense maintained by Ours against *Papists*; that is, as antecedent adjuncts, and dispositions unto glory; not as any way meritorious either of Justification, or Salvation: nor do we approve of the *Papists* second Justification by works. He urgeth againe *Tit. 3: 5*. And thence speaketh thus, *all grace that such as are saved, are justified. True: what more? Therefore when he saith he hath saved us, he saith also he hath justified us.* *Ans.* True, yet it will not follow, that all that is antecedent to Salvation, is also antecedent to Justification; or that all, that is requisite, in order to final Salvation, is also requisite in order to Justification. The Apostle *vers. 5*. presupposing Justification, is shewing what way the Lord bringeth about their salvation, to wit, *by washing of regeneration, and renewing of the Holy Ghost*; & that he may clear up the first step of the work, he speaks to justification *vers. 7. that being justified by his grace &c.* and this grace excludeth all works, for what is of grace, is not of works, otherwise grace is no more grace, and what is of works is not of grace, otherwise works are no more works. *Rom. 11: 6.* and to him that worketh, is the reward not reckoned of grace, but of debt. *Rom. 4: 4.* What he saith afterward *Page. 147.* of the difference betwixt works done by persons unrenewed, and persons regenerated, is not much to the matter in hand, and tendeth clearly to disparage his own doctrine, concerning the Sanctification and Salvation of Heathens. And withall I see no ground, to take in these last, into Justification, as he would have us; for then, as no man is saved until all these works be ended; so also shall no man be justified, until he be glorified.

42. The third Objection is taken from the impurity of our best works: And he answereth with *Bellarmines* That works done by the Spirit and grace of God, that is, if persons regenerated, are perfect; *Ans.* His meaning must be, that they do agree to the Law, in all points; otherwise a curse attendeth them *Deut. 27: 26. Gal. 3, 10.* And if so, why did David say *Psal. 143: 2. and enter not into judgment with thy servant; for in thy sight shall no flesh be justified.* And *Pf. 130: 3. If thou Lord should mark iniquities: O Lord, who shall stand?* and, why doth *Iob* say, *Chap. 9: 15. whom, if I were righteous, yet would I not answer.* And why saith the church *Esa. 64: 6. all our righteousnesses are as filthy rags*, which, though some, cited by this man, (not regarding the interpretation of *Bertius* the Arminian) think, doth not immediatly prove, that there is no merite in our works, as not being spoken of all mankind; yet doth abundantly evidence, that the penitent church, considering her best wayes, saw much defilement in them, that might make the Lord abhorre them, as filthy rags; and persons, in a penitent frame, use to get a better sight of sin, and of their wayes, than others have, or themselves formerly had. His saying, that hereby is not meant these works, that Christ worketh in us; but the works, which we ourselves do, in our owne strength. Is vaine, for such as are done, in our owne strength, cannot be called Righteousness. But then, sayes he, it would follow, that all holiness must be cast away, as filthy rags. So they must be cast away, in the matter of Justification; for we must not found our hope of acceptance with God, and Justification before him, on these: but it will not follow, that they must be laid aside in our practice, and

not be studied and endeavoured, to God's glory, though we must alwayes lament our shortcoming, and run to the blood of Iesus, that the defilement, cleaving to our best works, may be purged away; Nor do we think, that this hyperbolic expression of the proteſtant church will warrant any, to call the work of the Spirit of God, in his people, sordide and filthy rage. What is of God should be acknowledged good & acceptable, though the defilements, that adhere to the best of God's works in us here, because of our continuing corruption, and because of the lustrings of the flesh in us, should be mourned over, and keep us humble. One thing I would further note here. That if our Gospel-works be such, why are we not justified because of them, as well, as in them? He further answereth pag. 149. §. 12 *That though it were granted, that the best of men are imperfect; Yet God can produce perfect works in them, by his Spirit.* Ans. the question is not what God can do; but what he doth. God can make all his perfect; Yet the supposition made, saith he doth not so: He hath thought it fit for his owne glory, so to work in his Saints, as they may have, so long as they are here, a body of death to wrestle with, and occasion to pray dayly, *forgive us our sinners*, and to run to the fountaine opened to the house of David, and to the inhabitants of Ierusalem, for sin and for uncleanness, that they may be washen. He proceedeth; *The Spirit of God is not capable of a blot, and therefore all Christs works, wrought in his children, are pure and perfect.* Ans. The Spirit, it is true, is not capable of pollution; yet his works, as received by us, and as we are the formal actors of them, are obnoxious to pollution. And doth not the Scripture tell us, that God first beginneth a good work, in us, and afterward perfecteth it. *Phil. 1: 6.* How can then, all the works of Christ in us be perfect? And if it were so, his children here should be as holy, as they will be in heaven; for what is higher than perfection? Thus we see, this man, will outstripe Bellarm. who confessed, that our actual righteousness was imperfect, because of the admixtion of venial faults, and stood in need of dayly remission: And will run the length of bold Vasques, who thinketh, that such have no need of remission. in 1. 2. *Disp. 204. c. 2. & 3.* He further argueth. *It would then follow; that the miracles and works of the Apostles themselves, as the conversion of the Gentiles, gathering of Churches, writing of Scripture, and giving of themselves to the death for Christ, were defiled with sin.* Ans. we must distinguish betwixt these works, which were extraordinary (I meane, as to the manner of their performance) and so peculiar to such extraordinary persons; in which they were not, in a manner, formal actors, but passive organs; such as working of miracles, and writing of Scripture: in these the Apostles moved, as they were immediatly Acted, Inspired, and Led of the Spirit; so that these were not properly their formal acts. And these, which are of a more ordinary nature, & wherein they were more formal actors; through the assistance of the Spirit, whether in works, belonging to their office, as preaching, and gathering of Churches, or in works of Christianity, as giving themselves to the death, and the like. As to the first sort, we may grant that they were undefiled, as being pure acts of the Spirit, wherein the Apostles were but organs, used by the Spirit, as he saw meet. But as to others, I see no absurdity to say, that they needed to use that petition, *for-*

give us our finnes; The Apostle Paul had his infirmities and weakneses, & a body of death, that made him cry out, *wo is me, miserable man*; and was thereby made to do what he would not, and hindered from doing what he would. Rom. 7: The Apostle James saith, *in many things, we offend all* Jam. 3: 2. and the Apostle Iohn saith 1 Ioh. 1: 8. *that if we say, that we have no sin, we deceive ourselves, and the truth is not in us.*

43. Thereafter he giveth unto works an *instrumental part in Justification*, which is true of faith laying hold on the righteousness of Christ, the only Objective Formal cause of Justification; but cannot agree to works. But he citeth some Protestants, assenting to this, as *Polaris Symphon.* c. 27. whose words, if understood of after pardon, that is, of finnes committed after Justification, as they may, containe nothing but truth; and that truth, which we question not, acknowledging, that even justified persons before remission of after sins, must repent, confesse, and mourne for their finnes, and act faith on Christ. *Zanchius*, in the words he citeth, is expresly speaking of salvation, not of Justification: and to this end, he might cite all the Protestants, that I know of. *Anesius* is speaking of the same. As for *Mr Baxter*, I have told already, that his notions about Justification, are not acceptable to all. As for what he addeth about the word *merite*, I shall not contend, only I would say, that seing it sounds so ill, because of the common and known abuse thereof by *Papists*, the less we use it the better, seing *Verba valent usu.*

44. Nor shall I say much against his conclusion of this matter; Only while he tels us, that *such may confidently appear before God, who, sensible of their own unworthiness, and of the unprofitableness of all their works, and endeavours, &c. did apply themselves unto the light within, and suffered that grace to work in them, and thereby are renewed, quickened and have Christ risen in them, and working in them it will &c. to do, having thus put on Christ, and being clothed with him, and made partakers of his righteousness:* When, I say, he speaketh thus, he but cheateth his Reader, giving him faire words, and no more: for, as we have formerly seen, in the examination of his Principles, This light, is but a *Pelagian Grace*, if not worse, common to all men, *Scythian and Barbarian.* And by vertue of this light, without the least help of the grace of God, (for of grace assisting, far lesse regenerating such as are in nature, and so beginning every good work, there is not, in his writings, the least mention) if the man will but yeeld, (and of power and full ability to do this, he maketh no question) he becometh regenerated, begotten of God, partaker of the divine nature, and what not? And this is this *Mans Sanctification*, and foundation of Justification; whereof *Pagans and Barbarians*, who never did, nor never shall hear of Christ, are as capable, as such who live within the visible Church, and that without any new grace communicated, by that which is borne with them: Let the Reader now Judge, what a Regeneration, and Sanctification can flow from this, which is in every man; and what Justification that can be, which is founded hereupon; And whether or not, this be a sure bottom to stand upon, and with confidence to rest upon, while we are thinking of appearing before God: And what an *antievangelick Justification*, and Salvation it is, which *Quakers* main-

ers maine

ers maintaine. O what a dreadful Disappointment will such wretches, that live and die according to these Principles, meet with, in end, when it will be too late, to helpe the matter by changing their thoughts? Let all, that fear God, and would not destroy their owne souls, beware of these men; for their doctrine is damnable and devilish.

## CHAP. XIV.

## Of Perfection, and a Possibility of not sinning.

1. **W**E heard, toward the end of the preceeding Chapter, how he pleaded for the Perfection of the Saints, and of the work of grace in them. Here in his 8. Thesis, and its explication, he giveth us his minde more fully. In his Thesis he saith, *That this holy and immaculate birth, when it is fully produced in any, the body of sin and death is crucified and taken away, and their hearts become subiect unto and united with the truth, so that they obey no suggestions, or temptations of Satan, and are freed from actual sin, and transgressing of the Law; and in that respect they are perfect.* But yet this perfection admitteth of an increase; and there remaineth alwayes, in some respect, a possibility of sinning, if the minde doth not diligently and vigilantly attend unto God. And so high and confident is he, in this matter, that he accounts the answers given to the 149. Question, in our Larger Catechisme, Impious, and spoken against the power of divine grace; because it is there said, *No man is able, either of himself (Jam. 3: 2. Job. 15: 5. Rom. 8: 3.) or by any grace received in this life, perfectly to keep the commandments of God (Eccles. 7: 20. 1 Job. 1: 8, 10. Gal. 5: 17. Rom. 7: 18: 19.) but doth daily break them in thought (Gen. 6: 5. & 8: 11.) word and deed (Rom. 3: 9, to 21. Jam. 3: 3, to 13.)* But whereever he thinketh, we are not ashamed of this Answer. nor of what is said Conf. of Faith Ch. 16. §. 5. towards the end, *That our best works, as they are wrought by us, are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment, (Esa. 64: 6. Gal. 5: 17. Rom. 7: 15, 18. Psal. 130: 3. & 143: 2. And ibid. §. 4. They, who in their obedience attain to the greatest height, which is possible in this life, are so far from being able to supererogate, and to do more, than God requires, as that they fall short in much, which in duty they are bound to do, Luk. 17: 10. Neh. 13: 22. Job 9: 2, 3. Gal. 5: 17. Nor yet of what is said Chap. 13. §. 2. This Sanctification is throughout in the whole man, yet imperfect in this life; there abideth still some remnants of corruption in every part (1 Job. 1: vers. 10. Rom. 7: vers. 18, 23. Phil. 3: vers. 12.) whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh, Gal. 5: 17. 1 Pet. 2: 11.*

2. This Perfection is commonly maintained by them all. Mr Hicky in his 1. Dial. Pag. 50. tells us, that they hold a perfect freedome from all sin, in this life: saying too, *Alas for thee! where wouldest thou be perfectly free from sin, if not in this life?* Mr Stralham also in his book against them Pag. 138 &c. manifesteth it by their



owne words and arguments. And though it may be matter of amazement to some to hear men speak so, who of all others one would think, have least cause to preach this doctrine, without a publick declaration withal, that they are not the men, who are thus Perfect; and consequently according to their owne doctrine are not Christians, upon the account that he shall not ordinarily meet with, in any hereticks writings, so much Ignorance, Boldness, Foolish Confidence, Abusing of Scripture, Untruth, Heresie, Blasphemy, Reproaching, Reviling, Calumnies, Scolding, &c. As is every where to be found in theirs. Yet, when we consider what blasphemous grounds they lay downe, we shall see, that it is a native consequence of their doctrine. For Mr Hicks in his 2. Dialog. sheweth us, that Edw. Burroughs calleth Sanctification, *Christ himself*; and hence concludeth, *that to say Sanctification is imperfect, is as much as to say, Christ is imperfect: But Christ is perfect, therefore Sanctification is perfect.* And againe, *The Law in the minde is the Spirit of God: To say the Law in the minde is imperfect, is error in the highest degree, this is an abominable corrupt principle of error: the new man is perfect Peace, and perfect Sanctification.* And Mr Clapham in his book against them Sect. 4. affirmeth out of a book called *Saul: errand to Damascus*, that *they maintaine themselves to be equal with God*; And that Hubberthorn in his book against Sherlock Pag. 30. doth alleige that place *Phil. 2: 5, 6.* to confirme it.

3. It might also seem strange, to hear men asserting their own Perfection, who pretend so much to spiritual inward experiences, and to so much acquaintance with their owne hearts; for who, that will not wilfully put out their own eyes, may not see, and be assured of the deceitfulness of their heart above all things, & finde corruption rising up on all occasions, and setting forward to sin, or hindering from good: But when persons are given up of God to strong delusions, as a punishment of their Pride and Vanity, what high thoughts may they not have of themselves: seeing such a doolful state is attended with more pride, puffing them up, and that blinding their eyes, that they cannot see their spots, nor see what the Law of God requireth; and all this attended with ignorance of God, and of his holy and Spiritual Law and worship? And it may be this man supposeth, with some Papists, that venial faults, as they call them, are not against the Law of God; or that command, which they violat, is not properly a command of the Law.

4. What the truth is, in this matter, is declared above, out of our *Confession & Catechisme*: and the passages of Scripture, which are there cited to confirme the truth, may be there seen and considered: But before I speak any thing more for clearing of the Truth, in this particular, I would have the Reader take notice of one thing: To wit, That it cannot but be a stupendous and astonishing thing, and a manifest demonstration of the dreadful power of delusion, when the Lord giveth up any unto that Spirit, to hear men, who pretend to Reason, and to Religion, and have not yet openly renounced all Faith of a God, and all natural and humane Reason, talke at this rate, upon such grounds; and assert, with such boldness and confidence, a Perfection of Degrees, or a possibility of not sinning, attainable, upon the principles and grounds, which they lay downe: what these are, we have, on several occasions, hinted,

and

& now shall do it yet once more: The first rise and beginning of all their Religion and Perfection, is a Light within every man, which serveth both for an Internal light, & for an Objective Light; so that it is, in their account, both Grace & the Bible, & serveth in stead of both: To this they give big names, & no less name give they to it, then *Christ*, or *the seed of Christ*, and they call it *saving*, yea and *sufficient to salvation*; hence is it, that they alwayes presse people, to look and hearken to the Light within, as if they needed no other Teacher, nor Bible; This is the theme and subject of their preaching. Now this Light, that is within every man, can be no false, saving nor sufficient light, it hath no affinity with the grace of Illumination, being nothing but that natural Light of a Natural Conscience, which is truly natural, being planted in man, in his very creation, and abiding yet after the fall, in some measure, in all men; and flowing from the principles of nature, giving testimony of and assent to, in a greater or lesser measure, according as it is more or lesse freed from prejudices, prevailing wickednesses, corrupt education, and the like) maxims or principles of moral duties, according to the Law of nature. What natural Aptitude or rather how great an Ineptitude is and must be, in this natural light, now through the fall so much weakened, to understand and discover the saving truths of the Gospel, which are not written in the book of nature, but are a mystery revealed by degrees, according to the good pleasure of God, who may not see? Especially considering, how since the fall, the minde and all the powers of the soul, and whole man, are stated enemies to God and his grace, and will not submit to, nor beleve, his very Revelations, so often inculcated; nor indeed can they understand them, or submit unto them, untill the mighty power of God be exerted, in working a change, in minde, will and affections: And yet, though these things be certain, attested both by the Word and by Experience, in all ages; behold, this generation of *Quakers* will cry up this Light as saving, and sufficient, though it never came from the grace of God, in a Mediator, nor was never promised in the Covenant of grace; but is, as the soile it groweth in, Flesh, Blindness, Enmity to God, Natural and Sensual, favouring nothing but the things of the Flesh and of Nature. This is the first ground stone of their building. The next is this, When the motions dictates and workings of this Light are yeilded unto, then doth that same Light become a new birth, Christ formed within, and what not? And thus the man, is a Regenerated man, a New creature, Partaker of the divine nature, Spiritual, Sanctified and Justified, Effectually called, Adopted, and what not? Though not one ray of divine Illumination hath shined into his soul, nor one act of grace hath reached either his Intellect; Will or Affections, to cause this change: Nay, though he hath had no touch of assistance from the Spirit of God, to draw or move him hereunto: Nay more, though he hath never heard, whether there was a Christ and a Spirit, or not; and whether there was a Covenant of Grace, or not; or what are the termes thereof; and thus the man is borne againe, not of watter, not of the word, nor yet of the Spirit; but of this Light, and of his owne will; that is, of the Will of the Flesh, of the Will of Man, and not of God. Upon these two pillars, do they raise  
this

this high toure of Perfection : And now, let the Christian Reader judge, if this can be any thing else, than a Pagan Perfection : Or if this Perfection of theirs have any the least affinity with the smallest measure of true Christianity.

5. Though this might be enough to satisfie all true Christians, concerning the Wickedness and Vnreasonableness of this Assertion of theirs, upon their grounds and principles; yet, that we may give some light in this matter, and helpe others to answer their cavils, and to discover their cheatry; We shall propose a few things to consideration. *As first.* The Hebrew word, which is sometimes rendered *Perfect*, **תָּם** & **יָמִים** signifieth an Honest, Plaine, and Simple Disposition, without guile or wickedness; and therefore is sometimes rendered *simplicity* or *integrity*, as *Gen.* 20: 5, 6. 2 *Sam.* 15: 11. 1 *King.* 22: 34. see the margin; answerable to what is imported by the greek *ἀλλοῦ, ἀπλῶς, ἀπλῶς*; and in this sense, we finde the word frequently taken, as denoting Uprightness, Sincerity, Singleness, as *Gen.* 6: 9. & 17: 1. *Deut.* 18: *vers.* 13. *Iob.* 9: 22. 2. *Sam.* 22: 33. *Psal.* 18: 32. & 64: 4. 119: 1. And so it donoteth a truly godly man, who is no hypocrite, nor dissemblers; but is serving God in sincerity, truth and uprightness of heart; and this same is imported by that expression of a *Perfect heart* *Psal.* 101: 2. So the other hebrew word usually joyned with *heart* **שָׁלֵם**, as we see 1 *King.* 8: 61 & 15: 15. 2 *Chron.* 15: 17. 2 *King.* 20: 3. *Esa.* 36: 3. 1 *Chron.* 12: 38. & 2: 9. & 29: 9, 19. 2 *Chron.* 16: 9. & 19: 9. and rendered by us a *perfect heart*, hath the same import; for it properly signifieth *Peace, Prosperity, Safty, & Integrity*; so that this, *perfect heart*, is an heart satisfied, quiet and at peace with it self, in doing this, or that; So the greek word *πλῆρης* is observed to have the same import with the hebrew **יָמִים**, and to denote an Upright, Sincere, not Dissembling person; for it is used by the 70. *Deut.* 18: 13. and it oft signifieth, one come to age, or no more a childe, but come to just maturity. *Heb.* 5: 14. And it may denote also one Devoted, Initiated in holy things, and consecrated, as the verb it cometh from, signifieth to consecrate as *Heb.* 24: 10. & 10: 14. & 11: 40. and to be Immolated, or Offered up in sacrifice *Luk.* 13: 32. see *Exod.* 29: 33, 35. as translated by the 70. and D. Owen on *Heb.* 2: 10: And *Pareus* in *Rom.* 3. tells us, that *πλῆρης* doth most frequently signifie *Sincerity*.

6. But leaving these things, let us in the next place consider, how and in what respects, Beleevers may be called perfect, or perfection may be ascribed unto them. And (1.) They may be called Perfect, as being Initiated in the holy things of God, as devoted to his service, and Consecrated to him, and Sanctified by the holy Spirit: And why it may not be so taken frequently in Pauls Epistles, I see not, saith D. Owen *de ortu Ec. veræ Theologiæ* Pag. 8. See also *Heb.* 10: 14. and *Calv.* on the place. (2.) They may be called Perfect, as being Truly, and Really what they profess themselves to be, that is, Christians, and not Dissemblers, Hypocrites, and Made persons. So the word is used 1 *Joh.* 2: 5. But who so keepeth his word, in him verily is the love of God perfected, that is, in him is the love of God truly, and really, and not feignedly, or by mere profession. See *Beza* on the place: As also 1 *Joh.* 4: 12. where the

the word hath the same import: And the ground is clear, because, obedience to God's command must flow from love, and love to God and our neighbours, is the summe of all the commands: Hence love is the fulfilling of the Law, *Rom. 13: 10.* So *James 3: 2.* the same is a *perfect man*, who sheweth, by bridling his tongue, that he offends not in word, that he is a real Christian: For the Apostle is here, in the first *verse*, meaning men, like our *Quakers*, of a supercilious spirit, masterly, quarreling with, and superciliously inveighing against all, though it be a certain truth that we offend all in many things: And therefore he saith to such, that if they would shew themselves good and excellent Christians, who are so ready, to be masters in their reprehensions of others, they would first bridle their owne tongues. I wish *Quakers* would learne this. See *Calv.* on the place. (3.) They may be called Perfect, in regard of the Uprightness, Sincerity, Honesty, godly Simplicity, and Singleness, that is in their way: thus the word frequently signifieth, as we saw above, and is rendered by the Dutch, and in the margine of our Bibles, *Vpright*, *Gen. 6: 9.* & *17: 1.* *Deut. 18: 13.* *Job 2: 3.* and in several places it is rendered so in the text; *Pf. 18: 23, 25.* *2 Sam. 22: vers. 24, 26.* *Job 1: vers. 1: 8.* & *12: 4.* *Psal. 19: v. 13.* & *37: 18, 37.* and elsewhere. Hence oft, *Perfect* and *upright*, are joined together as *Job 1: 1, 8.* & *2: 2.* (4.) They may be and are called Perfect, in regard of Perfection of Parts, as being completer, and wanting nothing of the integral parts of Christianity; thus a childe may be called a perfect man, as having all the Essential and Integral parts of a man, though but in their infant and tender growth. The saints are thus perfect, as having the Spirit, and thereby the seeds and beginnings of all grace. In regeneration, the whole man is changed; so that he is new borne, a new creature, sanctified wholly, in Minde, Heart, Spirit, Affections, Conscience, Memory and Body, though but in a small degree and measure. See *1 Thes. 5: 23.* (5.) They may be called Perfect, because Respecting all the commands of God, *Pf. 119: 6.* and yeelding impartial obedience, through the grace of God, unto all God's precepts, waving none. (6.) In that their good works have all the Essential Parts requisite, as proceeding from a right principle, done for a right end, &c. though not in the degree called for by the Law. (7.) They may be called Perfect, in regard, that the state, whereinto they are; is a state, that certainly tendeth to perfection; they are advancing thereunto, and shall certainly reach that top of perfection in end, which they look for, and strive to attaine, *Ephes. 4: 13.* *Phil. 3: 15.* For as the several lusts of the body of death are more & more weakened and mortified dayly; so they are more and more quickened and strengthened in all saving graces, *Rom. 6: 6, 14.* *Gal. 5: 14.* *Rom. 8: 13.* *Ephes. 3: 16, 17, 18, 19.* And so are perfecting holiness in the fear of God, *2 Cor. 7: 1.* and advanceing *Phil. 3: 12, 13, 14.* (8.) They may be called Perfect Comparatively, in respect of others, who are yet lying in nature: And they may be so called, in comparison of what sometimes they were themselves, while Blinde, Ignorant, Dead and Lifeless, lying in the state of nature, which is indeed a fearful state of imperfection, misery and woe. (9.) So in respect of young believers, weak in knowledge, and babes in Christ, Others, who are further advanced, may be, and are called

Perfect; as having attained an higher degree, and measure of growth in grace. Thus *Bez* thinketh the word is taken, *Phil.* 3: 15. *1 Cor.* 2: 6. And it is clearly so taken, *1 Cor.* 14: 20. *Heb.* 5: 14. *Ephes.* 4: 13. where each hath his owne stature, according to the measure of the gift of Christ, *vers.* 7. *Rom.* 12: 3, 6. and its meaning and import we may see, *1 Cor.* 3: 1. where such an one is only called *spiritual*, & *1 Cor.* 13: 11. where such is called a *man* (10.) Why may they not also be called perfect, in regard of Justification; seeing the Righteousness wherewith they are clothed, & which is imputed unto them; upon the account of which they are justified, is a Perfect Righteousness, being the Righteousness of Jesus Christ; And seeing the sentence pronounced upon them, to wit, of Absolution, in their Justification, shall never be recalled. & they brought againe into Condemnation, *Rom.* 8: 1. As also seeing the state they are brought into thereby, is an unchangeable state, so that once in a justified state, alwayes in a justified state.

7. But all this will not satisfie our *Quakers*; who, (with *Familists*, *Antinomians*, and *Libertines*, will have this to be the privilege of all Christians after their Mode, that they be as Perfect, as *Adam* was in the state of innocency, free of all sin, and from yeelding to Temptation, or Corruption; and this taketh in much, if not a Perfection of parts and degrees: Now to assert this Perfection, which even *Papists* are ashamed of; and to assert this, as common to all them, in whom this new birth is fully produced, as it must be in all Justified and Sanctified Persons, according to his owne principles, is false and dangerous. For (1.) There are in Christ's house diverse syzes, and degrees of persons, some babes *1 Cor.* 3: 1. *Heb.* 5: 13. or children, or little children, *1 Joh.* 2: 12, 13. and others young men, and old men, or Fathers *1 Joh.* 2: 13, 14. (2.) Christians are exhorted to grow in grace, and in the knowledge of Jesus Christ, *2 Pet.* 3. last: and to put off the old man, which is corrupt, according to deceitful lusts, and to put on the new man, *Ephes.* 4: 22, 23, 24. And to mortifie their members, which are upon the earth, *Col.* 3: 5. But to cry up this perfection, is to render all Gospel commands useless, whereof we have abundance in the Epistles. (3.) This takes away the exercise of Repentance; for where there is no sin, there can be no sense of, nor sorrow for sin; and the exercise of Faith, in running to the fountain for washing; and the exercise of Prayer, in seeking grace to withstand Temptations, to strive against Corruption; & in seeking for pardon, in the blood of Christ. And (4.) So this maketh these petitions in the Lords prayer useless, *forgive us our sin, and lead us not into temptation, but deliver us from evil.* (5.) This faith that either beleevers are fully freed from an indwelling body of death; contrary to *Rom.* 7: 11, 17, 18, 23, 24. or that the motions of this body of death are not sin, or sinful; contrary to *Rom.* 7: 5, 7, 8, 15. *Gal.* 5: v. 17. *1 Jam.* 1: ver. 14, 15. (6.) This tendeth to foment Pride, and Security; and to shake off Diligence, Watchfulness, holy Fear, Humility; contrare to *1 Jam.* 4: 10. *1 Pet.* 5, 6, 7, 8. *Mar.* 18: 4. & 23: 12. *Micah.* 6: 8. *Col.* 3: 12. *1 Cor.* 16: 13. *1 Thes.* 5: vers. 6. *1 Pet.* 4: 7. *Mar.* 24: 42. & 25: 13. & 26: 41. *Mark.* 13: 33, 35, 37. & 14: 38. *Luk.* 21: 36. *Act.* 20: 31. *Col.* 4: 2. *2 Pet.* 3: 14. & 1: 5. *Heb.* 6: 11. & 12: 15. *1 Tim.* 3: 8. (7.) This taketh away the usefulness of the Ordinances of Christ; such as Reading the Scriptures, Preaching, and Sacraments, which are instituted for

for the edification and building up of the Church; as also the Ministerie: Hence we inde these *Quakers* proud and vaine boasters, crying downe all these Ordinances, as now useless; as we shall hear more afterward. (8.) This makes all the commands to endeavour after perfection useless, as to Christians; contrare to *Heb. 13: 21. 2 Cor. 13: 11. Mar. 5: 48. 2 Cor. 7: 1. Heb. 6: 1. All* Prayers for it useless, contrare to *1 Pet. 5: 10. And so cutteth off all Endeavours after it: For what a man hath already, he doth not earnestly seek. (9.) See Psal. 130: 3. & 143: 2. Job 9: 2. Psal. 19: 13. Jam. 3: ver. 2. 1 Job. 1: 8. as also Prov. 20: 9. who can say, I have made my heart cleane? I am pure from my sin? But this *Quaker* will contradict this. *Eccles. 7: 20 For there is not a just man upon earth, that doth good and sinneth not: The Quakers* will contradict this too; and that also, which this same wise King saith, *1 King. 8: 46. & 2 Chron. 6: 36. For there is no man that sinneth not.**

8. Enough, by way of proof, of the vanity and falshood of this fonde conceite of these proud Phanaticks, which the experience of saints, in all ages, hath confuted, and all tender Christians will abhorre; and was never owned but by Phanatick hereticks, such as of old were the *Cathari*, followers of *Nestorius*, who was excommunicated for his errors, by a Synod at *Rome*. See *Bulstis* *hystor. lib. 6. c. 42. Pelagians*, (as we shall shew) and *Donatists*, some *Anabaptists*, *Arminians*, *Fanaticks*, and the like of late, with *Socinians*, (of whom afterward) *Arminians*, and the *Papists*, who owne it to set off the better their other corrupt doctrines, & lay their ground for works of supererogation, though some of them, as *Asapheton* and others, must yeeld to the truth which the Orthodox own and maintaine. Let us now come and see, what this man saith for explication and defence of this untruth. He layes downe five Positions, for clearing up of the Controversie *Pag. 153. The first* is this, *we place not* (saith he) *this possibility* (to wit of not sinning) *in mans owne will and capacity, as he is a son of Adam, or as in a natural state, &c. Ans.* But what if his Perfectionist be never translated out of the state of nature? And sure, according to his doctrine, we cannot see, how such can be said to be translated from darkness to light: For the Scripture tels us, that that cannot be, without the infusion of new habites, and faith in Jesus Christ; and also that this cannot be without the powerful operation of God's Spirit, on Minde, Will and Affections, discovering to them their Sin and Miserie, and the Necessity of Christ, and Christ's Fulness, Suretiness, and Readiness to help; As also Perfwading, Bowing, Inclining, and Determining the Will unto an Acceptance of and Closeing with Christ, for union and communion: And therefore if such be capable of this Perfection, who are strangers to this work, it riseth only from the Will of corrupt man, & is founded on meer Nature. But what sayes he next? We ascribe it wholly unto man, (sayes he) *as he is renewed by Christ, whom he knoweth to be reigning in him, and leading by his Spirit, and revealing within the Law of the Spirit of life, whereby power is obtained to be rid of sin.* *Ans.* (1.) But we have not yet heard, that Renovation and Regeneration by Christ explained to us, according to the Gospel; but rather according to *Pelagius*, as was manifested several times above. (2.) What is ascribed wholly unto man, even as renewed, is not ascribed immediately to God, and



to his grace: (3.) If it be ascribed to man as renewed, it must be ascribed to all renewed persons; and so is not a privilege of some, but is common to all Believers; and consequently none are believers, but such as are thus perfect: and so, no man that sinneth, or yeeldeth to temptations, is a regenerate man; and therefore *David* was not regenerated, when he fell with *Bathsheba*; Nor any man, that yeeldeth but to a sinful thought, or word. What shall then be said of *Quakers*, whose books are so full of Railings, Lies, Slanders, Errours and Blasphemies, beside their other practices? (4.) It is not true, that every renewed person knoweth alwayes, that Christ is reigning in him, and ruling him by his Spirit, &c. (5.) Though power be had from Christ, living and reigning in the soul, whereby sin is resisted, and striven against; Yet not in such a measure and degree, as the sou shall be fully freed from its lustings and oppositions, *Gal. 5: 17.*

9. What is his third Position? By this perfection (saith he) we understand not that, which cannot receive daily increase; neither that, which is as just and perfect as God is; but a proportionable perfection, answering the measure of every one, whereby they are kept from sinning and strengthened for fulfilling the Law. *Ans.* (1.) If he understand not such an absolute perfection, he contradicteth other *Quakers*, as we heard above. (2.) Howbeit every renewed man hath not the same proportionable perfection; or perfection of degrees; yet every one hath that measure of degrees, that maketh him love God, with all his Heart, Minde, Soul, and Strength, and fulfil the whole Law, and do no sin, in Thought, Word, or Deed, in this *Quakers* judgment; and this belongeth even to Babies in Christ; as an Infant hath all the proportioned members of a man: and then it is clear, that no regenerated person can sin; and no man that sinneth, is regenerate. And so freedom from sin must be essential, or *proprium quarto modo*, unto the Regenerate. Give us an instance, in all the Scriptures, of such a Regenerate person? (3.) The *Arminians* speak of a perfection consistent with some small sinnes; but this *Quaker* excepteth not the least sin. The *Arminians* also speak of a perfection, that admitteth degrees *Apol. Fol. 128. b.*

10. What is his fourth Position? *Albeit* (saith he) some may attaine unto this freedom from sin, and all should endeavour after it; yet he who once getteth it may afterward lose it, through the temptations of *Satan*, unless he diligently attend to the Light within. *Ans.* (1.) These some, who may attaine to this, and should endeavour after it, are not among the renewed ones; for they all have it already: As we heard. (2.) If he afterward come to lose it, he loseth also his state of Regeneration; for to sin, were it but in a wrong thought, or in coming short in the least measure of the right manner of doing a duty, is inconsistent with regeneration, say our *Quaker*; and yet he saith within a line or two, that every sin doth not destroy a spiritual condition. These things cannot hang together; a person, wanting a leg, or an arme, cannot be called a perfect man, as to his integral parts; gold having dross admixed, cannot be called pure.

11. His last Position is, That he will not affirme that such a state is not attainable here, in which, to do righteousness becometh natural unto the regenerate soul; that in the stability of that state they cannot sin. *Ans.* This is an higher degree of Perfection

fection, than what he mentioned before, for the former was such a state, in which one was able not to sin, though he might also sin, *possit non peccare, item et possit*? But this is such, in which he cannot sin, *peccare non possit*. And as to this, *he ingenuously confesseth, he himself hath not yet attained it, in which his modesty and ingenuity is commendable: But he dares not deny, but there may be such a state, seeing it seemeth to be expressly affirmed by the Apostle 1 Joh. 3: 9. Answer.* But if he so interpret the words of the Apostle John, as importing this highest degree of perfection, he must also grant, that this highest perfection is not only attainable in this life; but that it is common to all renewed persons; for John speaketh this as a truth of all, that are borne of God, and of all that have this seed in them; and this is true of all that are truly Regenerated; all such are borne of God, and Gods seed is in them. What will the man now say? Though he will say, that he is in such a state, wherein he is able not to sin, *possit non peccare*; yet if he dares not say, that he cannot sinne, *non possit peccare*, he must acknowledge himself not to be yet borne of God, and to be void of the seed of God. This passage, if it prove anything for perfection, will utterly destroy this Quakers first kinde of Perfection, which is a possibility of not sinning, and that as common to all Regenerated persons: But neither the one nor the other is asserted here by the Apostles who only saith, that he that is borne of God cannot make a trade of sinne, and be wholly taken up therein, as his constant work and exercise, wherein he is delighted, and findeth pleasure and full satisfaction, as a man doth in his daily trade and employment. He doth not say, that such have no sin; for he had said the contrary Chap. 1: 8. but that they do not *ἀμυλῶνται* trade in sin, and this is opposite to that which is their trade and occupation 1 Joh. 2: 29, — *they do, worke*; or trade in righteousness; *ἐν δικαιοσύνῃ*. This doing working, or trading in sin, is peculiar to such as are of the Devil, as the doing, working and trading in righteousness, is peculiar to Gods people 1 Joh. 3: 7, 8, 9. *He that committeth sin is of the devil* — *whosoever is borne of God doth not commit sin*: so that such as are borne of God do not commit sin, as do such as are of the Devil, and do the works of the Devil: And this committing of sin is opposed to the work of purifying, or studying of sanctification, which lively hope setteth the beleever upon vers. 3. 4. and importeth a fixed set purpose and resolution, to work in sin, with full purpose of heart; and to give up themselves to the trade of sin, as delighting therein, and as devoted thereunto: adde, that such sinne not so as to fall away, and lose the seed, nor unto death. See Chap. 5: 16. 17.

12. Thus we have seen his Opinion, which in short is this. That all the Regenerated are in such a state, as that they are able not to sin, or transgress any of the commands of God; but to keep them in all points, and walk up to full conformity to the Law; yet they may also sin, through their own fault, and unwatchfulness; for it is not impossible: But some may come unto that height of perfection, as that it is impossible for them to sin; they cannot sin. Let us now see, ere we examine his grounds, what affinity this opinion of his hath with the Old Pelagians, & with the late Socinians, and Others: as to the first, *Vossius*, his *Historia Pelagianismi Lib. 5. Part. prior. Thesis prima Pag. 460.* giveth us their

opinion, thus, *They said, the Saints led their life without sin; which they laboured to prove from the instances of those, who in Scripture are said to have kept the Law perfectly. Yet they distinguished betwixt such, as never sinned all their days, and such as at first were sinners, but afterward left off to sin. The first they gave to Abel, the last unto Paul. See what he citeth to verifie this. He sets downe the Antithesis of the orthodox Pag. 462. thus, That none by the power of nature could fulfill the Law: That none by strength of grace, did live all their days without sin: That none attained that measure of holiness, in this life, that he could live any long time without sin. The perfection, ascribed to some in the Scripture, was not from nature, but from grace: Nor for all their days: Nor at any time full and absolute, but which might increase, and was mixed with evil deeds; and so, was a perfection of parts only, not of degrees. And this he cleareth out of Hierom, Iustin Martyr, Ambrose, Gennadius, Chrysost. Beda, Origen, Cyprian, Macarius, Optatus, Augustin Ivo Carnatenf. Lombard. He tels us moreover Pag. 478. That unto these instances out of Scripture, urged by the Pelagians, They answered, that by perfection was meant Sincerity, or a true, not feigned, stuty of obeying all God's Lawes; and actual obedience, according to the measure attained in this life, and in comparison with others: but not any full or absolute perfection: As an house is said to be perfect, which is yet but in building, in respect of the beginnings, by a synecdoche of parts; or of desire, by a metonymie of the end. 2. In comparison with rubbish, or with an house, not so far advanced. 3. In respect of promise, when the builder undertaketh to compleat it. And so the righteousness here was perfect. (1.) Inchoatively, in respect of the beginnings, and desires. (2.) Comparatively, in respect both of the ungodly, and of the godly, who are more imperfect. (3.) Evangelically, whereby all is said to be done, when that which was not done is pardoned. And thus to have been the Judgment of the orthodox, he proveth out of their writings as of Hierom, Orosius, August. Gelasius, Bernard. The Reader may see more in his 2. Antithesis Pag. 473. &c. out of Nazianzen, Tertullian, Optatus Millevit, Hierom, &c. For the better maintaining of this Perfection, the Pelagians said, that finnes of ignorance were no finnes, (I know not, whether our Quakers will homologate with them as to this, or not) as the same Author sheweth *ibid.* Thes. 3. He sheweth also Thes. 4. how that at length, the Pelagians in dispute were brought to speak only of a *posse*, and not of an *esse*; that is, that man might perfectly keep the Law, though they would not say, that they did keep it perfectly; and that he might easily keep the Law. And in the Antithesis Pag. 485. He tels us, that the orthodox answered, That if man could so easily keep the Law, some would be found, who had done so: And if none could be found beside Jesus Christ, God-man, who had done so, there was no ground for ascribing so much power to man. At length (as the same person sheweth Thes. 5.) Pelagius was driven to retract what he said of the facility of fulfilling the Law; And was content to say simply, *that we could keep the Law.* And because his making no mention of grace, gave offence; therefore, he helped the matter by saying, *that by the Grace of God we could be without sin.* But, as is clear in the Antithesis, this did not satisfy the Orthodox, because the word*

grace

grace was but a cheat, for *Pelagius* put another meaning on it, than they did: and they maintained, that no saint did ever attaine to that measure of grace, as to live without sin; for that should take away the necessity of Christs death: and say, that Salvation might be by the Law; and further to say so, were to make themselves equal to Christ.

13. Thus we have seen how this Man agreeth with these wicked *Pelagians*. The same Author *Vossius* Pag. 510. 511. tells us of some called *Begards* and *Beguines*, in *Aleman* or *Germany*, who maintained such a degree of Perfection as we could advance no higher; and were condemned by a Council of more than 300 Bishops convened at *Vienna*: some of their opinions condemned were these-  
 1. That man, in this life, can acquire such a degree of perfection, that he shall become wholly impeccable; and cannot advance further in grace. 2. That a man attaining to this degree of perfection, needeth no more to fast and pray; because then Sensuality is so perfectly subject to the Spirit, and to Reason, that he may let his body do what he will. 3. That such, as have attained to this degree of Perfection, are no more obnoxious to mans Law; for where the Spirit of the Lord is, there is liberty. 4. That man may be as happy, in this life, as in heaven. 6. That it is the part of an imperfect man, to exercise himself in acts of vertue. The 5, 7. & 8. article condemned in them we mention not, as being concerning other heads. Hence we see, what affinity our *Quakers* have with these *Beguards* & *Beguines*: Let us next see, how they agree with the *Socinians*.

14. As to the judgment of the *Socinians*, in this point of Perfection, the learned *D. Hoornbeek* *Socinianismi confut.* Tom. 3. lib. 1. Cap. 3. Pag. 61. giveth us a short summe of it, which he fully thereafter cleareth out of their owne writings. They distinguish betwixt an *Absolute* perfection, and *Comparative*: by *This* they understand immunity from all sin, and full conformity to the whole Law, by which a man never committeth the least sin: this they say, was peculiar to Christ. By *this comparative* perfection, they understand a perfection either as to the *habite*, or as to the *act*: as to the *habite*, they say, it is that whereby some never all their life time, contracted the *habite* of any sin, and so needed not to repent thereof; and which all the regenerate partake of: as for perfection, as to the *Act* of sin, they think all the regenerate do not attaine it, but only such as attaine to the highest degree, which some may attaine unto, yea and it is possible for all to attaine unto. *Smalcius contra Franzium disput* 6. Pag. 176. not only admitteth degrees, in that perfection, which is called *Comparatives* but in that also, which is *Absolute*. The highest degree of which is peculiar to Christ, who never sinned; but an inferiour degree he yeeldeth to others, whereby they sinne no more, after they have attained unto it: As to the other perfection, which they call *Comparative*, they give us three degrees thereof; One of those, who, having shoken off the *habite* of sin, set about Obedience, but with much inward struggling of minde. The *Other* of those, who do this with less struggling. The *third* of those, who obey without any struggling at all, yea with great delight, joy and complacency, and so sinne no more. And *Socinus* himself *praefat* Cap. 26. Pag. 169. condemneth them, who say, that that perfection, which

which the *Cathari* held necessary, is not attainable here, that is, who deny, that it can be, that any man can advance, so far in this life; as to sinne no more.

15. The same D. Hoornbeek *ubi supra* Pag. 64. sheweth us, that the *Arminiani*, in their *Apology* Cap. 11. say, *there are some, who do their duty without any inward battel, and with the highest of joy and cheerfulness*, and Cap. 17. *We, by the grace of God, can do and fulfill all the commands of God*. And that *Episcopi* *Ad quest* 19. said *Man could perfectly do the commands*. They will not grant, that all the regenerate, especially such as are in the second and third order (they give us three orders or degrees of Regenerate persons) have any battel in them betwixt the Spirit and the flesh. See *Apol.* fol. 128. &c. It is true, they say, that they speak so in respect of *Evangelical* Perfection, not of *Legal*; by this understanding a most absolute and full immunity from all sin; and that dureing a mans whole life; or all impeccability, and that for ever, which excludeth all imperfection, infirmity, and inadvertancy; and this they think morally impossible: But as to the *Other*, which they say hath its degrees, they grant the highest degree thereof may be attained, consisting in a doing of the commanded duty, in a most perfect manner, so far as is required, by the Gospel and covenant of grace. But as D. Hoornbeek well observeth all perfection is in respect of works, and can no other way be judged, than by the Law; which commandeth them; And if that be called *Evangelical* Perfection, which admitteth of defects and imperfections, it is no perfection to all, but only carachrestically so called: What agreement our *Quakers* have with these Men, the sequel will evince.

16. We are commanded, even in the Gospel (which doth not destroy the Law, nor weaken its obligation; for Christ came not to destroy the Law, but to fulfill it) to love God with all our heart, with all our soul, strength and minde; and this, sure, taketh in the highest degree and intension of love, and what is short of this, is, in so far, defective; and therefore imperfect. I cannot assent to that, which D. Baron saith, in his *Disp. de peccato Mortali & Veniali* part. 1. *sect.* 4. §. 6. to wit, That the Gospel doth not strickly and precisely oblige to perfection in degrees; but only to an Endeavour after this perfection; for when we were under no obligation to repent of, and ask pardon of our shortcomings, in the name of Christ, nor to run for cleansing, by faith unto the fountaine of Christ's blood; and this neither can tender Christians assent to, nor will their practice comply therewith.

17. I think, a serious pondering of these Rules, for the right understanding of the commands, set downe in our greater Chatechisme *quest.* 99. might make all, who knew themselves, sober in this matter. Who dar plead for this Perfection, who beleeveth, That the Law of God is perfect, and bindeth every one to full conformity, in the whole man, unto the righteousness thereof and unto entire Obedience for ever, so as to require the utmost perfection of every duty, and to forbid the least degree of every sin *Psal.* 19: 7. *1am.* 2. 10. *Mat.* 5: 21. to the end. That it is *Spiritual*, and so reacheth the Understanding, Will, Affections, and all other Powers of the soul, as well as Words, Works and Gestures *Rom.* 7: 14. *Deut.* 6: 5. with *Mat.* 22: 37, 38, 39. *Mat.* 5: 21, 22,

27, 28, 30. That where a duty is commanded, the contrary sin is forbidden *Esai.* 58: 13. *Deut.* 6: 13. with *Mat* 4: 9, 10. *Mat.* 15: 4, 5, 6. And where a sin is forbidden, the contrary duty is commanded *Mat.* 1: 21, 22, 23, 24, 25. *Ephes.* 4: 28. That what God forbids, is at no time to be done *Iob* 13: 7, 8. *Rom.* 3: 8. *Iob* 36: 21. *Heb.* 11: 29. That under one sin, or duty, all of the same kinde are forbidden, or commanded, together with all the Causes, Meanes, Occasions, and Apperances thereof, and Provocations thereunto *Mat.* 5: 21, 22, 27, 28. & 15: 4, 5, 6. *Heb.* 10: 24, 25. *1 Thes.* 5: 12. *Iud.* vers. 23. *Gal.* 5: 26. *Col.* 3: 24. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavour that it may be avoided or performed by others, according to the duty of their places *Exod.* 20: 10. *Levit.* 19: 11. *Gen.* 18: 19. *Iosh.* 24: 15. *Deut.* 6: 6, 7. That in what is commanded to others, we are bound, according to our places and callings, to be helpfull to them: And to rake heed of partaking with others, in what is forbidden them *2 Cor.* 8: 24. *1 Tim.* 5: 19. *Ephes.* 5: 11. Who, I say, that rightly considereth these particulars, and how the Law requireth, That obedience should be performed thereunto, in the most high and intense degree, without the least remissness of zeal, and fervour; That the manner of our obedience be spiritual, from a right principle, to a right end, in an heavenly & spiritual manner: that it may done in the Spirit *Gal* 5: 16. *1 Cor.* 14: 14, 15, 16. And that there be no corrupt Motion, Affection, or Inclination to evil; not tickling of delight in the thing, nor any discontent, at our restraint from the evil, even though our formal assent be not given thereto. So that the very involuntary motions of the minde to evil, though not assented to, are prohibited, as being against the holy Law, and as flowing from a corrupt fountaine; Yea and the very in-being of that body of death, which is the spring of evil motions: He, I say, will in sobriety speak of a perfection attainable here. But the only remedy here is to curtail the Law, that seeing they cannot conforme to it, it may conforme to them; as did the Pharisees of old: whence it is usual for such perfectionists, to call the motions of Lust and Concupiscence within, no sin; & to plead for venial finnes, and to give us a grosse exposition of the Law, and of the duties therein enjoined. One might wonder, that these forementioned should be for perfection, who of all persons, would seem to have least ground: But the cause is; They are all devoted to the exaltation of *Free will*, and enemies to the grace of God; and know no other holiness, but what *Free Will* hath a chiefe hand in, & whereof they are whole masters.

18. Now we come to examine what he saith against our judgment, which is. That in the best of our actions, which we here do, there is some admixture of sin & corruption; and none of them so perfect, as to abide the strick examination of divine justice: For his representation of our opinion, *That the saints neither can be, nor ever shall be delivered from sin; in this life.* And that the Saints are under a perpetual necessity of sinning, is ambiguous and very indistinct, as might be shewne, if it were worth the paines. His first Reason is. *That it is contrary to the wisdom, glorious virtue, and majesty of God, who is of pure eyes, that he can behold iniquity.* Ans. Is it against these attributes of God, that sin should be in the world? Then we must say, by this argument, that all wicked men are



Perfect and sinless? Yea, these the devils are perfect; for the pure eyes of God can not behold iniquity in wicked men, (of whom these words are spoken by *Habakkuk*) no, nor in devils: or is it only against these attributes, that any remnant of corruption or sin should be in the Godly? then, this will prove the last Perfection, to wit, an impossibility to sin, to be common to all the Godly, which yet he durst not say, and not only the first perfection viz. a possibility of not sinning. Let us see, if what he addeth can take him any reliefe. *Scing* (saith he) *God would gather a people to himself, to worship him; & he his witnesses on earth, without all doubt, he sanctifieth & purifieth them.* *Ans.* True, he sanctifieth & purifieth them by degrees, till He bring them to the full perfection, he hath appointed for them in glory; but himself will not say, that he sanctifieth them, alwayes in the highest degree, and that as soon, as they are Regenerated. Is there no sanctification, but that which is perfect? or is there no sanctification, where there is the least sin? Then he must say, that all the saints are as holy, and as free of sin here, as they will be in heaven; then he must goe higher, then ever *Pelagians*, *Socinians*, *Papists*, or *Arminians* went; and must joyn himself to the old *Beguins* and *Beguines*. We grant with him, That God delighteth not in iniquity, but abhorreth all sin; and that he delighteth not in man, as he joyneth to sin. Yet he delighteth in man, as joyned unto Christ, and as turning from sin by Repentance, and as fighting the battels of the Lord, against the body of death within, and as delighting in the Law of the Lord, after the inner man: And (saies he) *if man were alwayes as he joyned unto sin; he should be alwayes disjunct from God, according to Esai. 59: 2. But on the contrary, they are partakers of the divine nature 2 Pet. 1: 4. and are one Spirit with him 1 Cor. 6: 17. But what is impure cannot be so, for there is no agreement betwixt light and darkness 2 Cor. 6: 14. Now God is Light, and all sin is darkness.* *Ans.* (1.) All this would plead for a sinfulness, from the very first instant of Regeneration, Yea and for the highest degree of Perfection. (2.) Though corruption abideth, in the Regenerated man, as a vanquished enemy, struggling in the dead thraues; yet is not the Regenerated man joyned thereto, but separated therefrom, in Minde, Will and Affections, in so far as regenerated; and is fighting and lusting against it, as his greatest enemy. (3.) His sin delighted in, and unrepented of, loved and intertained in the soul, that separateth betwixt God and the soul; and that text *Esai. 59: 2.* speaketh of soul-wasting and land-destroying finnes, to which that people had given up themselves, and would not come from; as we see *vers.* 1, 4, 5, 6, 7, 8, 12, 13, 14, 15. And yet we see there *vers.* 16, 17. What sovereignty of free grace can do to, and for such a people, for the glory of his name. (4.) What is impure, as impure, cannot be one Spirit with Christ: But believers are reckoned, according to what hath now the throne, and the heart, and the dominion in the soul, with their free and sanctified consent; for now they are married to a new Husband, and are engaged in warfare under a new Captaine. They are dead unto sin, but alive unto God, through Jesus Christ our Lord; & therefore they are under an obligation to strive against all that would labour to set sin againe upon the throne, & wrong the interest of their new Lord & Sovereigne. *Rom. 6: 11, 12, 13.* And though they be risen with Christ, and are dead,

and

& have their life hid with Christ in God; Yet they have members to mortifie upon earth. Fornication, Uncleanness &c. *Col. 3: 2, 3, 5.* God hath no fellowship with corruption, more then light can have fellowship with darkness, yet he can have fellowship, with his owne work of grace in the soul, and with the soul, as sanctified, and renewed.

19. But sayes he further, *It is not against the wisdom of God, to say He could finde no other methode, whereby he should be served, than by such actions, by which the devil is no lesse, yea more, served; for he that sinneth is the servant of sin? Rom. 6: 16. Ans.* It is not fit for man to stand up, and disput wickedly for God: and under a shew of zeal for and patronage of his Willdome, condemne the same: His folly is wiser than our wisdom. What methods God could have found out, whereby He might have been served by men, what proud man will take upon him to determine? The methode he hath chosen should satisfie us. But to the matter, when God's people are serving Him, with some measure of sincerity and uprightness of heart; howbeit the devil opposeth, and by his temptations and the co-working of corruption, prevaieth much; to hold back, or to cause the soul move slowly; Yet, the heart, and the renewed part of the man, being for God, and for God only, and directly against Satan and all his wayes, doings and designs, there is no formal service performed unto Satan: for the Lord regardeth the heart: And though oft times there be more corruption in the work, than grace; Yet, the heart being upright in the main, the denomination is from the better part: And albeit, how more sin be in the action, that is gone about, by the honest Beleever, in weakness, Satan be the glader; Yet in that, the beleever cannot be called his servant: For the Apostle, in the place cited, saith not, *he that sinneth*, but *he that exalteth himself up as a servant, to obey sin, is the servant of sin*. No doubt, if the Lord had seenu for his glory, he could have so ordered it, that his children, from the day of their new birth, should never have sinned more; but He hath thought it good, that they should be exercised with a spiritual warfare, all their dayes, against Satan and a wicked world, without; and a body of death, and its members, within; that his power might be made perfect in their weakness; that they might live by Faith, and get continual proofs of God's Power, Love, Care, Faithfulness, Grace, Mercy and Tenderness; that they might daily have use of the blood of Christ, to wash in; and so exercise Humility, Godly sorrow, Repentance, Faith, Patience, Submission, Watchfulness, Diligence, and might groan under the body of death: that they might see, through daily experience, the riches and worth of their Redemption, and read their great Obligations to their Lord Ransomer, and Sovereigne King. And if we were sober, we might here mark wonderful wisdom, and for a piece of the manifold wisdom of God. But when we become distracted, (as doubtless we are, when we will be wiser above what is written), no wonder we become blinde, and speak as fools: as this man doth here, and in the following words, which I shall not so much as honour with a transcribing.

20. He sayes, *our doctrine is repugnant to the justice of God, requiring abstinence from all sin, and not enabling them to commit sin; and requiring more then he giveth ability to do.* *Ans.* (1.) The man uttereth so hard, that he runneth himself

blinde: Seeth he not, that if this argument prove any thing, it will prove that all the wicked world are perfect, for God requireth of them obedience to his Law: and it may be a question, if hence it may not likewise be proven, that the damned, and the Devils, are all perfect, and without sin; seeing it may be a doubt, if they be loosed from the Law of their Creation. But (2.) Though it were granted they had power, I mean moral power, for no other can be here understood, yet this will not prove their perfection, or freedom from sin: many may have power, and yet not use it: Adam had power to resist Satans suggestion; yet did it not. His perfect ones may grow slack in their watch, and so sin, though he will grant they have power to do otherwise. (3.) This is old Pelagius's argument, as Vssius cleareth us, *Hist. Pelag. lib. 5. part. 1. Thes. 6.* where among other evidences, he citeth Hieron. *adv. Pelag.* bringing in Critobolus, as a Pelagian, reasoning thus. Either God gave commandments that were possible, or that were impossible: if possible, it is in our power to do them; if we will: if impossible, we are not guilty, if we do them not, seeing we cannot. And thus, whether the Lords command be possible, or impossible, man may be without sin; if he will: Our Quaker is yet worse; for the Pelagian would hence prove but a possibility of Perfection; but he will hence evince the real being of Perfection, and that common to all believers. (4.) God made man upright, and able to fulfil all his Law; and when he hath dilapidated his stock of strength, must God be unjust, if he require due debt? Or doth mans inability dissolve his obligation? Seeing God is pleased of his grace, to help his owne to performance of duty in part, upon a new score, let them mourne for shortcomings, and flee to the blood of Christ, conforme to the Gospel, that there they may get extracts of pardons and be thankful, that the Lord hath so secured the matter, that they shall never come into condemnation.

21. As to the saints he reasoneth further thus; *Their imperfection is either from themselves, or from God: If from themselves, then it is because they use not the power they have for that effect, and if they have a power, it is not impossible; if from God, as not giving them that measure of grace, whereby they may be enabled to do all his will, then He should be unrighteous.* Ans. Thus reasoned the Pelagian Celestius of old, and Crellius the Socinian of late. See Hoornb. *ubi supra.* Pag. 103. And we say. (1.) This will at most conclude only for a possibility of Perfection, or immunity from sin: and so will not serve his point. (2.) If he mean a culpable cause, I say, it is from themselves, and that not because they have any moral power now, for keeping the whole Law perfectly, (though I grant withall, that they have more, than they make good use of) but because that power, which was once given, was sinfully cast away. (3.) It is false, that God should be unrighteous, if he gave not that measure of grace; whereby they should become perfect. Nay, sayes he, *God shall be more unjust than are the vilest of men, who will not give to their children asking bread a stone, nor a serpent to them, when asking for fish.* Ans. The Lord rebuke this blasphemous tongue! what ground is there for this? They consist, sayes he, that they must ask of God deliverance from sin. Very true: And yet such a thing is never to be expected. The Lord forbid. We expect and hope for growing deliverance, and final and full deliverance in end, when the saints shall say and sing, *O grave where is thy victory, and O death where is thy sting?* And they

they shall come unto the upper mount Zion, the city of the living God, — & to the Spirit of just men made perfect; & when all teares shall be wiped away from off their faces. But it seemeth our Quakers expect all their heaven here. Where is now the stones that God giveth in stead of bread, & the serpents he giveth in stead of fish? His following calumnious insinuation hath been spoken to already elsewhere.

21. His third argument followeth Pag. 156. § 5. He sayes, *our opinion is injurious to Christ; and his sacrifice: Christ was manifested chiefly for this end, to take away sin, and gather a people to himself; zealous of good works Tit. 2: 14. and to bring in everlasting righteousness, that is, Evangelical perfection.* *Ans.* So hote is this man in his persuite, that to reach us, he careth not though he pierce his owne bowels; for by this one argument, he destroyeth all that he said of *Universal Redemption*; as we cleared above Chap. VIII. But as to us, it reacheth us not; for we grant, that Christ came to take away sin, both as *guilt*; and this he did by the sacrifice of himself; and as to the *staine* and being of it, and this he doth by his Spirit, piece and piece, till in end he give full victory; and so he hath a people redeemed from the guilt and power of iniquity, though not fully from its presence and stirrings; and a people zealous of good works, which is not inconsistent with the stirrings of a crucified body of death. That that *everlasting righteousness* mentioned by Daniel Chap. 9. is to be understood of *Evangelical perfection*, is said, but not proved. *Argu.* he sayes, *It is said 1 Job. 3: 5, 8. that the Son of God appeared for this end, to take away our sinnes, and to destroy the works of the devil.* *Ans.* True; and so he hath done, by taking away the guilt, and by destroying daily the works of the devil in his people, mortifying lust and corruption, and carrying on the work of grace, till at length it be perfected. *Argu.* he sayes, *it is added, he that is borne of God doth not commit sin, that is, doth not break the Law, in thought, word or deed.* *Ans.* What that is, to commit sin, we shewed above; and also that by this passage thus interpreted, he shall prove, what is against himself, to wit, that that highest degree of Perfection, which whosoever hath attained, cannot sin any more, is not peculiar to some, but common to all, that are borne of God. *Is not Christ sent* (saith he further) *to turne a people from sin unto righteousness, and from the Kingdom of Satan, unto the Kingdom of his dear Son?* *Ans.* Yes. *Are not these thus converted, his servants, children, brethren, friends?* *Ans.* They are. *Are they not as he in the world, holy, pure, and immaculate.* *Ans.* The text saith not this, Read againe 1 Job. 4: 27. *Doth not Christ watch over them, care and pray for them, save them by his Spirit, walking in them and among them?* *Ans.* This is all true, and thence we inferre, that they shall certainly be perfected in end, and shall persevere unto the end; contrare to what he saith, as we shall see in the next Chap. But all this will not prove a sinless Perfection common to all the saints. *But will not Christ have them perfect: or is he not able to make them perfect?* *Ans.* Yes. But he will do it in his owne time and way. He himself will not deny, but Christ is able to make them all perfect, in the highest degree, so as not to be able to sin any more; yet for all that, he will not say, that it is so. He citeth also Ephe. 5: 26, 27. But nothing to his purpose, for we grant, that the Lord will present his Bride to himself one day, faire and cleane

without spot, or wrinkle, or any such thing; and that he is about this work, bringing all his forward unto this state of perfection, washing them, & cleansing them in his blood, and by his Spirit sanctifying them more and more. But saith he, if they do sin in thought word and deed daily, there is no difference, betwixt the boy and profane, the cleane and unclean, &c. *Ans.* Notwithstanding of this, the difference is great; for what the profane doth is nothing but sin, and in nothing accepted of God, through Christ; and is done with full purpose of heart, without any contrary lifting of the Spirit: all they do, as it sheweth from an evil principle; so it is done for an evil end, and in a corrupt sinful manner; and so is wholly detiled. But it is not so with the child of God, He mourneth over and repenteth of his shortcomings, and striveth against sin; The other not: So there are many more differences, too many here to be insisted upon.

23. His fourth Argument Pag. 157. §. 6. is, That our doctrine maketh the work of the ministry, preaching, prayers, &c. useles; whereas Paul saies Ephes. 4: 11. that pastors are given for the perfecting of the Saints, &c. till we all come unto the unity of faith &c. *Ans.* (1.) Hence we see the necessity of a standing Ministrie, which yet he and his brethren are against, as we shall heare. (2.) The Ministrie is to bring them on toward perfection; and is for the edifying and building up of the body, and of particular souls, till we all come at length into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. How is it proved, that this ultimate end is attained here? And further, we told above, that there was a perfection comparative, and in parts, here attainable and attained, according to the measure of grace, &c. of the gift given to every man Ephes. 4. 7. 1 Cor. 12: 11. But not a perfection of degrees, which excludeth all increase and growth, contrare to 2 Pet. 3: 18. Phil. 3: 12. 2 Thes. 1: 3. nor such a perfection as excludeth all sin. He addeth Pag. 158. doth not the Apostle say, that the Scriptures are given to make the man of God perfect 2 Tim. 3: 17. *Ans.* Yes: And they do that, in their owne manner, as a perfect and compleat Rule, giving full instruction and information in all things necessary to salvation, contrare to what himself taught above: so that the man of God needeth to hearken to no Dreames, Enthusiasms, or Precepts of men, to learne what is God's will. How doth our doctrine make Prayers useles? Are not these prayers (saith he) useles and without faith, that are made for preservation from sin, if withall they beleeeve that God will not give them, what they ask. *Ans.* So said Crallius the Socinian. But the doctrine of Perfection seemeth rather to take away all use of such Prayer; for who will pray for that, which they have? (2.) If saints pray for a sinles state here, they pray without warrand. He that taught us to pray, that we be not led into temptation, taught us also to pray for forgiveness of sinnes. But saith he, what shall we say of the prayers of the Apostles Col. 4: 12. 1 Thes. 3: 13. &c. 5: 22. &c. Did they pray so without faith. *Ans.* This is another of Crallius arguments: But we say, The Prayers of the Apostles were not for a sinles state; nor did they beleeeve, that the Saints here could be in such a state, as to sinne no more: Nay, while they prayed thus for the saints, they supposed, that the saints had not yet attained to it. *Ephraim* (not the Apostle Paul) is said Col. 4: 12. to labour

*labour fervently in prayer, that the Colossians might stand perfect and complete in all the will of God; that is, might see the will of God only before them, as their Rule; and hang upon no man, as to their Christian conduct, but walk in sincerity, as becometh Christians, following the rule of Gods Law; and might not be alwayes cōfident to and fro, with every wintle of doctrine, and spoiled through Philosophy and vaine deen, after the tradition of men, after the rudiments of the world, and not after Christ; as there was ground to feare, as we see Chap. 2. Paul. 1 Thes. 3: 12. 13. is clear against this imagined Perfection; for he prayeth, that God would make them to increase and abound in love, (so that there was yet some shortcoming) to the end he might establish their hearts, unblameable in holiness — as the coming of our Lord Jesus Christ. So that he sheweth not, what a measure of love and holiness, they will attaine unto here; but prayeth, that it might alwayes be growing, untill it attaine its full perfection, at the coming of the Lord. The same is clear from 2 Thes. 5: 23. Which maketh against this imagined perfection, and speaketh only of a perfection of parts, not of degrees.*

24. In the first place he reasoneth thus *Pay. 158. §. 7. Our doctrine is repugnant to common sense and reason. Why so? for these two opposite principles in the children of darkness, and in the children of light, are sin and righteousness. And as men are respectively fermented with the one or the other, so are they to be called justified or reprobated; seeing he that justifieth the wicked, and he that condemneth the just; even they both are damnation to the Lord Prov. 17: 15. Ans. This argument would prove as well, that full perfection, which he denieth to be common to all the Regenerate, to be essential to the state of Christianity; and therefore he must answer it, as well as we. But (2.) That there are contrary principles, in the godly, and wicked; is true; and is as true, that there remaineth sin in the godly, which floweth from a principle of corruption; yet the Godly man is not fermented (to speak in the dialect of the Quaker,) or rather (to speak in the dialect of the Scriptures) is not under the dominion of that principle, nor given up thereunto, as the wicked are, with full will, consent and pleasure, without any reluctancy or lusting of a contrary principle. (3.) It is not false, to call a man yet justified, reprobate. (4.) The Lord justifieth none, upon the account of their Inherent Righteousness; and indeed this mans opinion, tendeth to a setting up of Justification by the works of the law, or inherent righteousness; for if man can abide in all things, that are written in the Law, he should be free of the curse. Gal. 3: 10. But this is contrary to the experience of the best of Saints. Psal. 130: 3. & 143: 2. Job. 9: 3. & 4: 5. 1 Cor. 4: 4. And the Law should not then be weak because of flesh, contrary to Rom. 8: 3. And contrary to that 1am. 2: 10. He who transgresseth in one, is guilty in all: and contrary to these Scriptures, Gal. 3: 21, 22. & 21: 21 & 3: 10. further sayes he *Then a man should be called just, who sinneth in all his actions, Ans. No man is called just before God, in point of justification, because of his Inherent Righteousness, but because of the perfect righteousness of Christ, imputed to him by God, & received by faith. And as to sanctification, such may be called just, because of Integrity, Sincerity & Uprightness of heart, & because of Endeavouring after conformity to the Law, in the strength of the Lords; upon which*  
account*



account the man is approved of God; but not because he is sinless; for then no man should goe under that denomination. But sayes he, *the subject is denominated by the accident, that adhereth.* Ans. Yet a wall is called white though the whiteness be not perfect: but mixed: And God giveth the denomination according to grace, that is, according to the better part, though it sometimes should be the lesser part. He asketh, *where are then the children of God, and of light, the sanctified and purified ones?* Ans. Even where these are, who are groaning under a body of death, and running daily to the fountaine, and giving Christ much work (to speak so) to wash and make them clean from their daily pollutions, and debilements, and have renounced the works of darkness; and are now serving the Lord with singleness, though with much weakness and many failings.

25. In the next place *Page* 159. §. 8. He cometh more directly to confirme his owne Opinion. And his first argum. is the old Pelagian argument, formerly rejected, and which is used by *Volkelius* the Socinian lib. 2. c. 22. viz. *That the commands of Christ and the Apostles, suppose it to be possible, or in our power.* He proveth, that this perfection is not only possible, but necessary, from several Scriptures: such as *Mat. 5: 48.* Which only proveth it our duty to endeavour after Perfection; and to minde all duties, even such as the corrupt pharisees, thought no duties, such as to love our enemies, to blesse them that curse us, &c. *vers. 44, 45, 46, 47.* As for *Mat. 7: 21.* *Joh. 13: 17.* *1 Cor. 7: 19.* they can make nothing for him, unless he suppose, that no man shall be saved, who ever sinned: And further, seing he will not deny, that some of these passages, at least, concerne the unconverted, he must also grant, that even they also may attaine to this Perfection. As for *2 Cor. 13: 11.* & *1 Joh. 3: 2-10.* we have spoken to before: And by this last, we know to expound that, *1 Joh. 2: 3, 4, 5, 6.*

26. His next argu. is from *Rom. 6: 14.* Which speaketh only of the dominion of sin: from which, we grant, all beleevers are delivered; and if he know no difference betwixt a state of freedom from the dominion of sin, and a sinless state, he is ignorant of Christianity. He citeth also *Rom. 8: 3.* which is directly against him; And if he look to *vers. 4.* that the righteousness of the Law might be fulfilled in us. It can make nothing for him: for it is not said, by us, but in us, that is, in our nature, when Christ came in the likeness of sinful flesh, and fulfilled all righteousness, and so answered the Law, by doing, as well as by suffering; which righteousness, consisting as well in his obedience, as in his suffering, is imputed to beleevers, and by vertue thereof, they come to have a right to the crown, and to life, which was lost by the breach of the Law; which required full obedience, and satisfaction in case of transgression; and that notwithstanding of their shortcomings, which are many. But how then, sayes he, is the Gospel differenced from the Law, which made nothing perfect? Ans. The Law pointed out Christ to come, in whom alone, all was to be had; and without him, its ordinances made nothing perfect: And the Gospel exhibiteth this Lord Jesus, in whom dwelleth all fulness; and who is able to save to the uttermost all that come to God through him. *Page* 160. he saith *That Paul propeth this through the whole 6. Chap. to the Romans.* Ans. The contrary is most manifest,

manifest, for he is encouraging beleevers to holiness, and dehorting them from a continuance in sin, which supposeth, that persons may be beleevers, and yet have need of such dehortations, and encouragements: for where this Quakers perfection taketh place, all these are laid aside, as utterly useless. He speaketh not of sinfulness, but of a *living in sin* *vers. 2.* which is opposite to a being *dead to sin*, that is; freed of sins Dominion and Law-power; and which is opposite to a *walking in newness of life*, *vers. 4.* And *vers. 6.* he sayes, though the old man was virtually and legally crucified with Christ; Yet it is not actually killed, *that the body of sin might be destroyed*, in due time; and then inferreth, *that henceforth we should not serve sin*, as our Master and Lord. And this he turneth into an exhortation *vers. 12.* *Let not sin reigne therefore in your mortal body, that ye should obey it in the lusts thereof*, *vers. 13.* *neither yeeld ye your members, as instruments of unrighteousness unto sin*: And for their encouragement, tells them *vers. 14.* *For sin shall not have dominion over you*: he saith not, *for sin shall have no being in you*. And againe *vers. 16.* he dehorteth them from a yeelding of themselves, as servants to obey sin, and *vers. 19.* he presseth them to yeeld their members as servants to righteousness, which is opposed to a becoming *servants of sin* *vers. 20.* And to presse this the more, he trindes them of their state, *to wit*, that now they were not the servants of sin, having obeyed from the heart that forme of doctrine, whereinto they were cast & moulded: & *vers. 22.* that they *were made free from sin*, &c. What our Quaker speaketh afterward of the way of attaining this perfection, by laying aside the outward Law, and looking only to the Light within, we look upon as a Quaker's dream: And when he saith, *that our looking to the outward Law, & finding an impossibility of keeping it perfectly, put us to wrest the Scriptures, to seek after an imputative righteousness.* He but declareth the true genius and nature of that antievangelick and diabolical Spirit, that acteth them. And what followeth *Pag. 160.* is but a confirmation of what we said, *viz.* that all the Perfection, they would bring us to, by hearkning to the Light within, is but a paganish perfection. And his great promises *Pag. 161.* we account delusions, being resolved to goe to the Law and to the Testimony; and to abide by the declaration of God's minde, in his word. and not to follow the Light of nature, nor the hellish enlightenings of the devil, who was a liar from the beginning, in this great matter.

27. In the last place *Pag. 161.* for a proof of this, he adduceth some instances; as did the Remonstrants in their *Apologie Chap. 17.* before him. Such as *Enoch & Noah*, who are said to have walked with God, and to be perfect *Gen. 5. & 6. Ans.* They were Sincere and Upright, and had a Perfection of parts, though not of degrees, and so walked with God: and by all their perfection, they were not justified; but by faith, which leadeth a man out of himself, and so became heires of the righteousness, which is by faith *Heb. 11: 5, 6, 7.* Moreover we read of *Noah's* sinne. As for *Job*, though he was a perfect and upright man, yet his book declareth, that he was not sinless; and *Elihu* evinceth it; yea God layeth to his charge *Chap. 38: 2.* *that he darkened counsel by words without knowledge:* And himself *Chap. 42: 2.* confesseth, that he uttered what he understood not, things too wonderful for him, which he knew not: for which he abhorred himself, and

repeated in dust and ashes *vers. 6.* As for *Zacharias* and *Elizabeth*, *Augustine* of old answered, *de gratia Christi contra Pelag. Cap. 48.* that this was to be understood of their unblameable conversation, in the eyes of men; and the Lord accounted them such. And *Iustin. Martyr*, in *Quest. & Resp. orthodox. Quest. 141.* distinguisheth betwixt irreprehensible and sinless. It is said of them indeed, that they were blameless, as all Pastors should be *1 Tim. 3. 2.* an all Christians *Phil. 2. 15.* but not that they were sinless. And *August. lib. cont. Catech.* distinguisheth betwixt *esse sine peccato*, & *esse sine querela*; and he sayes, this may be said of some; but that of none, but of Christ. What he saith from *Ephes. 2. 5, 6.* is true, viz. that such as sit with Christ, to wit. Actually, sin no more; but now they sit not actually there, but only in Christ Jesus, their head. As for *Heb. 12. 22, 23.* whatever beginnings there may be thereof here; Yet its fulness is above. *Revel. 14. 5.* speaketh not of Perfection here, but of their blamelessness, that is, their Sincerity and Uprightness. And this is all that he adduceth, to prove his Opinion by: and how slender his grounds are, let any judge.

28. He comes at length to answer some of our arguments §. 9. *1 Pag. 161. &c.* And to that brought from *1 Job. 1. 8.* if we say, we have no sin, we deceive ourselves, & the truth is not in us. He wondereth that we are so blinde & partial as to allege this place, against which, so much might be said. Let us hear what can be said? He saith That we durst not include the Apostle, as we see *1 Tim. 3. 9, 10.* *Ans.* That place of *James* taketh in all, even the Apostles, though not for the present time; and that was sufficient to prove, what a member the tongue was. And he might say as well, that the Apostle is not included, *1 Job. 1. 7, 9, 10.* Nor *Chap. 2. 1, 2, 3.* But *n. xi.* be it so, that the Apostle is not here expressly included; it is sufficient for us, that it is spoken of believers, to whom *John* wrote, that their joy might be full *vers. 4.* and who have interest in the blood of Christ, *vers. 7.* and are children *Chap. 2. vers. 1.* and have an advocate with the Father, Jesus Christ the righteous *ibid.* and are brethren *vers. 7.* who had their sinnes forgiven them, *vers. 12.* and knew the Father *vers. 13.* and among these come in also the young men, and the Fathers, mentioned *vers. 13, 14.* What saith he next? Here it is not said, that we daily sin, in word and deed, far less, that all our best works are sinful, for the following verse sheweth the contrary, where it is said, that such as confess their sins get pardon, and are washen: and this cleansing cannot be meant of remitting the guilt, for that was expressed by forgiving; otherwise there should be a tautology here. *Ans.* (1.) It is sufficient that this place proveth, that believers are not so perfect, as to be sinless here. (2.) It is true, believers confessing their sins, and fleeing to Christ by faith, obtaine remission of their sins: and it is also true, that Christs blood cleanseth them, from guilt and staine: but that cleansing from the staine and filth is not perfect here; for then there were no need of remission; and believers might say, they had no sin, contrary to what is here said *verse 8.* and *Chap. 2. 1.* In the 3. place he distinguisheth betwixt *sinning*, and *having sin*, (as *Volkellius* the Socinian *lib. 5. c. 19.* did, to elude this place, betwixt *having off sin*, and being accustomed to sin) and then tells us, that because all have sinned, it may be said of them, that they have sin. Just as *Smalcium* the Socinian said *disp. 6. de Bonis Oper. Pag. 178.* But we *Ans.* That the Apostle expressly saith both, that we have sin *vers. 8.* and that

that we have had sin *vers. 10.* And he that sinneth in the present time, he hath sin, in the present time: And beside this having of sin, he supponeth that they may sin, saying *Chap. 2: 1.* *My little children, these things write I unto you, that ye sin not,* that is not, that ye have not had sin: And if any man sin, that is in the present and future time, *We have an advocate with the Father, &c.* And it is observable, that the Apostle cleareth *vers. 9.* what he meant by *having of sin*, *vers. 8.* by saying *if we confess our sinnes, he is faithful and just to forgive us our sinnes:* For here he can mean no other, than such sinnes, as need forgiveness; and not such, as were formerly washed away by the blood of Jesus *vers. 7.* Moreover he tels us, that sin may be taken for the seed of sin, that for some time remaineth even in such, as are redeemed from actual sin: and when the children of God resist the temptations that come from this seed, it is not their sin, but the Devils, that tempteth. *Ans. (1.)* This seed of sin is sinful, and as long, as this seed of sin is in them, they cannot be perfect. *(2.)* The Apostle is speaking of actual sins (not excluding this seed and body of death) which must be confessed, before they be actually pardoned, and they cleansed from the guilt of them, *vers. 9.* *(3.)* In so far, as the godly resist these temptations, they do well; but even these sinful motions of corruption, within them, are transgressions of the Law, and should be mourned for; and are evidences, that the flesh lusteth against the Spirit, so that they do not what they should do, every way as they ought to do: What he saith in the last place, to wit, That this place should not be so wrested, as to speak against what the same Apostle saith frequently, in the same Epistle. Is founded upon his presumption, and false supposition, that he hath proven this Perfection, from this Epistle; the contrary whereof is shown.

29. To *1 King. 8: 46.* and *Eccles. 7: 20.* he answereth, That there is nothing here said of sinning daily; Yea *Salmon*, in that place, two verses thereafter, speaketh of them, that turne from their sinnes, with all their heart; which insinuateth a possibility of relinquishing sin. *Ans.* It is expresse in Ecclesiastes, that there is not a just man upon earth, that doeth good and sinneth not; clearly importing, that even in their doing good, they sinne; and so, that they sinne daily. What followeth *1 King. 8: 48.* speaketh only of their Repentance, which we deny not to be possible: but nothing of this possibility of not sinning. He answereth 2. *Though it were granted, that at that time, there was no man that sinned not; yet it will not follow, that there are none such now, or that it is impossible there should be any such.* *Ans. (1.)* Then he must say either that, at that time, there were none Regenerate, no nor *Solomon* himself; or that his position is false, which maketh this common to all Regenerate persons. *(2.)* We have proven it, not only under the *Old Test.* but also under the *New:* & what needs more? *(3.)* We do not speak of a simple impossibility, as if it surpassed the power of God, to cause such a thing; but of an ordinary impossibility, matters standing as they are, in the wise ordination of God, who will so have it. In the 3. place he comes to criticize, & tell us, that *NON* is taken in the potential mood; and so it signifieth, who may not, or cannot sin, as *Pf. 119: 11.* *Ans.* And why not also ought not, seeing this Mood is used to expresse that? This is but vanity, for the Hebrew hath not properly potential moods. And though interpreters do usually render it so, as more congruous

latin; yet the sense abideth the same: and the *Dutch* translate it, as we have it. And what will this say to other places? Nay, the very scope of *Solomon* evidenceth, our translation to be right, & his gloss to be but vanity; as is obvious to every Reader.

30. To that argument from *Rom. 7: 14.* &c. he answereth the same, that *Socinians* and *Arminians* answered of old, to wit, That the *Apostle* is not there speaking of himself, but of an unregenerate person. Whileas all the circumstances of the text evince the contrary; to wit, that he is speaking of himself, and that in the present time; for he useth alwayes from *vers. 14.* and forward, verbs in the present tense; and he distinguisheth betwixt the Old and New man, in himself, ascribing to each their proper work; and speaketh many things of himself, which cannot be spoken of the Unregenerate. as (1.) To will and approve what is good, and to nill and disapprove what is evil, and that alwayes; and to approve all good, and disapprove all evil, discovered to be such. (2.) To consent unto the Law, that it is good; and to delight therein, and that according to the inner man, which is the Regenerate part, opposite to the Old man. (3.) Not to do evil, *not I, it is no more I*; and that was according to the Renewed part. (4.) To have an inner man, which is proper to the Regenerate *Ephes. 3: 19.* (5.) To feel a strife and warre betwixt the Flesh and the Spirit, which also agreeth to the Regenerate *Gal. 5: 17.* (6.) To hate evil, which no Unregenerate person can do. (7.) To approve of the Law, as Spiritual. (8.) To have will present unto good, even when he findeth not how to performe what is good. (9.) To be brought into captivity to the Law of sin; whileas the wicked are willing slaves. (10.) To be groaning under this body of death, and accounting himself wretched because of it. (11.) To have a Law in the minde, against which the Law in the members maketh warre. (12.) To be expecting full delivery in *Jesus Christ*. (13.) To be thankfull to God, upon that account. (14.) To be serving the Law of God, when the flesh is serving the Law of sin. (15.) And *Chap. 8: 1.* being an inference from what is said *Chap. 7.* he inferreth, that there is no condemnation to them that are in *Christ*, which supposeth, that he was speaking of one, that was in *Christ*; otherwise his Inference had not been pertinent.

31. These things are clear, and might be further explained and confirmed, if it were necessary. Let us see, what he saith against this. 1. He saith *The Apostle declared the contrary Chap. 6.* 2. *Ans.* No such matter: for what he said there, and what he saith here, can well agree; for he that is thus resisting sin, striving and protesting against it, when he can do no more, is abundantly evidencing, that he is dead unto it, as to its dominion: and that he is not living therein. 2. He saith, *Paul could not call himself a carnal man*, as *vers. 14.* *Ans.* So said *Schlichtingius* the *Socinian*, So *Arminius*: But we say, *Paul* doth not call himself simply; and every way, carnal, but only in a certain respect, distinguishing betwixt his better part, which he owneth as himself, and this *Flesh vers. 18.* And we finde also, that *Paul* called the *Corinthians*, who were babes in *Christ*, carnal in some respect *1 Cor. 3: 1, 2.* He saith 3. *The Apostle Chap. 8. saith*, he was made free from the Law of sin and death, and so he could not be

*not be then carnal.* *Ans.* Neither say we that he was carnal in so far, but spiritual. 4. He saith, *That Paul Chap. 8: 35. saith* who shall separat us from the love of Christ & *vers. 37. that in all these things, we are more then conquerours.* And *vers. last, nothing can separat us.* But *where sin is, and is continued in, there there is a separation: for all sin is contrary to God 1 Joh. 3: 4.* *Ans.* That sin, where it is striven and wrestled against, as *Rom. 7: 15. &c.* will make a separation from God, I deny. (2.) That sin is contrary to God, I no where read; that it is a breach and transgression of his Law, is true.

32. To the instances of the failings of Noah and David, He saith, *They are nothing to the purpose.* Why so? *The question is not,* saith he, *whether good men cannot sin, num non possint peccare; but, whether they be able not to sin, num possint non peccare: And this may be true, though they have sinned.* *Ans.* But our Argument lyeth thus; If these men, whom the Spirit of God stileth Perfect, and men according to God's heart, have had their failings, and these failings are registered for our use; then we have no Scripture warrant for such a Perfection here, as is not attended with sin: But the former is true. Let him of now apply his answer to this argument, and see what it will say. Or thus we may frame the Argument: If we finde no instances in Scripture such persons, as were so perfect, as that they did not sin, then to imagine such a perfection is but a groundless fancy & a dream. But the former is true. Or, If we finde sin consisting with a state of Regeneration, than it is false, that all Regenerat persons are in a sinless state. Hereby also is that, which he addeth in the second place, obviated. And further we say, that from these instances, we do not prove, that the godly sin, in all they do, because of a body of death, and corruption cleaving to them; other Arguments evince that: But from these instances, we shew, that his sinless state is but a Quakerish dream.

33. To that argument. That this doctrine taketh away the study of Mortification, and Usemaking of the blood of Christ, and Praying for remission. He very civilly tels us, *That because of its absurdity, he had almost forgotten it.* As if he had answered all the arguments, we use against this error. But wherein consists its absurdity? Is (sayes he) *mortification of sin useless when its end is attained?* But he mistaketh, after his usual manner, our argument; which in forme runneth thus. If mortification be a duty pressed on persons regenerated; then persons regenerated have sin, and corruption in them to be mortified, and so are not sinless. But the former is true. Therefore &c. May it please him, to shew the absurdity of this argument. When all sin is mortified, there is no more need of this duty of studying mortification: and if all sin be mortified in the regenerate, they have nothing to do with that duty: and so this studying of mortification is incumbent only to unregenerat persons: both the Scripture speak so? Why doth he not then shew it? This would be more pertinent to the purpose, than his extravagant discourse that followeth, which I have nothing to do with. But what saith he to prayer, He answereth with *Smalcus the Scornian against Franzius disp. 6. Pa. 181. & disp. 9. Pag. 289. That men we are to pray, forgive us our sinnes, the meaning is not of daily sinnes, but of hygene sinnes.* *Ans.* Why will he not



say also, that when we pray, give us this day our daily bread, it is meant of long since, before conversion; what vanity is this? But he saith next. *This militateth as much against perfect justification.* Ans. The man understandeth not our doctrine of justification; He supposeth we say with Antinomians, that in justification all sinnes, not yet actually committed, are actually pardoned; whereas from this petition we prove the contrary: and yet assert a difference betwixt Justification & Sanctification, as he may see in the larger Chatechisme *Quest. 77.* cited above.

34. He citeth some sayings of Hieron. and of Gelasius; and bids us see some places of Augustine. But if he will be pleased to read what Vossius hath gathered out of these, and many others of the Fathers, against Pelagius, upon this head, which we hinted above, he may see his folly, and blush. Doth not Augustine, in his book against Celestius, frequently use that very argument, *forgive us our sins?* And doth he not say, *De Spirit. & luer. 36. Multum ille in hac vita profecit, qui quam longe sit a perfectione justitie proficiendo cognovit:* A grave saying, that is, He hath advanced very far in this life, who hath so far advanced, as to know, that he is far from perfection. And Hieron. in the very place cited him, to wit *Epist. ad Cresipionem*, saith. *This is mens perfection, if they know, that they are imperfect.* And against his conclusion, as it standeth, I will not be so morose, as not to assent to it, unless he mean the last words hereof viz. that passage *Revel. 3: 12. to him, that overcometh, will I make a pillar in the temple of my God,* as fulfilled in this life: and if so, he must mean the same of all the rest of the promises made there *Chap. 2. & 3. to Overcomers*, which would make him ridiculous enough. If he would have cited Ancients to his purpose, he should have cited the old *Beardi*, who maintained this; and said, that a perfect soul being reduced to God, loseth its own will, so that it hath no other will but the divine will, which it had from eternity, in that ideal being, which it had in God; which being supposed (they say) they may do any thing, which their affection puts them upon, without sin. And so the reason why such persons cannot sin, is because all sins, even unclean mixtures (as they also said) are no sinnes. He should have cited also the old *Alumbrades*, who had the same opinion: & practices sureable.

## CHAP. XV.

## Of Perseverance.

1. In his ninth thesis, he layeth down his judgment concerning that question, first brought upon the stage, by the subtle adversary of the grace of God, Pelagius, concerning the final Perseverance, or full and final Apostasie of the Saints; and hath since been agitated by Jesuites, Socinians, and Arminians: and he asserteth two things, first. *They in whom the light, the seed, the gift of God, the inward sufficient grace,* (for it hath many names) *hath wrought something to their purifying, tending forward to a perfecting of them, may goe backward, and depart from it by*

*is by disobedience*, That is, in plainer termes (for these men must have liberty to speak in their owne dialect) They who are Regenerated, Purified and Sanctified, may Apostatize, and fall from that state of Regeneration and Sanctification: and in this he taketh part with *Pelagians, Iesuites, Socinians & Arminians*, against the orthodox. Next He asserteth, *That some may attaine in this life, to such a measure of fixedness and stability in the truth, that they cannot fall away from it.*

2. It is observable, that all such, who, in the doctrine of grace, erre from the right pathes of the Lord; and so speak and write of it, as to exalt Man, & Free will, and acknowledge nothing, in the way of grace's working in souls first and last, but what may consist with their project, and resolution of setting the crown upon mans head, as making himself to differ from others; do also, in correspondency with their other principles & positions, assert this full & final Apostasy of the Saints: for, as they put it in mans power to accept or reject grace when offered; so they put it in mans power to stand in grace, or depart from it, as he pleaseth: that man may be Lord of the whole, and wear all the glory of it. And therefore as they would admit nothing to be said concerning the Lords working of grace, in the souls of his people, that might in the least seem to encroach upon the *Free Will* of man (though the Gospel doctrine of the grace of God rather advantageth, than disadvantage, true Free Will) so will they admit nothing to be said, concerning the further progress of the work of this grace, in the soul to the end, that will not consist with Free Will's absolute Lordship. *Smalcus* hath said the matter fully, in few words, *Refut. lib. de Error. nov. Arian. lib. 1. c. 1. p. 7. as it is free for all men* (saith he) *to beleeve, who before were infidels, when they have occasion to beleeve; so againe it is free to all men, after they have once beleeved, to fall from faith.*

3. I cannot in the least wonder. why this man should be for the Apostasie of the Saints, when I consider what his Saints are, and what his Principles, formerly examined, savoure of. Nay, I rather wonder, how it cometh to passe that any of these, he calleth or supposeth to be saints, should ever come to that measure or fixedness of stability, in good, as not to depart therefrom. Only because, in his former *Thesis*, as we heard in the former Chapter, he asserted such a perfection attainable, as might put men out of all hazard or possibility of sinning; he could not but now assert, that such a state and degree of perfection, that took away all possibility of sinning, would also exclude a possibility of defection; sin being that, which only can make souls stagger, and fall from their stability; and defection being only by sin. All the Grace & Regeneration & Sanctification, which his saints attaine unto, is, as we saw above, the pure and meer result of Natures Light, and of the power of Nature, without the least assistance, as necessary, of the outward sound and knowledge of the very letter of the declaration of God's minde, in the Gospel, or of the bare report of a crucified Saviour; let be of the effectual operation of the Spirit of grace, renewing the whole man, and working him up to an union and closeing with Christ, conforme to the tenor of the Gospel, that thereby he may come to the actual participation of the great and saving benefi-

fitnes, which Christ hath purchased by his blood. What can we then judge or say of this state, let us imagine it to be in its perfection, but that it is a pure state of Nature, and as the perfection of this state, formerly mentioned, can be nothing, but corrupt Nature (the constant and irreconcilable enemy of the grace of God, and of the Gospel,) in its strongest fort of opposition, and resistance to the Gospel - grace of God, and in its strongest citadel of security, wherein it is free from the invasions and attacks of the grace of God: whence experience hath proven it true, that none have been greater enemies to the Gospel - grace of God, and furthest from a yielding thereunto, than such as have attained unto the highest improvement of nature, as they supposed; and were accounted the wise men of their age; for to such wise men the preaching of the crosse was foolishness. And who seeth not, that even within the Church, such remaine most disobedient to the call of the Gospel, and unperswadable by all its Reasons, Motives and Allurements, who suppose themselves to have attained to some more then ordinary Improvement of the Light of nature, or correspondence, in their walk, with a Natural Conscience, and Principles of morality; especially if this be seconded, or attended with an outward compliance with the outward ordinances of the Religion they profess; for these, seeking to establish their owne righteousness (which is a piece of the heirship of corrupt nature, which all have from Adam) cannot, and will not submit themselves unto the righteousness of God *Rom. 10: 4.* Wherefore, Perseverance in such a state, can be no advantage, but a manifest fixedness, in the way of death: and nothing can annule perseverance in this state, and cause a falling therefrom, but the strong hand of the grace of God. And that state of stability, of which he talketh, and from which there is no falling away, can be nothing but the Lords holy and judicial giving up to blindness and unbelief, and closing their eyes, that they should not see, and stoping their eares, that they should not heare, and hardning their hearts, that they should not beleeve, conforme to *Esai 6: 9. Job. 12 vers. 40. Math. 13: vers. 14, 15. Luk. 8: vers. 20. Act. 28: vers. 26. Rom. 11: vers. 8. Mark. 4: v. 12.*

4. His saints then, being such as we have mentioned, and not such as we hold with the Scriptures to be saints indeed, that is, Such as being by nature children of wrath, and dead in trespasses and finnes, *Ephes. 2: 1, 2, 3.* are in due time effectually called out of nature, into grace, by the mighty power and operation of the grace of God, having their Mindes and Understandings graciously Illuminated by divine Light, and their Wills Renewed and powerfully Determined unto a closing with Christ, offered in the Gospel, *Ephes. 2: vers. 5. Phil 2: 13. 1 Cor. 2: 10, 12. Act. 26: 18. Ezech. 11: 19. & 36: 26, 27. Job. 6: 41.* And hereupon are made partakers of the Spirit of Christ, that dwelleth in them, and reneweth their whole soul more and more, so that having a new Principle of life, and new spiritual supernatural Habites, whereby they become wholly new creatures, acting from new Principles, for new Ends, upon new Motives to the glory of God and their Redeemer *Ephes. 2: 6, 8, 10. Gal. 2: 20. 1 Job. 5: 12. 2 Cor. 5: 17. 1 Job. 3: 9. 1 Pet. 1: 22, 23.* And thus translated into a new state

state, from death to life *Ephes.* 2: 2, 1 *Joh.* 3: 14. *Col.* 2: 13. from darkness to light *Ast.* 26: 8. *Ephes.* 5: v. 8. 1 *Thes.* 5: v. 4. from sin to holiness 1 *Cor.* 6: 11. *Ezech.* 36: 25. *Ephes.* 5: 6. *Tir.* 3: 5. from enmity to friendship *Ephes.* 2: 12, 13, 14, 15. *Col.* 1: 21 being now justified, Accepted of God, having their sins pardoned, and being Adopted as heirs of the inheritance *Rom.* 5: 1. & 8: 1. *Col.* 2: 10. *Rom.* 8: 32, 33. *Joh.* 1: 12. 1 *Joh.* 3: 1, 2. And all this upon the account of the merites and purchase of Christ, the Mediator, in pursuance of the Covenant of redemption betwixt Jehovah and the Mediators & conforme to the Covenant of Grace, exhibited in the Gospel. The saints, whereof he speaketh, not being such as these, described to us in the Gospel of Christ, we need not think ourselves concerned in the vindication of their stability and perseverance; for we owne only the perseverance of such, as are thus effectually Called out of nature into grace, and endued with the Spirit of Christ. *Esaï* 59: 21. *Rom.* 5: 5. 1 *Cor.* 6: 9. *Joh.* 14: 16, 17. *Gal.* 5: 22. *Psal.* 51: 11. *Ezech.* 36: 27. to lead, act and guide them, *Rom.* 8: 9, 11. who differ far from his natural pagan saints; and have no affinity with them, nor with natural, outward-Christians. And thus might we let this whole matter, whereof he treateth in this *Thesis*, and in his Vindication thereof, passe without any further animadversions.

5. Yet, lest he, according to the Genius and usual manner of that Seck, should boast, and say, that we durst not contend with him, upon this head, and so triumph among his admirers; we shall examine his doctrine with patience. The truth, which we owne, is shortly and fully set downe, in our Confes. of faith, Chap. 17. thus, They, whom God hath accepted in his beloved, effectually called, and sanctified by his Spirit, can neither totally, nor finally fall away from the state of grace: but shall certainly persevere therein to the end, and be eternally saved (*Phil.* 1: 6. 2 *Pet.* 1: 10. *Joh.* 10: 28, 29. 1 *Joh.* 2: 9. 1 *Pet.* 1: 5, 9) This perseverance of the Saints depends not upon their owne free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God, the Father (2 *Tim.* 2: 18, 19. *Ier.* 31: 3.) upon the efficacy of the merite and intercession of Jesus Christ (*Heb.* 10: 10, 11. & 13: 20, 21. & 9: 12, 10 15. *Rom.* 8: 33, &c. *Joh.* 17: 11, 24. *Luk.* 12: 32. *Heb.* 7: 25.) the abiding of the Spirit and seed of God within them (*Joh.* 4: 16, 17. 1 *Joh.* 2: 27. & 3: 9.) and the nature of the Covenant of grace (*Ier.* 31: 40.) from all which ariseth also the certainty and infallibility thereof (*Joh.* 10: 28 2 *Thes.* 3: 3. 1 *Joh.* 2: 19.) Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins (*Mat.* 26: 70, 72, 74.) and for a time continue therein (*Psal.* 51. title with v. 14. whereby they incurre God's displeasure (*Esaï* 64: 5, 7, 9. 2 *Sam.* 11: 27.) and grieve his Holy Spirit (*Ephes.* 4: 30.) come to be deprived of some measure of their graces & comforts (*Psal.* 51: 8, 10, 12. *Rev.* 2: 4. *Cant.* 5: 2, 3, 4, 6.) have their hearts hardened (*Esaï* 63: 17. *Mark.* 6: 52. & 16: 14.) and their consciences wounded (*Psal.* 37: 3, 4. & 51: 8.) hurt and scandalize others (1 *Sam.* 12: 14.) and bring temporal judgments upon themselves (*Psal.* 89: 31, 32. 1 *Cor.* 11: 32.

6. Whence we may take notice of these things remarkable (1.) That we asser

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nor; the Perseverance of any, that are not truly Regenerated, & Sanctified by the Spirit, whatever faire profession they may have, in the eyes of the world; whatever rare and excellent Gifts and Enduements, or Common graces of the Spirit, that are not saving, they may be endued with, *Heb. 6: 4.* What ever Inward, and Real change, they may feel, that is not saving, and the work of Regeneration, such as Illumination of the Minde, worldly Sorrow, Legal Repentance, a temporary Faith, and an outward Amendment of life *1 Sam. 10: 10. 2 Pet. 2: 20. 1 King. 21: 27. 2 Cor. 7: 10. Mat. 13: 20. & 17: 3; 4. Mark. 6: 20. 2 Tim. 2: 20.* (2.) We assert not such a stoical inevitable necessity of Perseverance, as adversaries suppose; as if persons were to persevere though unwilling, and lying in sin and carnal security, and resolved to continue in sin; but such a necessity as joyneth end and meanes together. (3.) Nor do we assert an Absolute Impossibility of falling away, like that Impossibility, whereby God cannot lie; but Conditional, in regard of the decree, and firme purpose of God, &c. (4.) We assert not a Perseverance, dependin upon the will of man. Nor (5.) do we say, that beleivers, considered in themselves, can not fall away finally and totally; but upon the account of the Decree of God, Purchase of Christ &c. (6.) We speak not here of a falling away from Duty, and work commanded, for it is confessed, they may fall from that, into many and grievous sins; but of a falling from State. (7.) Nor speak we of a falling away from State, as to what is not of the essence thereof, but belong to it, as concomitants, or consequences thereof; such as Sense of grace, and of the Favour of God, Inward Assurance and Perswasion of our good state, sweet and easy Actin<sup>gs</sup> of grace, Strong Habites, Comfort, and Peace of conscience; for as to these there may be a remitting, as to some; & a privation, as others: but of a falling away from a state, as to what is essential thereto; that is, a falling out of the favour of God, and state of Reconciliation with him, and a falling from a State of Holiness and Sanctification, by a total privation of the Spirit, and of all his gracious Workings. (8.) We speak not of a Perseverance for a certain time, but unto the end. (9.) Nor do we acknowledge, with some *Lutherans*, a Total Apostasie, though not final; as if the saints could wholly and totally fall from their state of Reconciliation and grace, though not for any long time, far less to the end. But (10.) We maintaine such a Perseverance, as is opposite to both a Total Apostasie, & a Final Apostasie.

7. What are the grounds, whereupon this truth is built, was briefly declared in the *Confess. of faith*, formerly cited. We shall reduce what might be said in confirmation of this, unto a few heads. And first. If we consider God the Father in this matter, we shall see it clear: for (1.) He is unchangeable in his electing Love, his Decrees and Purposes are unalterable, & his Will is irresistible. See *Mal. 3: 6. Jam. 1: 16, 17, 18. Rom. 11: 29. Esa. 40: 27, 28, 29, 30, 31. & 44: 1, 2, 3, 4, 5, 6, 7, 8. & 46: 3, 4. & 50: 6. Rom. 8: 28, 29, 30. Jer. 31: 3. 2 Tim. 2: 19. Rom. 9: 11. Esai. 46: 9, 10, 11. Psal. 33: 9, 10, 11. Job. 6: v. 37, 38, 39, 40. Esa. 42: 1. Mat. 24: 24. Ephes. 1: 3, 4, 5. 2 Thes. 2: 13, 14.* (2.) He is True and Faithfull, his Veracity stands engaged, having made so many promises

mises hereof. *Dent.* 30: 8. *Ezek.* 36: 27. *Iosh.* 1: 5. *Heb.* 13: 5. 1 *Sam.* 12: 12. *Psal.* 23: 4. 6. & 125. throughout & 37: 28. *Eesai.* 54: 7, 8, 9, 10. *Hof.* 2: 19, 20. *Mat.* 16: 18. *Ier.* 32: 38, 40. 1 *Cor.* 1: 8, 9. 1 *Thes.* 5: 28. *Phil.* 1: 6. *Mat.* 12: 20. 2 *Thes.* 3: 3. 1 *Cor.* 10: 13. (3.) His Omnipotency and Power is engaged to through and perfect his saints, and finally save them *Iob.* 10: 28, 29. *Rom.* 8: 35, 37, 38, 39. *Iud.* vers. 24. 1 *Pet.* 1: 5. 2 *Tim.* 1: 12. *Ephes.* 3: 19. 2 *Cor.* 12: 9. & 13: 4. *Deut.* 33: 3. (4.) His Oath *Heb.* 6: 17, 18, is engaged.

8. Secondly, If we consider, what Christ hath done, and doth for them, this point will be clear: For (1.) He hath Redeemed them by his blood, and bought them out of the hand of Justice, having made full and compleat satisfaction, for what could be required of them; & so hath taken away sin & guilt, that caused the alienation, & feud betwixt God & them *Heb.* 9: 12. *Ephes.* 1: 7. *Col.* 1: 14. *Dan.* 9: 24. (2.) He hath Redeemed them out of Sarans hands, *Heb.* 2: 14. *Col.* 2: 15. & 1: 16. *Rom.* 16: 20. 1 *Joh.* 3: 8. *Mat.* 12: 19. (3.) He hath Redeemed them from sin and the power thereof, 2 *Pet.* 1: 18, 19. *Rom.* 6: 5, 6, 7, 8. (4.) He is absolute Dispensator of all the good things, purchased & promised, for he rose againe for their Justification, *Rom.* 4: 25. and all the promises are in him yea, and in him amen, 2 *Cor.* 1: 20. and all power in heaven & earth is given unto him, *Mat.* 28: 18. (5.) He hath Purchased and will Bestow the Crowne of life, *Gal.* 3: 29. & 4: 7. *Rom.* 8: 17. (6.) His Power keepeth them *Joh.* 10: 28, 29. (7.) His Love continueth unchangeable towards them, *Joh.* 13: 1. (8.) He is gone to prepare a place for them, *Joh.* 14: 2, 3. (9.) He hath taken possession of glory, in their name, and they are said to sit with him in heavenly places, *Ephes.* 2: 6. (10.) He Intercedeth for them, *Heb.* 7: 25. 1 *Joh.* 2: 1. *Joh.* 11: 42. *Rom.* 8: 34. *Heb.* 9: 24, 25, 26. *Iob.* 17: 11, 12, 13, 14, 15, 20, 21, 22: 23, 24. *Luk.* 22: 32. (11.) He standeth in severall Relations unto them assuring this; He is a Husband, and must have a wife, He is an Head and must have a body; He is a King and must have subjects; He is made unto them of God Wisdom, Righteousness, Sanctification and Redemption, 1 *Cor.* 1: 30. (12.) He hath Purchased and Promised the Spirit, *Iob.* 15: 26. & 14: 16, 17. and this Spirit abideth, to perfect his work *Iob.* 14: 16. 2 *Cor.* 1: 22. *Eesai.* 59: 21.

9. Thirdly, If we consider the Spirits work and Interest in carrying those sons unto glory, we will see this truth confirmed: For (1.) He is Promised to his people *Ezech.* 11: 19. & 36: 27. *Eesai.* 59: 21. *Iob.* 4: 14. comp. with *Iob.* 7: 38, 39. (2.) It is affirmed, that he is in them, and abideth in them, *Psal.* 51: 11. *Rom.* 8: 9, 11, 15. 1 *Cor.* 2: 12. *Gal.* 4: 6. 1 *Tim.* 3: 14. 1 *Iob.* 2: 27. *Rom.* 5: 5. (3.) He Sealeth them unto the day of redemption, *Ephes.* 1: 23. & 4: 30. 2 *Cor.* 1: 21. (4.) He is a Spirit of Adoption, *Rom.* 8: 15. *Gal.* 4: 5, 6.

10. Fourthly, If we consider the Covenant of Redemption, betwixt *Iehovah* and the Lord Mediator, this will be abundantly evinced: For (1.) The Father hath given a number to Christ to save, *Iob.* 17: 2, 9, 11, 12. & 6: 37, 39. And Christ hath undertaken to save them, *Iob.* 6: 37, 39: 40. (2.) The Father hath undertaken, that Christ shall see his seed, *Esa.* 53: 10. and see of the travel of his soul, & be satisfied, *Esa.* 53: 11. *Psal.* 72: 8. (3.) Christ had a commission to goe



about this work. & to bring many soules unto glory & was qualified for this end, *Esa. 61: 1, 2, 3. Esa. 42: 6, 7. & 49: 9. Heb. 2: 10.* (4.) The Father hath promised to give Christ what he asketh *Psal. 2: 8. & 89: 26, 27, 28.* (5.) Yea, He hath sworn, that he shall have an issue, *Psal. 89: 35, 36. Ait. 2: 30, 31. Psal. 132: 11, 12. 2 Sam. 7: 12. 1 King. 8: 25. Luk. 1: 61.*

11. *Fifthly*, The consideration of the nature of the Covenant of Grace will confirme this: for that is an everlasting and unchangeable Covenant, and hath the promise of Perseverance in its bosome, *Gen. 17: vers. 7. Jer. 31: vers. 31, 32, 33. & 32: vers. 38, 39, 40. Exech. 11: 17, 18, 19, 20. Hos. 2: 19, 23. Job. 6: 54, 56. Esai. 54: 10.*

12. *Sixthly*, The Grace infused in soules, according to the Covenant of grace, is of an enduring nature; especially considerin; how it is Watered, Preserved, and Cared for: It is a remaining seed *1 Job. 3: 9* sowne in good ground *Luk. 8. 15.* by the rivers of water *Psal. 1: 3.* And watered every moment *Esa. 27: 3.* See *Job. 4: 14. & 7: 38.* And so is differenced from Gifts and Common graces, and from temporary Faith, and grace that evanisheth in the day of tryal *Job. 2: 19. Luk. 8: 18. Job. 2: 23, 24. Mat. 13: 21. Job. 17: 9.* what this true faith is, see *Tit. 1: 1. 1 Tim. 1: 5 Gal. 5: 6. 2 Pet. 1: 1.*

13. *Seventhly*, The consideration of the hurt and dammage, that the Asserting of the Apostasie of the Saints, bringeth necessarily with it unto Christians, may have its owne weight here: For (1.) Then they could not in faith and confidence pray for it; for what is purely in the power of mans Free will, and is not the sole work of God and of his grace, we cannot, we need not pray for, contrare to *Job. 14: 13, 14. Ephes. 3: 17, 18. 1 Thes. 5: 23, 24* and the Lords prayer teacheth us to pray, that his Name be hallowed, that his Kingdom come, and that his Will be done in earth, as in heaven. (2.) This would destroy their Hope and Confidence in God for preservation, in the times of tryal and temptation, contrare to *Rom. 8: vers. 35, 38, 39.* (3.) This would take away their joy of the holy Ghost, and Consolation; and give ground of continual Anxiety, Doubts, Feares, &c.

14. *Eighthly*, The consideration of the blow that this doctrine would give unto many articles of our Faith, and undoubted truths of our Religion, may confirme us against it: As (1.) It would render the Obedience and Sufferings of Christ null and useles: for he should then suffer and die, and no man might be saved or healed by his stripes and death. (2.) It would also render his Resurrection, Ascension and Sitting at the Fathers right hand ineffectual: For notwithstanding thereof, no man might be saved. (3.) It destroyeth his Death, as the Death of a Cautioners; for no man can be said to have died with him, risen with him, and to sit with him in heavenly places, contrary to *Rom. 6: 3, 4, 5, 8. Eph. 2: 5, 6. Col. 3: 1.* nor can he be said to prepare mansions for any, contrare to *Job. 14: 2, 3.* (4.) It maketh the grand promise of the Spirit null, & of no effect. (5.) It taketh away the Catholick Church, that shall certainly come to mount Zion, and to the innumerable company of angels, &c. *Heb. 12: 22, 23, 24.* (6.) It would null that Christian Communion, and sweet Fellowship of Saints. (7.) It would make Remission of sins of little comfort. (8.) And take away the faith of Life Everlasting.

15. Having premised these things, for clearing and confirming of the truth; we come to examine what he sayes against it Pag. 167. §. 2. He reasoneth from *2d vers. 4.* and supposeth. that these, that *turned the grace of God into lasciviousness*, had once grace; not knowing, that this was not grace inherent, or the true grace of God placed and planted in the soul, and wrought there by the Spirit of grace; but external grace, held forth in the Gospel offer, even that grace, that should have taught them to deny ungodliness and worldly lusts; and to have lived soberly, righteously, and godly, in this present world *Ti. 2: 12.* It is that grace, which is outwardly spoken and preached *Act. 14: 3. Ephes. 3: 2. 1 Pet. 4: 10.* Next, He reasoneth from *1 Tim. 1: 19.* supposing, that *that faith, which some made shipwreck of*, was true and saving faith, contrare to *2 Tim. 1: 17. & 4: 14.* whileas it was nothing but the doctrine of faith; as the word also is taken *1 Tim. 3: 9. & 4: 1. Gal. 1: 23. & 3: 2, 5, 23, 25. Act. 6: 7. Rom. 1: 5, 8.* In the *third* place, he reasoneth from *Heb. 6: 4, 5.* Not so much as noticing, that the words are but Conditional, and not Absolute, *if they fall away:* And that there is nothing here, no not one expression, that is necessarily to be understood of true and saving grace, and not of meer gifts and common graces, given in a more than ordinary measure: no one expression here of Regeneration, of true Sanctification, of Cloeing with Christ, of their being Justified, or Adopted, or Elected, &c. Nay, the Apostle compareth them to ground, upon which the raine falleth, and yet beareth nothing, but thornes and briars *vers. 8.* & distinguisheth them from those, to whom he wrote, & of whom he expected better thing, that accompany salvation *vers. 9.* and from true beleevers *vers. 10, 11, 12, 13, 14, 17, 18, 19.* When our *Quaker*, out of his friends, the *Socinians* & *Arminians*, shall say any thing, to prove that these expressions import true and saving grace, we may then think it time to speak more of this; but seeing he is pleased to give us no more here, but his naked assertion, we have said enough, and so proceed.

16. The next thing he alleigeth against this truth, is a supposition, that he hath undermined the ground thereof, *viz.* Election; But how superficially this was attempted, we have seen. But he sayes, that this *our doctrine is contradicted by daily experience.* Wherein? *In that preachers* (saith he) *exhort many to beleeve, and lay hold upon salvation, who cannot, if they be reprobate.* Ans. But do Ministers know certainly who are reprobate? What if their designe be most to save the elect? But then, sayes he, *their preaching is vaine, for these shall certainly be saved.* Ans. Where is it said, that they shall certainly be saved without the meanes? Knoweth he not, that by the foolishness of preaching, God saveth them that beleeve? Knoweth he not, that God hath appointed the meanes, to keep his Elect beleevers constant and stedfast in the faith? He tels us that *Vossius Hist. Pelag. lib. 6 p. 587.* saith, that this was the common opinion of the ancients, Ans. But I finde the contrare manifestly made out by *D. Owen*, in his preface to his *book of Perseverance*; from *Clement*; Epistle to the *Corinthians* a piece of undoubted antiquity, from *Ignatius*, from *Tertullian*, from *Macarius Egyptianus*, from *Chrysostomes*; and from the Opposers of the *Pelagians* and *Semipelagians*, such as *Prosper*, and chiefly *Augustine*, with whom accorded *Hilary* and *Fulgentius*.

So from *Gregory*, from *Bradwardine*, yea and from *Thomas Aquinas*. These may be pleased to consider at his leisure.

17. But *Pag.* 168. §. 3. He replieth to that answer, given to *1 Tim.* 1: 19. Saying, that it must be true faith, that is there meant. As if we said, that the doctrine of faith were a false faith. But he supposeth, that we meant an hypocritical faith, that was not in truth, but in shew only: And yet he must know, that a Temporary faith is not properly a false faith, but is true, in its kinde: It is true, it is not a saving faith; and yet is distinguished from a false faith: But the faith, we said, that was there spoken of, is the doctrine of Faith, which they should not have put away, but adhered to, and preached faithfully, with all good conscience. But, when it is said, they put away a good conscience, (saith he) it is supposed, they had a good conscience, which cannot be without true faith. *Ans.* *Paul* saith *Act.* 23: 1. that he had lived in all good conscience before God, unto that day; taking in, (as is very probable) even the time that he was a pharisee, and so without true faith in Christ: see *Phil.* 3: 6. (2.) The word *ἀναισθησία* there used, doth not signifie alwayes a putting away what we have; as we see *Act.* 7: 27, 39. & 13: 46. And so it only importeth that they did not serve Christ in the Gospel, in truth and in sincerity; but for filthy lucre, or such like corrupt ends: and hence it came to passe, that at length they cast the profession of the truth over board, and would follow that doctrine no more.

18. To our proofs from *Phil.* 1: 6. & *1 Pet.* 1: 5. he Answereth. These can no other wayes be understood, than in so far; as we fulfil the condition, upon which salvation is offered. *Ans.* But these texts speake expressly of God's beginning and perfecting the condition, the good work, and keeping by faith. So that, the man knoweth not what he sayes, when he thinks this answer can be made use of here.

19. He cometh next *Pag.* 169. §. 4. to speak of the second thing, asserted in his Thesis, to wit, That there is such a measure of grace attainable, from which there is no Apostasie; and in this, he leaveth his friends, the Socinians & Arminians, and thinketh hereby to answer all the arguments, whereby Perseverance is proved; but in this his folly is too manifest: for all our arguments conclude for such, as have the least measure of true and saving grace: and upon the other hand, answer all that is brought against Perseverance, by alleiging that these cannot reach such, as are attained to this highest degree: But as this will not satisfie the Adversaries, so it is but loose and groundless work, having no foundation in the word. And if he will interpret that *Heb.* 6: 4, 5, 6. of true and saving grace, he will finde difficulty to limite it to beginners, & not to meane it especially of such, as have attained unto an higher measure of perfection, than ordinary.

20. But *Pag.* 170. from that place *1 Cor.* 9: vers. 27. he saith that *Paul* supposeth here a possibility, that he might become a reprobate. Whereby he destroyeth what he is about to assert; for he cannot with any colour of reason deny, that *Paul* was advanced above many, & arrived at as high a degree of perfection, as any Quaker is capable of; seeing himself saith, that *Paul* was come to that state, from

from which he knew, he could not fall; and the matter is clear *Rom. 8: 38. 2 Tim. 1: 12. & 4: 7, 8.* But he mistaketh the import of that word *adsumo*, *1 Cor. 9: 27.* which only signifieth, *not approven, or not accepted of, in the service he was employed about,* as the whole scope and context cleareth: and though it were taken in his worst sense; what can he hence inferre? will the carefull use of meanes to prevent such a thing, prove that such a thing was possible, not only in it self, but also in respect of God? The Lord's determination and purpose kniteth the ends with the meanes, & secureth the end together with the meanes leading thereto. But it is an ordinary mistake with *Arminians*, to think that if the end be secured, meanes are needless. Was not the life of Christ secured until the time appointed? did he for all that neglect the use of meanes for his life? or did he hearken to Satan, tempting him to cast himself headlong from the pinnacle of the temple? did *Hezekiah* neglect to eat & drink &c. notwithstanding of the full assurance he had of living fifteen years longer?

21. What he saith afterward of assurance, which some attaine unto, though I judge it not clearly proven from *Revel. 3: 12.* that place being meant rather of what the Lord will give hereafter in glory: Yet I assent unto the truth, & shall recommend the Reader unto *Chap. 18* of our *Confess. of Faith*, where he shall finde the matter fully explained & confirmed, so that he needeth not take any notice of what this *Quaker* saith, on that head.

## CHAP. XVI.

## Of the Church.

**W**E proceed unto his *Tenth thesis*, wherein he treateth of the Ministrie. But in his *Apology* P. 172. &c. he thinketh good to speak something of the Church, of which, he made no mention in his *Thesis*, but did presuppose it. What we hold concerning the Church, is distinctly set down in our *Confess. Chap. 25*. Where more of the clear truth may be in a few words seen, than readily will be found in several Treatises, written against *Papists* upon that head: there it is said; *The Catholick or Universal Church, which is Invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one under Christ, the head thereof; and is the Spouse, the Body, the fulness of him, that filleth all in all (Ephes. 1: 10, 22, 23. & 5: 23, 27, 32. Col. 1: 18.) The visible Church, which is also Catholick or Universal, under the Gospel (not confined to one Nation, as before under the Law) consists of all these, throughout the world, that profess the true Religion (1 Cor. 1: 2. & 12: 12, 13. Psal. 2: 8. Revel. 7: 9, Rom. 15: 9, 10, 11, 12.) together with their children (1 Cor. 7: 14. Act. 2: 39. Ezech. 16: 20, 21. Rom. 11: 16. Gen. 3: 15. & 17: 7.) and is the Kingdom of the Lord Jesus Christ (Mat. 13: 47. Esai. 9: 7.) the house and family of God (Ephes 3: 19. & 3: 15.) out of which there is no ordinary possibility of Salvation (Act. 2: 47.) Unto this Catholick;*

*Catholic visible Church, Christ hath given the Ministrie, Oracles and Ordinances of God, for the gathering and perfecting of the Saints, in this life, to the end of the world: And doth by his owne Presence and Spirit according to his promise, make them effectually thereunto (1 Cor. 12: 28. Ephes. 4: 11, 12, 13. Mat. 28: 19, 20. Esai 59: 21. Adde hereunto Quæst. 63. of our Larger Catechisme: What are the special privileges of the Visible Church? Ans. The visible Church hath the privilege of being under God's special care and government (Esai 4: 5. 6. 1 Tim. 4: 10.) of being protected and preserved in all ages, notwithstanding the opposition of all enemies (Psal. 115. throughout Esai 31: 4, 5. Zech. 12: 2, 3, 4, 8, 9.) and of enjoying the Communion of Saints, the ordinary Means of Salvation (Ait. 2: 39, 42.) Offers of grace by Christ to all the members of it, in the ministrie of the Gospel, testifying that whosoever believes in him shall be saved (Psal. 147: 19, 20. Rom. 9: 4. Ephes. 4: 11, 12. Mark. 16: 15, 16.) and excluding none that will come unto him (Job. 6: 37.)*

2. Here is our doctrine laid downe in few words. What would this man now say? He giveth us first the Etymology of the greek word, that we render Church; and thence tels us, that an Ecclesia, or Church, is nothing else but a company of such as God hath called out of this world. Against which I have nothing to say: only, for clearing the matter, I would adde; That there is a company called out of the world by the grace of God, & power of his Spirit, to worships him in Spirit and in Truth; and this is that company, which is called the Church invisible, because their union with their Head, and with one another, is by a bond of true and saving Faith, and sincere Love, which are not obvious to the eyes of men. As also there is a greater company of persons, called out of the world, to profess the Name of Jesus, & to worships Him outwardly, according to his word, and to owne him for their King, by submitting to his Lawes, Ordinances, & Officers, by an outward profession. And this is that company, which is called the visible Church, because both their exercise, & their bond of union with this King, & with one another, is outward, & obvious to the eye; to wit, an open Profession of the true Religion, & outward submission to & following of the ordinances & institutions of Christ: But as to this visible Church, in his following words, he seemeth to take no notice thereof; for he describeth to us the Church Invisible; and then tels us, that without this Church there is no salvation. But this is impertinently spoken; for that Church is made up only of the elect; And if we should speak of the Invisible Church, as now existing in this world, we could not say, that any elect belonged to it, but such as were effectually called; for the rest were not yet called out of the world, or out of their state of nature; and he told us, that a church is a company of persons called out of the world. To say then, that there is no salvation, out of that company, that are already effectually called, is neither pertinent, nor truth; for there are many, who are not yet called, whom God, will in due time call and bring home; and these whom he hath elected, he doth bring into the visible Church, where they may enjoy the ordinances, which God hath appointed for Conversion: And therefore we say, that out of this visible Church there is ordinarily no salvation: But all this is said by him, to make way for his Church, that

that will take in Heathens, Pagans, Turks and Tartars, that never heard, nor never shall hear a word of Jesus Christ; which Church, as he would delineate it to us, hath not the least relation to Christ, as Head and King; nor any advantage of, or interest in the Institutions of Jesus Christ. And what a Church this shall be let any sober Christian judge.

3. But let us heare himself speak: He calleth the Church *a company of such, as God hath called out of this world, that they may walk in his light and life.* One might readily suppose, that this were good: but hear more. *Under this notion, saith he, of the Church, all these are comprehended. of what Nation, Kinde, Tongue or Family they be, (though far removed from, and strangers to these who profess Christ, and Christianity in words, and enjoy the Scriptures) who obey the divine light and testimony of God within them, so as by it they become sanctified and washen.* Ans. That is, in short, All Heathens and Pagans, who have never heard of Christ or of Christianity, belong to this Church of persons, called out of the world, to walk in God's Light and Life; if they have obeyed the Light of Nature, said of a Natural Conscience, teaching to abstain from grosse sinnes. This is the Quakers Church, and the Church of persons effectually called out of the world, which they mean: which is nothing else, but a Church of moralized Pagans, A pagan-Church, without the Knowledge of Christ, Profession of Christ, Faith in Christ, Worships of Christ, Acknowledgment of Christ, Union with Christ, without the Gospel of Christ, and the Spirit of Christ. An though he call this, *the Catholick Spirit, and the secret life and vertue of Jesus.* Yet it is in truth nothing but Catholick nature, which cannot understand the things of the Gospel. This is further confirmed by what he addeth. *Therefore (saith he) they may be members of this Catholick Church, who are Pagans, Turks and Jewes, and of every sect among Christians, if they be good single hearted men, though they be ignorant and superstitious.* Thus we see the Quakers Church is erected according to the Covenant of works, and that now broken, founded upon the Law of Nature, directed by the Light of Nature: and to it belong all civil outwardly moral persons, whatever Religion they have, and how superstitious soever they be: Yea though they worships stocks and stones, and the Devil; for there is no exception here. Reader, what thinkest thou now of this Church, of this Profession, and of this Religion? It is Catholick, I confess, alas too Catholick! Hence we see, how false it is that he saith afterward Pag. 174. that *this Church hath sometimes been Invisibile*, though he, after the Quakers manner, misapply that Jer. 3: 14. & 1 King. 19: 18. For alas, it hath alwayes since Adam fell, been too visible.

4. Next § 3. He speaketh of a particular Church; and here seemeth to worde the matter better; but, he having already given us the Key, we shall be the more able to unlock his cabinet. *We must (saith he) consider a Church, as it signifies a certain number of faithful persons.* That is, Persons only taught by the Light of nature, though as for Religion, they may be worshipers of the Devil; for this particular Church needeth but be a part of the Catholick Church, what more? *Gathered together (saith he) by the Spirit of God, and the testimony of some of his Ministers* That is (say I) by the Light and Law of nature, and the testimony of Quakers, or such Ministers, as preach nothing of the Gospel,



nothing of Christ, revealed in the Gospel, nothing of the mystery of God & of Christ, therein revealed. What more? *And brought unto, (saith he) the faith of true principles, and the doctrine of the Christian faith.* That is, such principles and doctrine of Christian faith, as may be among them, that never heard of Christ, or of Christian Faith; that worship the work of mens hands, and possibly the Devil. *Whose hearts (saith he further) united by the same love, and their understandings illuminated with the same truth, meet together, to attend upon God, adore him, and unanimously give testimony against error, though they suffer therefore.* But (1.) Do not their bodies meet together too? (2.) Can that love be true Christian love, which may be among Pagans? (3.) What illumination of truth can they have, who never had another teacher, than a Natural Conscience within, or the Law written upon the works of creation and providence? (4.) What attendance upon God, or adoration of him, without Christ, known and beleaved in? (5.) What testimony against error can they give, who never heard of the Gospel, or of Christ? (6.) I know that here he is giving us a description of *Quakers* Conventicles, which really are Synagogues of Satan. He tells us further, *that all the members of those meetings teach and instruct one another.* And so they are all officers, all eyes, &c. and so monsters: No organical Church. Then he closeth with an untruth, saying, *that such were all the primitive Churches, gathered by the Apostles.* Whereas the Apostolick Churches consisted of persons, who called upon the name of Jesus Christ our Lord, 1 Cor. 1: 2. They were Churches in God the Father, and in the Lord Jesus Christ, 1 Thes. 1: 1. 2 Thes. 1: 1. that is, such as acknowledged and worshiped the true God, and that in Jesus Christ: which neither Pagans, nor Jewes as such did.

§. 4. Having thus spoken of a catholick & of a particular church, he cometh to speak something of the qualifications of the members of both, which I judge superfluous, seeing that was sufficiently done already. Yet because his words here are of a finer-like drefs, let us heare him. *That one (sayes he) may be a member of the catholick church, it is necessary, that there be an inward call of God by his light in the heart, and that the heart be fermented by his nature and Spirit, so as he leave off unrighteousness, and turne to righteousness; and that, as to the inward part of his soul, he be cut off the wild olive of nature and planted in Christ, by his word & inward Spirit.* And all this may be in them, that are ignorant of the history of Christ, as was proved in the 5. and 6. Thesis. *Ans.* These are fine words, to deceive the simple; had he not sufficiently explained himself above, in the place by himself cited, and just now also given us a clear view of his Catholick Church, and of its members, we might readily have been deceived: But, according to his owne interpretation of himself, and a narrow inspection of his words here, We finde (1.) That one can be a qualified member of the Church Catholick, who hath never heard of Christ, or of the Covenant of grace in Christ, nor learned any more of Christianity or of the Gospel, then what nature could teach; and how dissant this is from the whole Gospel; let any, that ever read it, speak. (2.) All this inward call of God is by the light, that is in the heart of every man by nature: is this any thing else, but natures dim light? (3.) All this fermentation (to speak in the *Quakers* dialect) is effectuate by the power of this

of this light, and this is it he meaneth by the Spirit, as he hinteth here, and largely told us before. (4.) All the effect of this work is but an outward turning from unrighteousness, which a natural wretch may do, upon the information of a natural conscience: This is nothing of true Sanctification. (5.) It is impossible that all the operation of nature can bring a man off nature, and plant him in Christ. (6.) The Spirit of God worketh in and with the word, and this word is the preaching of the Gospel; and where the Gospel is, there is the history of Christ. So that where there is nothing of the history of Christ, there is not the word of the Kingdom, there is not the special working of the Spirit of Christ. This word therefore, and inward Spirit, whereof he speaketh, is but he word & Spirit of Nature, that is, nature under new names; the Paganish-word and Spirit.

6. But what is requisite to a member of a particular christian church? He answereth Pag. 175. Beside this inward work *itis necessary* (sayes he) *there be an external profession, and faith in Jesus Christ, and these sacred truths delivered in the Scriptures, when the inward light, and testimony of the Spirit, shall naturally incline & compel such, as are subject and obedient to it, to give assent and credite to the truths delivered in the Scripture* *Ans.* We heard before of a Catholick Church, whereof all the members must needs be saved, and of a Particular Church, much of the same complexion with the Catholick; but now we hear of a new Church, called a *Particular Christian church*; the complexion of which seemeth to differ from the former: But the matter is this; Christianity, with him, is not necessary to salvation: there may be particular Churches, were there is nothing of the Christian Religion: Pagans, that are somewhat Moral & Civil, belong to the catholick Church, & shall be saved; as well as Christians: But because, where the word of the Gospel is come, there must be some respect had to it, & to the word of God; therefore a little more is necessary in this case, though not in it self, to be found in such as live in such places, where the word of God is; for it were a shame to say, that no more were required of a man, borne and living all his dayes, where the word of God and the Gospel is, than of a pagan, that never heard of Christ. But now what is required? *An External profession &c.* This is good, & enough to declare, that the *Quakers* Churches, are not Christian for they beleeve not the holy truths set downe in the Scriptures, because they oppose and contradict them; Nor do they beleeve in or make profession of Jesus Christ, revealed in the N. Testament, because they oppose him, and all his Institutions. But how is this faith wrought? is it by the Spirit of God? No: the inward light alone doth it: that is, it is a faith of Christ & of the truths of the Scriptures, that nature can sweetly & naturally incline, yea compel unto. But this can reach no further, than the truths, that corrupt nature can teach; and what affinity these have with the Gospel of the grace of God, let Christians judge: And thus we have run round, and are againe, where we begane.

7. He inferreth, from what he hath said, That *the inward work of holiness and laying aside of iniquity, is every way necessary, to constitute a member of the Church of Christ.* Yet it is but such a work of holiness, that nature can produce & effectuat.

We acknowledge, true holiness, wrought by the Spirit of God subduing & overcoming nature, to be necessary in all that are members of the Invisible Church; but not necessary to constitute one a member of the visible Church, general or particular. What more? *That outward profession is necessary, to make one a member of a particular congregated church, though not of the catholick church.* Then the particular Church is not an homogeneal part of the Catholick; but of a different complexion. Then members of the Catholick church, cannot be members of a particular Church, without some more be added. It seemeth then, these particular Churches are Visible Churches, but the Catholick is invisible. Yet (saith he) *this external profession is every way necessary, where God giveth opportunity to know it, and the outward testimony is to be beleaved, when and where it is revealed.* Then it is no way necessary otherwise: and so, without any Knowledge, Revelation, or Acknowledgement or Profession of the Gospel, one may be a member of the Catholick saved Church: are these things consonant to Scripture?

8. Next §. 5. He tels us, that the devil, working in the mystery of iniquity, taught his followers to say, *That none, how holy so ever, was a member of the church of Christ, without an outward profession, and unless he were initiated with some ceremonie.* Ans. And what can it be else, but the devil, working in the mystery of iniquity, that taught him to say, that Pagans, Turks, & Jewes, who are enemies to the true Christian Religion, can be members of the Catholick church, without either Profession, or Knowledge of Christ? (2.) Himself said, that this profession was necessary to particular Christian Churches: And are not these, Churches of Christ? (3.) for the external ceremonies, used in the Church of Rome, we owne them not: but such as Christ hath instituted in his word, if the Spirit within him, be not contrary to the Spirit speaking in the Scriptures, he also should owne. And againe (saith he) *That if one have an outward profession, though inwardly ungodly and irregenerate, he may be a member of the true Church of Christ.* Ans. That such an one may be a member of the Church Visible, we owne it, as the truth of God; and, when he shall be pleased to forme a disput upon this head, shall make it good: And, at best, he is but mistaken, when he addeth, *that this is to put light for darkness; as if God did more regard words, than works;* For the Lord calleth for both Rom 10: 9, 10. He is also mistaken, when he sayes, *that Antichrist did build his structure upon this foundation;* For he applieth all the privileges of the Invisible Church, unto his visible Synagogue of Satan; & distinguisheth not betwixt the Visible & the Invisible Church; as neither doth this Quaker; & non-churcheth all, who are not of his combination; and how neare this Quaker approacheth to him, in this, he can judge, if he will.

9. What he speaketh of the degenerating of the primitive churches, is true; but when among these corruptions, he reckoneth *Mat. 17: 6.* this as one, *that men became Christians;* that is, members of the visible church, by birth; he is far out; for if that be a corruption, the Apostles & first primitive Church were guilty thereof; for we owne it from them: Peter told the Jews, that the promise was to them, and to their children Act. 2: 39. And Paul told the Corinthians 1 Cor. 7: 14. that the children of beleivers were holy: and under the Law, children by birth enjoyed

enjoyed this privilege; & this privilege was never taken away from them under the Gospel. What he saith of the reformed churches: though there be too much truth in it, yet it ill becometh him & his party, to upbraid them; seeing all their designe, as hath been often observed, is to make them, & us all, mere pagan churches. And, in stead of true holiness, to presse upon us Natural, Dead, & Antievangelick Morality.

CHAP. XVII.

Of a Ministerial call.

I. **O**Ur Quaker, having thus dispatched what he had to say, of the Church, cometh to speak to what he had mentioned in his *Thesis*, concerning the Ministry, where we finde several things spoken unto, which we shall examine severally. In the beginning of his 10. *Thesis*, he tells us, *That as by this gift, grace and light, all the true knowledge of God, in spiritual things, is received and revealed; so by the same, as it is manifested, and received in the heart, by its power and efficacy, every true Minister of the Gospel is constituted, prepared, and furnished for the work of the ministry; And by this moving, leading and drawing, must he be led & commanded, in his ministerial work, as to places where, the persons to which, and times when he is to be employed.* That which here we are to take notice of, is that which constitueth a Minister; and with this Quaker, the only thing that maketh one a Minister, is *Inward Light* (which he calleth also *grace* and a *gift*,) as it is, received, in its power; in the heart. This is all his call unto the weighty work of the Ministrie: What this Light, Gift and Grace is, we discovered above sufficiently; and after examination of all that he said of it, found it to be nothing else, but the dim Light and Law of Nature, or the Reliques of that, which once was glorious and illustrious, while *Adam* stood; because nothing else can be supposed now common to all *Adam's* sones, or all that are Rational Creatures, whether borne without, or within the Church, whether Pagans, Barbarians, Cannibals, Shythians, or what you will. And this he makes both the Preacher, or Revealer of Spiritual things, and the Meane by which this Revelation is received; for by it all the true knowledge of God, in Spiritual things, is (saith he) both revealed and received: so that it is Preacher, Bible, and all: and when this Light and its Teachings are received in the soul, then the man is a Called Minister; but for what I know not, unless for to teach natural, dead-morality and civility, amongst Pagans, that they might be more civilized; for, sure I am, all this light can never qualifie him to be a Minister of the Gospel, to declare the Mysteries of the Kingdome of God, to Minister the Gospel of God, to be a Minister of Christ, and a Steward of the Mysteries of God, to Preach the unsearchable riches of Christ; and as sure I am, it can be no call to a man, to undertake this work. This being so clear and manifest from what is said above, we might let him rant here at his owne,

liberty, and be quiet; for when the ground is found nought, the superstructure falleth of its owne accord.

2. Notwithstanding hereof, we shall take notice of what he buildeth upon this sandy foundation; that the opinions of the *Quakers*, concerning the Ministry, may be in some measure detected, and confuted. In his *Apol. P. 177. §. 6.* He tels, us that *the errors, which Protestants retaine, concerning Ministers and Pastors, are a chiefe cause of Lamentation.* I shall not deny, but errors, in this matter, are of dangerous consequence, being as sensible, as he is, that a false and corrupt ministry will quickly cause or occasion the corruption of all. He saith, that *all things, concerning this matter, are at present in confusion: The Ground, the Call, the Qualifications, the Maintainance, and the whole Discipline is*, saith he, *diverse from, and wholly opposite unto the ministrie of the primitive Church, and do necessarily tend to exclude a Spiritual Ministrie, and to introduce and establish a carnal ministrie.* *Answe.* This is a hard charge, and had need to be well founded; yet it is no new charge: He hath but barrowed this from the *Familists*; from whom he hath many other things. But the calumnies and bitter speeches of *Quakers*, and the like, are not much to be valued, especially when, they are directed not against one particular place, where, it may be, much corruption hath crept-in, or is introduced; but against the Ministry every where, excepting, I suppose, what is among themselves, and among themselves only. He mentioneth five heads of corruption here; but in his following dispute, we finde but three of the five spoken to: for as to the *first* and *last*; the *Ground* and the *whole Discipline*, he passeth them by, upon what account, I know not; possibly because, he thought the speaking to the rest, was sufficient.

3. In the first place *Pag. 178. §. 7.* He cometh to speak of the *Call of Pastors or Doctors, in the Church of Christ*; and to show, what it is. But before I consider what he saith, I must take notice of this. That while he speaketh of a Call, & taketh upon him to acquaint us with the nature of a true Call to the Ministry; he cannot but in reason suppose these Ten things following: *first*, That there is, and must be a visible Church continued, and kepted up in the world: for the Ministry, of the call whereunto he speaketh, hath an undoubted relation unto the Visible Church; it is in the Visible Church that this ministrie is set and placed by God *1 Cor. 12: 28.* It is over it that overseers are set by the Holy Ghost *Act. 20: 28.* It is such a Church, that they must feed; by dispensing the Ordinances of God: It is to such a company, that they must act the part of Watchers, Messengers, Ambassadors, Dispensators or Stewards, Co-workers with God, Fathers, Rulers, Overseers, Nurses, Teachers, Stars, Angels, Paranymps or friends of the Bridegroom, Labourers, Pastors, Builders and the like: all their administrations are for such a company; and their work being to Convert Strangers, to Confirm and build up Beleevers, to Instruct the Ignorant, to Strengthen the Weak, to Bring home Wanderers out of the way, &c. As also to Keep up and go before others, in the publick worships of God, it is manifest, there cannot be a Called Ministry without a visible Church. *Secondly*, That there is and must be a stand-  
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ing Ministrie, in the Visible Church: For where there is a Call, and the manner of a Call to the Ministrie spoken of, there a Ministrie is presupposed: a Call to an Office, supposeth the Office, otherwayes the call should be to a *man*: And it were ridiculous to debate about a call to an Office, if the Office it self be called in question, or not presupposed by both sides: Take away the office, and all debate about the call to that office ceaseth, of will. *Thirdly*, That this standing Ministry, or Office in the house of God, is necessary, and must not be laid aside, or annulled: for when he maketh so much debate about the Call to this Office, and layeth so much stress upon the right manner of this Call, he cannot but presuppose, that the right call; or right manner of a call here, is of very great advantage; and if this be so, certainly the Office it self cannot but be necessary. *Fourthly*, That this standing and continuëing Ministry, in the Church, is an Ordinance and Institution of Jesus Christ, and must be owned as such, preserved and kepted pure, as such: For if it were a meer appointment of Man, What necessity were there, that we should make any debate about the manner of a call thereunto? If it were not of Christ, it were no great matter, though it were quite laid aside; and all debate about a call unto it, were utterly needless. *Fifthly*, That None ought to take upon him this Office of being a Pastor or minister in the house of God, without a Lawful Call: For seeing it is necessary to know, what is the right manner of a Call to this Office, it is manifest, that there must be a Call unto this Office: and if there must be a Call unto this Office, none can cloath himself with that Office who is not called thereunto; if every one, who pleased, might take on him this office, what necessity were there of a call to it? A call saith that some peculiar persons, and that in an orderly way, must alone be impowred hereunto; and that every one, who will, may not, at his owne hand, assume this Office. *Sixthly*, That as none way take this Office upon themselves, without a lawful Call thereunto; so none may take upon them the Work, proper to such an Office, but such as are called to the Office: For the call to the Office is only appointed, for this end, to lay a bar in the way of others, from doing; or taking upon them to do, the work belonging to that Office: if any, who pleased, might do the work, to what end should there be a special Office for that work, and a special Lawful call to the Office? *Seventhly*, That neither the Office, nor the Work proper to the Office, is common to all the members of the Church; for if the Work be common to all, of what use can a special Office be for this work? And what necessity were there for a call, authorizing some to the doing of the work of that Office? *Eighthly*, That Officers and Church members, as such, are different and to be distinguished; so that all Church members are not Church Officers. This is clear from the preceeding. *Ninthly*, That a Call differeth from Gifts and Qualifications: for a call to an office, if it be right, & such as God will approve, who sendeth not a message by the hand of a fool, doth presuppose, that the person called is fitted & qualified; and that this qualification was not a sufficient ground, for him to take upon him the office, or to performe the proper work of the office; for if his qualification had sufficiently warranted him for the office, & for the



the work, the call had been useles wholly superfluous; when then our *Quaker* speaketh of a Call, he must mean a proper, real and formal call, not a false, imaginary & supposed one; nay nor yet what may be said to be a virtual call, *Tenthly*, When he speaks thus of a Call to the Office of a Pastor, or Doctor, he must needs suppose, that there are real and sure Rules, Groupds and Evidences of a lawfull call, laid down in the word. Whereby a true call may be distinguished from a false & supposititious call: & that the solution of this question, what is a right, and what is a wrong call; doth not depend upon our imaginations and phancies, but must be had in the word: And therefore if he would describe or lay forth unto us, what is a right call unto the office of a Pastor, in the Church, he must not think it enough to tell us his dreames, and suppositions, but he must give us grounds from the word; whereupon we must rest. That by the question, which he here moveth, he must presuppose all these Ten particulars, as unquestionable truths, is from what is said, I judge, most clear: and if so, how he shall, in several of these, agree with other *Quakers*, I leave it with himself to judge: and how, as to some of them at least, he shall agree with himself, in what followeth, we may have occasion to remarke, as we go on.

4. When he speaketh of a Call to a Ministerial Office, we may observe, that he is very indistinct, & confused, holding himself in the general, that he may the more easily inveigle his Reader, and leave the matter still in the dark. He cannot but know, that our Divines make mention of several sorts of calling to the Ministerie, not to mention that, which commonly in our language, goeth for a call, and is performed by the people inviteing, making choise of, and submitting to the Ministerie of such or such a person, which is more properly called *Election*; and is contradistinct from that, which is called *Ordination*; but to speak to that, which is otherwise called *mission*, or *missio potestativa*; that is, that, which formally empowereth the person called, to performe the Work belonging to that Office, and legally authorizeth him thereunto: for *Paul. Gal. 1: 1.* saying of himself, that he *was an Apostle, not of men, nor by man; but by Jesus Christ, & God the Father*, giveth ground to distinguish of calls, not to mention that which is imported by the first expression, *of men*, which is commonly taken for an unlawful call, that is meerly of man, of themselves, or others; such as the false Prophets had of old, and the false Apostles, in the primitive times: to wit, That there is one call *Immediat* by God, and Christ, without the interveining of Man: There is another *Mediat*, which though also of God, yet it is by the Intervention of some deed of man: & so is said to be *by man*. The first is attributed unto the Apostles and some others; whom Christ immediately sent forth; adjoyning that call of *Matthias*, *Act. 1.* which, as to the person, on whom the lord fell, was immediately from God. The other unto other Church officers, appointed to their office by them, & so forth in succeeding generations, according to the way & method set down in the word. The *Mediat* call is that, which we are now to enquire after, & to look for; seeing the *Immediat* call is ceased with these extraordinary persons, who were called by it, & were withal endued with extraordinary gifts; as we see *Mat. 10: 1. 2 Cor. 12: 12.* or had some other

other extraordinary thing in their mission, which did abundantly evince it to be immediately divine. We may note further, That there is a Mediat call, which may be called *Singular & Rare*, or not very ordinary; as when a Church is in erecting, & not yet constituted, & all things are out of order; so that, through necessity, many, or several things requisite in an orderly call, must be passed by, & dispensed with: And there is a Mediat call, which is *Ordinary*, & is usually to be followed, according to the rules set downe in the word. Again, it may be noted, that there is an *Outward* call, & an *Inward* call. The *Outward call* or *mission*, is that which is done by men, according to the appointment of Christ after examination & tryal of the person, separating him & setting him apart with solempne prayer & imposition of hands, for the ministrie; & that is a committing of the work unto faithful men; & an appointing of them to the work of the ministrie. The *Inward call* is the Lords signification of his minde & will inwardly to the mans self, of his calling & appointing him to the Ministrie, not only endueing him with gifts & qualifications requisite, but also powerfully & sweetly inclining his minde, & determining his will, to a willing susception of this Employment, for holy & pure ends; & by other passages of his providence, manifestly signifying that to be his minde, that the man shall serve him in the work of the Ministrie. These considerations are considerable in this case, & others might be mentioned; but our *Quaker* loving confusion, walketh in the dark, and tels us not what call he meaneth; Nor whether he meaneth all sorts of calling, or only one kind; and if one, he tels us not, what that one is.

5. Let us see, if his answer will help us to understand the question. His answer is this. *He ought to be instructed by the inward power and vertue of the Spirit of God, in his heart.* A sutable answer for such a question; that is, a confused answer to an indistinct question. He should have told us, what is the nature of a Pastors Call; & his answer is concerning a qualification: Afterward he speaketh of qualifications; & how, I pray, shall he difference this from what he handleth there? Next, I would enquire concerning the meaning of this answer, whether he thinketh, that all, who are instructed thus, are called to be Pastors; or only, that this is a qualification requisite in Pastors? if the first be his meaning, he destroyeth the distinction betwixt Officers and Church members; for then all Church-members, must be Officers, seing with him all Church members must be thus qualified. If the last be his meaning. Whether thinks he this qualification essential, or not? that is, so necessary, that one that wanteth it, cannot be accounted a Pastor, neither before God, nor before men; neither *in foro poli*, nor *in foro soli*? Again I would enquire, what he meaneth by this qualification? if we interpret it by his former doctrine, (& why we may not, Yea must not do so, I know not) this will be a good qualification for a Pagan-preacher, but no qualification for a Gospel-minister; for it is nothing else, than the power & efficacy of Natures Light & of a Natural Conscience, informing & enlightning concerning duties required by the Law of nature: it hath no affinity with the sanctifying Spirit of Christ, promised in the New covenant, bestowed upon the elect and chosen vessels of mercy and

cy, and principling the beleever to new obedience. Howbeit this might suffice for an answer; Yet I shall say more to clear the matter unto the Reader. I confesse holiness is required of Gospel ministers; The Apostle tels us *Tit. 1: 8.* that he must be a *lover of good men*, (or of good things, as it is in the margine) *sober, just, holy, temperate*: And he must be *blameless Tit. 1: 7. 1 Tim. 3: 2. vigilant, sober, and of good behaviour* &c. And therefore all, who are to be employed in the examination & tryal of ministers, should be careful in the searching after this, as well, as in the tryal of their gifts and other qualifications: and when clear and manifest evidences appear of their hatred of good things, and of the godly, of their insobriety, injustice, unholiness, intemperance, want of vigilancy, and of their evil behaviour, they ought to be laid aside from that holy function, as well as when their want of gifts & of other requisite qualifications clearly appeareth. Yea, if there be not some positive probable evidences of this love, and of seriousness in the matters of God, giving faire & probable ground of concluding them to be faithful men, they ought not to commit the word unto them. See all this fully cleared and confirmed by worthy and learned *Mr Durham*, in his exposition of the *Revelation* Pag. 198. &c. Yet, because grace, & the saving workings of the Spirit, are latent, & hid in the heart, & there is no outward signe & evidence thereof, whereby others can certainly or infallibly discern and judge of the same, in all; & so hid, that the man, in whom it is, & is more privie to his owne spirit & heart, than others can be, will not alwayes be in case to discern the same; I dar not say, that the reall being of grace is such a qualification, as that the want thereof shall render the man no minister, and all his performances null, before God, or man; though the person, being a real stranger to grace, can expect no acceptance of God through Jesus Christ, for what he doth. Christ's employing of *Judas* in the ministry, will sufficiently verifie this: and I need say no more. See *Mr Durham*, in the place cited.

6. What addeth he? For, saith he, *seeing true knowledge, in things spiritual, is received by this gift and grace, he that is purified and sanctified by the same, is at length also called by it, and moved to ministrare to others, and is made capable of showing to others, what by real experience he hath himself found*, 2 Cor. 5: 11. And his words and ministry, proceeding from inward power and verue, penetrates into the hearts of the hearers, and obtaine their approbation and subjection. *Ans.* (1.) This gift and grace, being but natural and Pelagian, as was shewn above, can never give true knowledge, in things spiritual, saving and evangelick. (2.) Nor can it ever purifie and sanctifie a man according to the Gospel, whatever it may do, as to outward civility and morality. (3.) Qualifications are no call. (4.) Then, it seemes, there is no Outward call requisite; and so this man joyneth with *Sacrianians* and *Arminians*, laying aside all outward call by men, as not necessary, in the Church of God; and saying, that all, who understand the truth of the Gospel, and are able to instruct others, may and have a right to teach. See *Sinalcius* Pag. 379. though Pag. 377. he confesseth, that this outward call, is decent and comely in a constitute Church, which this man doth no where acknowledge. See also *Apol. Remonstr. Cap. 21.* and *Episcop. dispur. 26. privat.*

*Thef. 4:*

*Thef. 4. & 5. (5.)* Every motion to tell others what we know in the things of God, is not a call to the Work and Office of the Ministry. See *Pfal. 66: 16.* privat persons, in their private capacities, may and ought to seek to promote the edification of others, *1 Pet. 4: 10, 11.* (6.) Is this telling of what they have found in their owne experience, the whole work of the Ministrie? Or is this the preaching of the Gospel? The divideing of the word of truth? *2 Tim. 2: 15.* Is this speaking, exhorting and rebuking with all authority, *Tie. 2: 15?* Is this beseeching as Ambassadors, in the name of God, and in Christ's stead, *2 Cor. 5: 19, 20?* Is this that, which Paul layeth upon Timothy, *2 Tim. 4: 1, 2.* I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, as he appearing and his Kingdom. Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine? Or that which we finde *1 Tim. 4: 13, 14, 15, 16.* — Give attendance to reading, to exhortation, to doctrine. Neglect not the gift, that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things, give thyself wholly to them — take heed unto thy self, and unto the doctrine; continue in them: For in doing this, thou shalt both save thy self, and them that hear thee. But I should have remembered, that these men are against Preaching. (7.) Some may think, that by this gift and grace, which he mentioneth, he can mean, at most, nothing, but what the Papists call *gratia gratis data*, and which is different from *gratia gratum faciens*; but I see no ground, to judge him so orthodox.

7. He goeth about to prove, that this qualification is absolutely necessary: and his first argument is thus. That which is necessary to make a man Christian, is much more necessary to make one a Minister of Christianity. But this inward call, power & vertue of the Spirit, is necessary to make a man a Christian. Therefore, &c. *Ans.* This argument is easily answered by a distinction, thus. That which is necessary to make a man a Real, Upright and Sincere Christian, or true member of the Invisible Church, is also necessary to make a man, a sincere and upright Minister before God, and approven of him, in what he doth; but is not simply and absolutely necessary, to make one a Minister, before men, who cannot certainly know this, nor walk by an infallible rule, in judging of this. That which is necessary to make a man a member of the Visible Church, a professing Christian, that I grant is also necessary to make one a Minister, both before God, and men; for men can judge hereof, and have a certain and fixed rule whereby to judge of this profession, whether it be true or not, though not to judge, whether it be sincere, or not. (2.) That the inward work of the Spirit of grace is necessary to make one a true and gracious Christian, or member of the Invisible Church, is true; but this is not requisite to make one a member of the visible Church: And he would know, that Ministers are set in the visible Church; and are to convert such, as are not yet members of the Invisible Church; and this sheweth the inconsequence of his argument. (3.) The Inward Power and Vertue of the Spirit, which he must meane, can make no man a Professour, let be a Christian, in truth and reality; for it may be, where there is no knowledge, or hearing of Christ, of the Gospel, of the Covenant of grace, or of any such thing, even in an Heathen and Pagan, who is yet without, as such are called

called, 1 Cor. 5: 12, 13. 1 Tim. 3: 7. and is without Christ, being an alien from the Commonwealth of Israel, and a stranger from the Covenants of promise, having no hope, and without God in the world, Ephes. 2: 12.

8. His next argument is this: *All the Ministers of the N. Test. are Ministers of the Spirit, and not of the letter.* 2 Cor. 3: 6. *And therefore such must be called by the Spirit, and must know, that he is led and moved by the Spirit, and be sensible of the work of the Spirit, and of his inward vocation.* Ans. (1.) It is most true, that Ministers of the N. T. are Ministers of the Spirit, opposed to such as cryed up the Law, and preached it as separated from Christ; as the Jewes commonly did, & as our Quakers, Pagan-preachers, do, & must do, according to their principles; for they know no Gospel, but are sworn enemies to it, and plaine subverters of it, and all the Ordinances thereof; and are worse then the allegorical teachers, of whom Beza maketh mention, on 2 Cor. 3: 6. (2.) They may be said to be called by the Spirit, who are gifted with the gifts of the Spirit, fitting for preaching of the Gospel; such as the word of Wisdom, and the word of Knowledge, 1 Cor. 12: vers. 4, 7, 8, 11. Whereby they are apt to teach, 1 Tim. 3: 2. and fit to take care of the Church, vers. 5. And those gifts, in themselves considered, are different from true and saving grace, and yet come from the Spirit, and are given to profite withall; and so must be laid out to edification, according to the way prescribed in the Gospel. (3.) What meaneth he by this, *must be called by the Spirit*? Is this an inward Inspiration, or Enthusiasme, saying to the man, he must goe preach? We reject all such phancies, which he and other phanatick persons dream of, and lean unto; and account them plaine delusions of Satan, which the very doctrine they deliver putteth beyond all question, Mat. 24: 24. 2 Thes. 2: 9. Deut. 13: 1. Gal. 1: 8, 9. Let him shew, if he can, any true ground, warranting us to look for such immediate calls? Is there a promise for this? Or a command to expect it? (4.) His last words null his former argument and position; for there he required only that they have the inward working of the Spirit; but here he requireth more; to wit, that they know that they have it, and are led and moved by the Spirit, and are sensible of his work in them: Or he must say, that none can have grace, but he must also know and feel that he hath it; And consequently that such as feel not this, to their owne satisfaction, must preemtorily conclude, that they have it not: a dangerous position, and untrue.

9. A third argum. followeth Pag. 179. If (saith he) *the testimony of the Spirit be not essential and necessary to a Minister; the Gospel Ministrie should be postponed to the legal; for there the people knew, who were officers; and beside these ordinary, there were extraordinary ones, called by the immediate testimony of the Spirit.* But now we are uncertain, and must have Pastors, without all certain assent of God: will. Ans. (1.) Then the thing he meaneth by a Call, is a testimony of the Spirit, such as the Prophets of old had; or at least such as may be plaine and notoure, not only to themselves, who have it, but to all; so as they need no more doubt of it, than the Jewes needed to doubt of the Priests and of the Levites, or at least of the extraordinary Prophets, that God sent among them: And thinks he, that this is had of his Quaker-Teachers, and Pagan-Preachers? No sure, their speech and their

their erroneous doctrine publicly declareth, that the testimony, which they have, is the testimony of a lying Spirit, and of a Spirit of delusion, that can easily deceive the possessors. (2.) Thinks he that there is no way now, to know who are the lawfully called Servants of God? He was pleased, while speaking of the Scriptures, to asseme some such thing, that he might thereby implead their Perfection; but we manifested his folly in that attempt, there. See Chap. IV, §. 31. (3.) Will he tell us, what that certaine assent of Gods will, or this Testimony of the Spirit is, whereby every one may know, who is truly called of God, who not? Doth the Spirit, when he calleth one to this work, speak to the senses of all beholders; and witness also to them, that such an one is indeed called of the Spirit? Is such a Testimony of the Spirit, which every one can hear, necessary to make a Christian? Is this the inward Power and Verrue of the Spirit, that he talked of?

10. His last Arg. is from Christ's word's *Joh. 10. They are thieves and robbers that come not in by the door.* Which is very true: But how will he prove, that all such, as want this testimony, and this call, which he speaketh of, are such as Christ there meaneth? They that enter by the way, which Christ hath appointed, come in by the door, which he hath set open for them, to enter by; and have his warrand and approbation, though they want this, which he pretendeth to.

11. He tels his Reader §. 8. That against his doctrine we Object the Succession of the Church, as sufficient: And upon this his mistake, he runneth out in many words, to no purpose. That Christ sent his Apostles immediately, is certain and undeniable. That these Apostles ordained other ordinary ministers is unquestionable *Afr. 14: 23.* That they laid injunctions on these whom they had ordained, to commit the same to faithful men, is clear *2 Tim 2: 2. Tit. 1: 5. 1 Tim. 3: 1* — *15. and 5: 21, 22.* And the practice of the Church thereafter evinceth, that this course was constantly followed: and though, through corruption, base and unworthy men entered sometimes into the Ministry, yea and though afterward the Ordinance was corrupted through Antichrist, by his manifold additions, and other corrupt appendices; yet the Ordinance of Christ is not to be rejected, but rather to be purged from these corruptions, annexed without Scripture warrand, that the ordinance may be observed, and preserved in its primitive Integrity. And though, by reason of such corruptions, there was an interruption of the conveyance of the ministerial power, in the order and manner appointed by Christ; yet the Ordinance might be taken up aaine, and some usual circumstances, dispensed with, in such a case of necessity, without the least impeachment of the Ordinance it self. We need not then trouble ourselves to enquire after such an uninterrupted succession of Persons so ordained, one after another; if we finde ministers now settled, according to the Ordinance of Christ, we are to be satisfied. But the thing that troubles him is, that we say, such as are ordained by Pastors, according to the rule of the word, are Pastors, and to be owned as such: Nor will it satisfie him, that we say, that beside this, such as are called must have an inward call also of God, inclining them to that work, as we formerly hinted



because, as he thinks, there is no enquiry made after this; and yet, if he would look our *directory* for ordination, he might finde as much, as might satisfy a reasonable man concerning this; which is not obvious to mens tryal and examination, but is hid in the heart. As to what he saith §. 9. and 10. because it concerneth them, who plead for the necessity of an uninterrupted Succession; which I see no necessity for, I need not trouble my self to Answer; though I see nothing said by him, which is of any force; and elsewhere I have said something to it. See my book against *Volehusius Affect.* 9. towards the end, and I shall recommend to this Man the serious perusal of *Voetii Desperata Causa Papatus.*

12. He cometh §. 11. Pag. 187. to speak to Others, who lay not so much weight upon this Succession, as conveyed through Papacy; but assert, that in extraordinary cases of necessity, somethings may be done, which ought not to be done, in other ordinary cases, when the Church is settled and rightly constituted, or purged from destroying corruptions. And what sayes he here? Forsooth, to vindicate himself and his fraternity, for taking upon them the Ministrie, at their owne hand, he hath the face to say, that he can accuse us of many errors. And what will his bold saying so do, when we have evinced that *Quakerisme* is but a *Cemeterie*, an Hotch potch of errors; so that they are become the very Kennel, in which all the filth of other errors and heresies run; & are become one standing puddle of abomination? And as to their being Ministers, what, I pray, have they to show, but what the false Prophets, and Apostles did pretend unto? He talketh of an Immediat Revelation; but who seeth that, but themselves, who have the false light of an *ignis fatuus* to enlighten them? Shall we think, that the Immediat Revelation of the Spirit of God would act men, as they are acted, and prompt them to at rampling, upon all the holy Ordinances of Jesus Christ? The Comforter, whom Christ promises to send, will *guide into all truth* *Job.* 16:13. and not, sure, into all error, and will glorify Christ *vers.* 14. whileas the evil Spirit, in these *Quakers*, cannot do more than he doth, to vilify Christ, and render him most contemptible, in his Person, Offices, Work & Ordinances. He tells us, that *this immediate revelation of the Spirit is as necessary in a Church constituted, as in a Church to be constitute.* But what meaneth he by this Immediat Revelation? Meaneth he nothing else, than what is necessary to all true Christians, and is acknowledged by us, that is, the inward working of the Spirit, sanctifying the soul? No sure, it is plaine Enthusiasme, of which we spoke enough above *Chap.* III. And who saith, or how will he evince it, that our first reformers were called to the work of the ministrie by such an Enthusiastick Call, as were the Prophets of old; or such an immediat outward call, with an audible voice, from Christ, as the Apostles had? I deny, that any such thing is necessary, or to be expected, even in extraordinary cases; seeing the Lord can, in a more plaine and obvious manner, give intimations of his will, then by Enthusiasmes or audible voices, such as *Paul* had; which he would not have us now look for, having the Canon of the Scriptures now compleat before us, to regulate us, in all cases Ordinary and Extraordinary, and having the constant significations of God's will in his providence,

vidence, to help us to understand his minde in particulars, conforme to the general rules, in his word: And by these we may learne, what is to be done, or not done, in this or that case, without Dreames, or Vive Voices from heaven, or Enthusiasmes; which whosoever would expect might fear, that God, because of their tempting of him, might give the great Tempter leave to deceive them; as experience hath proven.

13. As to that which some say, That such, as boast of an Immediat Call, should confirme the same by Miracles. He answereth Pag. 181. *That at this was Objected by the Papists, unto our first reformers, so their answer may suffice: to wit, That that was not necessary for them, seeing they preached nothing but the doctrine, that was already confirmed by miracles: And beside, John the Baptist, and some true Prophets did no miracles. Answer, Though I do not owne the Objection, as it is here simply set downe: Yet take it thus, and it will prove too hote for his fingers. They who have had immediate calls from God, were able to give evidence of the same by miracles, or some other evident testimony of the Spirit, that it was so, which to contradict, or not to receive and beleieve, had been iniquity, and utterly unreasonable. Now what can these Quakers shew, to justify their Immediat Call, to be of God; They alleidge an Immediat Call; but who can see any ground to beleieve it. Their saying so, is not enough; for false Prophets said it. Their doctrine cannot evince it; for if their call be to be judged by their doctrine, I know no heretick, that ever breathed, that had not better ground, upon this account, to pretend to an Immediat Call; for I desye any man to name me any Seck of hereticks, or erroneous persons, since Christianity was heard of, that maintained such a bundle of Errours, and Heresies, as these Quakers do: to speak nothing of their blasphemous expressions and practices; let any but read the examinations of James Nayler, and his carriage about Bristol, and their dayly expressions in their books, and judge. But to wave these, let us consider but this mans doctrine, who seemeth to be one of the most sober, among them all; have we found any thing hithertill, but Pelagianisme, Socinianisme, Arminianisme, Enthusiasme, Antiscripturisme; Yea and Paganisme, &c. have we seen any thing, that doth not directly enough tend to overthrow the whole Gospel? And what further we are to hear, a little patience will help us to see. He talks, that they teach no new doctrine. But doctrine more diametrically opposit, yea contradictory to the whole Gospel of the grace of God, a man shall finde no where else, in such an heape: So that, albeit they should pretend to Miracles, as they do to Immediat Revelations of the Spirit of God, & should do somethings more then ordinary, like wonders, I should account them but lying wonders; & their coming to be after the working of Satan, according to 2 Thes. 2: 3. Yea, though an angel from heaven should come to head them, and preach the doctrine, which they preach, I should remember that word of Paul's, Gal. 1: vers. 8, 9. And therefore must account these Quakers no more Christians; but an Antichristian, & Antievangelick brood of men, acted and led by an evil Spirit, designing the destruction of the Gospel, and the setting up of Paganisme. What he saith §. 13. about the Independants, and their gifted Brethren,*

*Brethren*, is not worth the noticing; for as to the matter, he referreth us to what he had said before upon the Scriptures, and we have examined Chap. IV. Only I would enquire, If, as he saith, no man can know by the Scriptures, that he, in particular, is called to be a Minister, and therefore must recurre to an Inward and Immediat Testimony of the Spirit, he must also say, that no man can know that another is a Minister, but by the Inward and Immediat Testimony of the Spirit; and therefore he cannot be offended at us, that we do not beleieve, that he and the rest of the *Quakers*, are sent of God, because we have no Inward and Immediat Testimony of the Spirit, concerning this; and we are confident never shall have from the Spirit of God. And though the Scriptures do not particularly and expressly tell us, that *Robert Barclay* is a false Teacher, and ought to be shuned, as a false Teacher, it saith that, which is enough to us, concerning him, and his complices, when it saith that all that bring another Gospel, are to be accounted accursed; and the whole Scripture, that pointeth forth and declareth the Truth, and condemneth their Errours, as we have seen and shall see; is as good to us, as an Immediat Testimony, saying, the *Quakers*, and particularly *Robert Barclay*, are deceivers; yea & better, & more sure; for some men can take the dreams of their owne head, & the impressions of Satan upon their phantasie, for immediat testimonies of the Spirit of God: but enough of this above Chap. III.

15. But he hath something Pag. 190. §. 14. that would seem to answer that question, we just now propoed; for after hee hath againe nakedly told us, that this extraordinary call (for he nameth it so here) is as well necessary, when the Church is settled, as when it is under a general Apostacy; he saith, *that such as are thus called, are made manifest in the mindes of their brethren, and their call is verified in them; who by the sensation of that life and virtue, that floweth out by them, are daily edified in their most holy faith, and become the signes of their Apostleship, according to 2 Cor. 13: v. 3.* Ans. (1.) But as yet there is no Inward Testimony of the Spirit directly saying, that such men are truly called; and without this, in his judgment, they cannot be said to be taught and led of the Spirit, nor can they beleieve without this. (2.) Is this manifestation alwayes at every discourse, or sometimes only? Is it upon all their hearts, or upon some only? It may be, there lyeth an answer, in these words *their brethren*: But the signes of the Apostleship of *Paul* were among strangers, whom he converted, and brought in to the faith: And if this manifestation be alwayes and upon all present, he layeth down a ground to question Christs Apostleship and Call; for his preaching had not alwayes this effect, as is notoure. Nor *Pauls* and *Barnabas* theirs, among the Jewes, as the book of the *Acts* sheweth, and 2 *Thes.* 2. Nay, let that word be considered 2 Cor. 2: 15, 16. *for we are unto God a sweet savour in Christ, in them that are saved, and in them that perish; to the one the savour of death unto death, and to the other the savour of life unto life*: And that *Eesai.* 49: 4. *Then said I, I have laboured in vaine, I have spent my strength for nought and in vaine; surely my judgment is with the Lord, and my work with my God*: and that *Eesai.* 53: *Who hath believed our report? And to whom is the arme of the Lord revealed; & if he think it enough, that this manifestation be made sometimes, upon the mindes*

the mindes of some. Alas ! Poor man . thinks he that there are none of all the servants of Christ, who dar not be so bold, as he is, to pretend a Divine Immediate Call, through an Extraordinary and Immediate Revelation, that can say the same, and that upon a more just account? As for his brethren, they are under the same delusion with their Teachers; and the sensation they have of life and vertue, is but the sensation of the workings of delusion; and no edification, or building up in the holy faith, but in opposition to that faith, which was once delivered to the saints; as is manifest to all that heare them, and read their books; and as this book, which is now under examination, hath made more manifest to me, than all that ever I heard, or read of them before.

15. He addeth. *This is that, which giveth the true and substantial call and title unto the Minister, whereby he is a real successour of the vertue and power, that was in the Apostles.* *Ans.* (1.) Then the extraordinary call was no true and substantial call or title. Then *Ezechiel*, who was sent to a rebellious house, that would not heare, had no true and substantial call; nor *Moser*, when he was sent unto *Pharach*. (2.) They, who are a favour of death unto death to some, may yet for all that, be successours to the Apostles. (3.) But I see, what this man would be at: The *Quaker-Precachers* (though as we have manifested above, nothing in truth but Pagan-preachers) must be the only successours of the Apostles, and Possessours of the power and vertue, that was in them. What more? *Such Ministers stand not in need of the ceremony of Ordination and Imposition of hands.* *Ans.* Why then were hands laid upon *Paul & Barnabas*, *Act. 13: 3.* And why had *Timothy* the laying on of the hands of the Presbytery, *1 Tim. 4: 14.* If such made use of this ceremony, shall any Minister now a dayes think it below him, to do the like? But sayes he, *Our adversaries, who use it, confess that the power of communicating the holy Ghost is ceased among them: And is it not ridiculous to imitate the shadow, when the substance is away?* *Ans.* We say not, that the holy Ghost was alwayes given by imposition of hands: let him look (not to mention instances in the Old Testament, where it had no such use) *Mark. 10: v. 16. & 16: v. 18. Luk. 13: 13.* And even where it was used toward Church-officers, it did not alwayes carry alongs with it, the giving of the holy Ghost; as we see, *Act. 13: 3.* it was used towards *Paul*, who before that had been filled with the holy Ghost, *Act. 9: 17.* The same also we read of *Parnabas*, before this time *Act. 11: 24.* So then though this power be not, and this use of imposition of hands be ceased, yet its use in Ordination, and Ordination it self, must not be cast away, by such, as would be followers of Christ, and of his Apostles, seeing its principal use in Ordination remaineth, not only to declare, who the person is, who is to be set apart, for the Ministrie; but to declare the solemne Dedication and Consecration, or setting apart of the person, for the work, and the conveyance of the Ministerial Power and Office, with a charge to go about the work with all care and diligence. But it is little wonder, that our *Quakers* trample this Ordinance under foot, when there is not one ordinance of Jesus Christ, that they value, or will regard. And what Christians these are, let every one judge: And whether or not, I had no ground to say, and againe to repeat it, that they

are a company of the most desperate Antichristian opposers of Christ, and all his Appointments, that ever the sun shined on.

16. It is observable, that in his whole discourse, he speaketh nothing of *infallibility*, which other *Quakers* require; in Ministers of the Spirit. See *Fox's mystery* p. 72. and some plead for, in all, as *W. Pen* in his *Spirit of truth* p. 32 &c. and why he is not so plaine and full, as others are, he knoweth himself.

## CHAP. XVIII.

### Of Ministerial Qualifications.

1. **W**E proceed now, to examine what he saith, about the Qualifications of Ministers *Pag. 195 &c. §. 15.* Though what he began to say of the Ministerial Call, was rather concerning the Qualifications, as we observed; yet now being here he beginneth to speak directly, and *ex professo*, of these Qualifications, we shall follow him. And first he tels us. That as he placed the true call, in the motion of the holy Spirit, so also (he sayes) the power, vertue and life of the Spirit, and of grace, proceeding from him, is the principal and most necessary qualification, without which he can neither discharge his duty, acceptably unto God, nor profitably unto men. *Ans.* Wherein he placed the call, we have heard, and have heard it several wayes expressed; And here we have it in a new distinct manner expressed; for here nothing is mentioned, but a simple motion of the Spirit; and every motion of the Spirit is not extraordinary. But (2.) What he sayes here of a necessary qualification, seemeth only to relate to the better and more profitable discharge of the duty, as to men; and so to respect the *benefit* of the Office, & not the simple *essence* of it. As for what he sayes of God, that it cannot be performed acceptably unto him, is nothing; for an unsanctified Magistrate cannot performe his office acceptably every way unto God, unless we meane only, that the substance of the work, when done according to justice and equity, is approven of God, though the person be not accepted in it. (3.) We have here good words, *Power, Vertue and Life of the Spirit, and of grace*: But these must not deceive us; for by all these good words, according to his principles, formerly considered *Chap. X.* he cannot understand what is imported thereby in the Scriptures; but only what an Heathen or Pagan, that never heard of Christ, nor never shall hear of him, is capable of: And whether this be fitter to be a necessary qualification of a Pagan-preacher, than of a Gospel-Minister, let any judge who will.

2. He saith next, That we affirm three things concurre to the constituting of a Minister, to wit, *Natural parts*, that is, that he be not an idiot; *acquired parts*, that he be learned in the tongues, in Philosophie, and scholastick theology; and finally the *grace of God*: The first two belong to the *essence* of a Minister, the last to his *benefit*. *Ans.* Who starest the question thus, I know not; for my part I cannot well approve

approve it. Of the grace of God, I spoke my minde, in the beginning of the preceeding Chapter: As to the knowledge of the languages, wherein the Bible was originally written, I think that very convenient, in some measure at least, and he hath let us see here and there, in this his Book, what use he could make of it: but as to the knowledge of the original languages, & use of commentaries, I think it no wonder, he should think it utterly useless, seeing the knowledge of the Scriptures themselves, is of so little an account, with him. That skill in Philosophy is useful, in some measure, I shall assent; but for the knowledge of Scholastick Theology, I account it not so necessary; And I suppose the knowledge of other Theologie much more necessary: though all these be very requisite, in a Professor. On the contrary, as not having said enough before, he saith, *That without grace, no man can be a true or lawfull Minister.* And I suppose he meaneth, neither before God, nor Man. This I judge too far said. His first Argument for this is the same with the first he brought above, for his call, and was there answered.

3. His 2. Arg. is much like the former, being this; *No man can be a minister of the Church of Christ, which is his body, but he that is a member thereof: But he who wanteth the grace of God, cannot be a member of that body. Therefore &c.* Answer. Had he understood the difference betwixt the Church Visible, and Invisible; and had he known, that Officers are set in the Church Visible, and not in the Church Invisible, which is made up of homogeneous parts, he had seen the vanity of this argument: Christ is an head to both, & communiceth by his Spirit sureable nourishment, whether of gifts, or of grace, to the members of both, according as he thinketh fit *Ephes. 4: 7. 11. 16. 1 Corinth. 12. throughout:* and while he applyeth these things wholly and solely unto the Church Invisible, he bewrayeth his ignorance. His 3. Arg. is from *1 Pet. 4: 10, 11.* and he translateth the words thus, *as every man hath receiveth grace, so &c.* but the word in the original is *δεδοται*, which we finde alwayes rendered *gift*, or *free gift*: but it is like, that *gift* and *grace* are one thing with him, with whom the highest grace is a most common gift, whereof even a Pagan, as such, can be capable. It is true, the Apostle addeth, *as Stewards of the manifold grace of God:* But that by *grace* is meant a *gift* is notoure from the whole context; and scope of the place; for it is that only, which can be ministred, and communicated by speaking; let him consider, what this word importeth *Rom. 1: 5. & 12: 3. Gal. 2: 9. Ephes. 3: 8. & 4: 7. Phil. 1: 7. 1 Pet. 1: 10. 1 Cor. 3: 10. 1 Pet. 5: 12.* But sayes he, *this cannot be understood of any mere natural vertue, for by these God should not be glorified.* Answer. Let him therefore see to this, who giveth us no other grace, but what riseth out of the puddle of Nature: But we acknowledge spiritual gifts, which yet are distinct from grace, that is saying, *1 Cor. 12: 1, 4, 9, 28, 30, 31. & 14: 1. Heb. 6: 4. Act. 8: 20. & 11: 17. 1 Cor. 1: 7. & 13: 2.* His last Arg. is from *1 Tim. 3: 2. Tit. 1: 8.* Which shew indeed, what is very requisite, and what should mainly be looked after; so as such, who give cleare evidences or pregnant presumptions of the contrary, should not be admitted unto the ministry; but because real grace is hid in the heart, and can not be infallibly demonstrated unto others, so as they can judiciously passe sentence thereupon, we



cannot say, that the want of true grace doth really null all their Ministerial acts, both before God and Man. What he citeth from a nameless Author, as also from one *Franciscus Lambertus*, saith nothing against what I say; nor proveth his point.

4. He *Pag. 194. §. 17.* Answereth contrary Objections, the first whereof is. That then all ministers should be saved. And in stead of answering, and saying (which he might have done, with some shew of reason, according to his grounds) That none others, but such as should certainly be saved, were true and lawful Ministers; finding this, it seemeth, too hark, he chooseth rather to say, That there may be a total falling away from grace; the contrare whereof we have shewn above *Chap. XV.* and so he yeeldeth the Argument. Another objection taken from their Principles, he proposeth thus. Seing they affirme, that every man hath a measure of saving grace; it is not necessary, that that should be a special qualification of ministers. To which he answereth (hismentioning a call, as requisite to ministers. is nothing to the point in hand) That by grace, which is the qualification of Ministers, he understandeth not that meer and naked measure of light and grace, as it is distributed to convince and to turne to righteousness; but as it converteth the soul, and worketh strongly in it, and as men are fermented into its nature, and bring forth the fruites of temperance righteousness and piety &c. To which I shall only say, That all this is a confirmation to me, that this ministerial qualification, is but a Pagan Qualification; such as is produced, by Natural strength, and the power of Free Will, out of that seed of grace, which is in Pagans, and in all by nature; which is nothing but meer Nature, and hath no affinity with the true grace of God, which is saving, brought to light by the Gospel, and wrought by the Spirit of God, according to the New Covenant of Grace: And if this be all, that he pleadeth for, (as it is,) it is only fit for a Pagan Preacher, such as he is.

5. He saith That *Arnoldus* Professor in *Franker* objected the example of the false Prophets. Whether it be so, or not, I know not: I should not presse this Instance so generally. But what shall our *Quaker* say unto the Instance of *Balaam*, called a Prophet (not a false Prophet) by *Peter 2. Pet. 2: 16.* And to him God came *Numb. 22: 2, 10.* and spoke to him *vers. 12, 20* and *Chap. 23: 4.* & put a word in his mouth *vers. 5, 12, 16.* See his Prophecies *Chap. 24: 3.* &c. And yet was but a wicked wretch? What saith he to the Instance of *Judas*? He saith 1. That his commission was not purely Evangelick, but limited to the house of Israel, *Mat. 10: 5, 6.* Ans. This will make Christ himself to have been a legal preacher. But their commission was *vers. 7:* to preach saying the Kingdom of heaven is at hand. And their being limited at first unto the House of Israel, will not alter the nature of their work or commission, which being after enlarged, was still the same, upon the matter. See *Act 13: 48.* He 2. saith, That this case was extraordinary, because he was immediately called by Christ, and endued with power to preach and work in Israel. Ans. All this doth but strengthen the Objection; for if Christ called him, as the rest, to be an Apostle, and endued him with power to preach, who yet was but a graceless man, at the heart; though not yet openly scandalous, or declaring his wickedness; we can hardly say, that the

want of grace doth make a Minister, no Minister. What he addeth, *that is not proven, that at that time, he had no grace*. Is but founded upon his error of the Apostasie of the Saints: and therefore deserves no new consideration. What he saith of *our leaving the other Eleven, and choosing him for our patron*. Is but a calumnie: and his inference, that *the most part of our Pastors are most like unto him*, is of the same nature, and deserveth no further answer.

6. The last Objection, which he proposeth to answer, is a gordian knot to him; and therefore, because he cannot loose it, he must cut it. It is this, That hereby people should be in doubt, whether any of their administrations, as of the Sacraments &c. were valide, because they could not infallibly know; whether they were gracious, or not: An Objection it is, that might be further improven, for hereby Ministers themselves should frequently be in doubt, whether they should go about their work, as doubting of their state (which can & oft be falleth the best Christian) & consequently doubt of their call, & of their being true Ministers; And hereby Satan should play his game, to some purpose; & prejudice the Church of the labours of the best of her Ministers. What sayes he now to this? He saith, this Objection doth not touch them, for *the worships, which they owne, is not attended with such external institutions*. That is, They owne no such Worships, nor no such Administrations: They reject all: They have nothing to do with any, or all of Christ's Institutions, whereof we will heare more afterward: And what could a Pagan have said more?

7. In the next place Pag. 196. §. 18. He sheweth, that he doth not exclude all true learning, from the qualification of Ministers, But what sort of learning owneth he? He owneth that, *which cometh from the inward instructions and operations of the Spirit, whereby the soul learneth the secret wayes of the Lord, and knoweth the inward labours and exercises of the minde &c. and such*, sayes he, *as are thus taught, can teach, and opportunely admonish, and by certain experience witness for God, as did of old the Prophets, and the Apostles of late 1 Iob. 1: 1. Ans.* By this it seemes, that all ministers learning, of what soever kinde, that is useful, must be immediatly taught them; & they must have all by inward Instructions of the Spirit, And it will not be enough to him, that the Spirit teach us by ordinary meanes, as he did *Daniel Chap. 1: 17. comp: with vers. 4* but it must be by Immediat Inspirations, & Revelations: & I would faine know, if he learned his Latine, Greek & Hebrew so? But who seeth not what a tendency this hath to banish all learning out of the world, and to introduce palpable Paganisme, Darknes & Ignorance, whereby people may become a prey unto such seducers, as he is? If so, away with all Academies, & Schools of learning; though even when Immediat Revelations were more ordinary, there were schools of the prophets, & young prophets, having others over them: *Sam. 19. 20.* & we hear of the sones of the prophets *2 King. 2: 3.* & of master & scholer *Mal. 2: 12.* See also *1 Sam. 10: 5, 10. 2 King. 2: 5; & 22: 14.* Away then with all Reading, Studying, or Searching of the Scriptures; away with learning so much as to read, & with all study of arts or sciences, that might help in the least to understand the Scriptures; contrary to *Deut. 17: 19. 1 Tim. 4: 13. & 5: 17. 2 Tim. 2: 15. Revel. 11: 3. Job. 5: v. 39.* for we have no more to do now, but to waite for Immediat Re-

velations of all things, which I should judge a manifest tempting of God, & an exposing of our selves to delusions, which God, in his righteous judgment, might give us up unto. Doth not the Spirit, in *Paul's* making use of the sayings of heathen poets. *Act. 17: 28. Tit. 1: 12.* teach us, that a good use may be made of humane learning, even for carrying on a spiritual work? Nay, this principle followed forth, would destroy all Teaching, all Interpretation of Scriptures, all Meanes of learning; all Instruction of parents, & all Ministrie. And what have we then to do with the *Quakers* teachings & writings? This is no new thing; it was the doctrine of the old *Anabaptists*.

8. Then §. 19. & forward, he comes to speak in particular, to three parts of literature: as if there were no more; nor none more excellent & useful: & the first is the Knowledge of tongues, *Latine, Greek & Hebrew*; And he sayes we judge the knowledge of these necessary, that we may read the Scriptures, in the original languages, which Scriptures, he sayes, we take to be our only rule. Thereby declaring, that he owneth then not as such: and sure, seeing we owne the Scriptures for our only Rule, it is but rational, that we study these languages, in which they were first written, that we may thereby come the better to understand their meaning; seeing no translation can so fully & emphatically express the original, in all points, as were to be wished: But why mentioneth he the *Latine* for this end? Thinksthe, that any part of our Rule was originally written in *Latine*? Belike he would foist in some apocryphal books into our Canon, or give us the Popish vulgar version, for the only authentique? And if so, we should not stand in great need of the Knowledge of Hebrew & Greek. He sayes, *this study was commendable in the primitive Reformers, because darkness before had overwhelmed the whole Christian world.* *Ansiv.* (1.) Then it seemeth there was then a Christian world, contrary to what he said above (2.) If it was needful to dispell darkness, it cannot be unnecessary to keep out darkness. (3.) But why might not the Spirit, without their study, have taught these things? And why did they not waite till the Spirit taught them immediatly? (4.) How came it, that the Spirit gave a blessing to their endeavours? Will God bless sinful meanes? But he addeth. *That true reformation was not placed in that knowledge; for though Papists, out of emulation, set up that study, yet we see that they are as much obdured in their errors, as ever* *Ans.* who saith, that true reformation was placed in this? It was a mean in it self to help towards the knowledge of the Scriptures; And if Jesuites, & other Papists, do not improve the same to a right end, shall therefore the meane be condemned altogether? This man tels us, that Jesuites & all men have a light within them, which, if well improv'd, would prove saving, and because they, & many others, do not make a right use hereof; will he think, that it should be laid aside altogether? I suppose not. Therefore, sayes he further, *this will not prove the necessity of this science unto ministers.* Whence doth he conclude this? It is a conclusion without premisses; for that which he said last, would rather inferre the contrary. *Far lesse, will it convince* (saith he) *that it is a qualification more necessary; then is the grace and Spirit of God; seeing this can supply the want of that; in rusticks, and in ignorant persons.* *Ansiv.* I shall be far from saying, that it is more necessary; Let each have its owne place, and I am satisfied;

atisfied; things subordinat can well consist; but this man will have these two contradictory. What the Spirit may help illiterate persons to know, by hearing, in the things of salvation, is nothing to the purpose; for we are speaking of Ministers, who should be knowing persons, and able to teach others. And Peter tells us, what unlearned Persons are apt to do with the Scripture: But says he *Page 198.* *all the knowledge, that is had by that learning, is without the Spirit, and so is fallible; when as a rustick, hearing the Scriptures read, can say, that it is true, by the same Spirit, & also understand it, and if needful interpret it, by observing how his owne condition agreeth with the condition of the saints recorded in Scripture.* Ans. It is not without the Spirits ordinary assistance: and we look not for immediat infallible Motions and Inspirations. (2.) Why may not the rustick, if acted by an infallible and immediatly inspiring Spirit, tell all this, without hearing the Scriptures read? And how should he even have heard them read, in his owne language. If they had not been translated? And how had they been translated, without this knowledge? (3.) May not the rustick mistake his owne condition? and consequently misinterpret the Scripture? or may he not misapply that passage, & wrest it, contrary to its native scope, and that through ignorance even of the letter of the Scriptures; and so suppose an harmony, or similitude, where there is no such thing? Such a thing, I suppose, is not impossible: And what doth his arguing then evince? But he hath a sufficient experience in some of his Quakers, particularly in a shoe maker, or cobler, correcting a Professour, in a citation of some passage of Scripture, affirming, that there was no such passage to be found. Ans. This man hath his fables ready at hand, for we had such another before: but few of his Readers can know, whether he speaketh true or false: all that I shall say, is that this fable is impertinently here brought in, for the question is not, whether a Professour or Doctor, may not have a failing memory? Nor whether a mechanick cannot have a more happy one? & what more is in this fable, I cannot see, unless he would hence inferre, that the Spirit teacheth them, without book, hearing or reading, the very letter of the Scripture, even the very translated words. And if this be true, it is little wonder, they are at no paines in reading the Scriptures, let be in studying of them. But till I know the truth of this mystery better, I crave his leave to suspend my believe.

9. The next point of learning is *Logick and Philosophy.* But whether is it Natural or Artificial Philosophy, that he is against? Though I judge, that a man may be a minister, & yet be no profound Philosopher, nor expert in that which goeth under that name; Yet I think some measure of knowledge thereof, can not well be wanted, especially in such as have to do with wrangling sophisters, like this Quaker, that would pervert souls, & propagate error; & it hath its owne profitableness to other uses also. But what hath this man against it? *It is* (sayes he) *the root and original of all contention.* How doth he prove this? we know, the best things may be abused, but the abuse of a science, may bear its blame, & the science it self be blameless. *It draweth men away from that clear understanding of things, which reason it self might furnish.* This, if so, is but its abuse. *He that is not very wise can be a perfect logician.* This may be doubted; And it may be, he will not deny, that one not very wise may be a good Christian: doth  
it not

it not helpe in defending of truth, & refuting of hereticks? *The truth, that is in men truly rational, needeth not this help, and it will not convince the obstinate; but teacheth them many artifices and distinctions, to oppugne the truth,* saith he, *Ans.* What meaneth he by that truth, with is in men truly rational? is it natural truth, or supernatural; common, or saving? Me thinks, he had need of some science, whereby to explaine himself; for his language is dark (2.) Though truth, in it self, should not need this help; Yet it may stand in need of some such help, to fix it in a subject, that is doubting, either because of the darkness of his owne understanding, or because of the contrary argueings of Adversaries. (3.) This science is only used, as an instrumental medium to convince, or if not to convince; yet to confute their errorrs, and to defend truth from their exceptions, and that in such a rational way, as may be convincing to such, as will not be obstinate. (4.) If any use its distinctions to oppugne the truth, they must beare the blame for this abuse: the distinctions may however be good. *Truth* (saith he) *coming from an honest heart, and taught by the Spirit, will sooner penetrate, then thousands of demonstrations; as the Instance of the old man convincing the heathen Philosopher, whom all the Bishops of the Council of Nice could not overcome, with their disputes.* *Ans.* This is only when it pleaseth the Lord, to concur with his blessing: And such rare examples are not ordinary; and are to teach us in all these wayes to depend upon the Lord for the blessing, and not to loose us from the use of the meanes. What saith he to natural logick *He doth not deny the use of this, because every man in his wits hath it. & he hath also used it in this treatise.* *Ans.* But if natural logick be so useful, why is artificial or acquired logick so noxious, seeing it only serveth to accomplish and polish the other? Though every man in his wits hath this, yet I suppose some have more and some have less; and such as have less may be allowed to take some help to increase it. If he hath only used that logick here, I could wish him, to take some more of artificial logick to helpe it; and yet, I think he hath not wholly renounced it in this Treatise, though by neither, nor by both, hath he been able to gaine his point, whether in confirming his errorrs, or in darkning of the truth. What sayes he to other parts of Philosophy? *That part, sayes he, which is called the Ethicks, may be better learned out of the Scriptures.* Which is very true, they being a full and perfect rule in all morals: But I think, that this study should not be unprofitable for him, who will not owne the Scriptures as a Rule; and acknowledgeth the light of Nature, for a guide, and only rule, which is in all heathens, and by which light alone they wrote their morals or Ethicks: so that. I think, if he would make use here of his natural logick, he might see, how consequentially he should speak to his owne principles, if he would recommend to all the study of Aristotiles Ethicks, or the morals of some other Hethenish Philosophers, in stead of the Scriptures. For *Physicks and Metaphysicks*, saith he, *they may be reduced to Medicine and Mathematicques.* But not to be too Philosophical, in disputing here with him, why may not the knowledge of them; Yea and of Mathematickes too, be of some use, to whatsoever art or science they may be reduced? I would faine heare, what reason his natural logick could give us, to convince us, that they

they could not be useful, because of that? As for my dull natural logick, it can perceive no reason, nor shew of reason. *In fine* He citeth Col. 2: 8. and 1 Tim. 6: 20. which speak nothing against the innocent and profitable use of philosophy, which is all we defend: we speak not of that philosophy, which is vaine deceit, after the tradition of men; and which, as *Beza* on the place thinketh, is that Theology, which is the product of humane vanity, leaning only to Custome and Enthusiastes: let him consider this, & what *Calvin* on the place, thinketh this Philosophy to be, and it may be, he may see his owne Theology comprehended under it, if not mainly understood. What is this Philosophy then, in *Calvins* judgment? Even, *whatever men devise of their own head, while they think themselves wise in their owne opinion, and that not without some specious pretext of reason: And, a persuasive discourse insinuating in the mindes of men, with faire and plausible arguments: And, nothing else then a meer corruption of spiritual doctrine: And, all adulterous doctrines which breed in mens braines; whatever colour of reason they may have.* This is enough for Col. 2: 8. And as for 1 Tim. 6: 20. The science falsely so called there spoken of, is not Philosophy, but a science of coining and uttering new and vaine bombast words, giving a sound without substance, tending to corrupt and darken the simplicity of the Gospel: A science wherein I know none more expert and skilled, than are our *Quakers*. He may read *Calvin* on the place, if he will. And for a close to this, How great a prejudice so ever he hath against Philosophy; yet in the primitive times, Christians, who had been Philosophers, was not by their Philosophy less fitted, but more, to defend the truth against heathen Philosophers; as *Iustin Martyr* against *Valentinus*, *Tertullian* against *Marcion*; *Origen* against *Celsus*; *Chrysostome* against *Libanius*; and *Prudentius* against *Symmachus*.

10. The last part of humane literature, which he inveigheth against, is that which is called *Scholastical Theology*, by which I suppose, he meaneth that only, which now commonly goeth under that name, as distinct from Polemick divinity, handling controversies, debated betwixt the orthodox, and heretical or erroneous persons, such as *Pelagians*, *Socinians*, *Arminians*, *Anabaptists*, *Antinomians*, *Quakers*, and the rest; And as to it, I shall say no more, than I have said Chap. I §. 12. and suffer him to go on in his ranting. Only I must take notice of some expressions, which he hath here and there, in this discourse. Though I cannot understand, how *Origen* should be among the first, who by this art gave himself to interpret Scriptures; nor how hereby *Arius* fell into his error; seeing this Theology is commonly commenced from *Peter Lombard*; yet I am glade to hear him Pag. 201. calling that heresie of *Arius*, (who denyed the Son to be equal with the Father in power and glory and of the same essence) *border*; for many of his Brethren the *Quakers* either doubt of, or directly deny the Trinity: Yea Mr *Clapham*, in his book against the *Quakers* Sect. 3. tels us, they call this doctrine a lie, and citeth for it *Saul's errand to Damascus* p. 12. and the *sword of the Lord drawn* p. 4. And in this, if he thinketh as he speaketh, I would know, how he will reconcile himself unto them: but it may be, he taketh Father Son and holy Ghost, for one Person, as well as for one essence; as some other *Quakers* do. He speaketh like a *Quaker*, that is, calumniously, when he



saith §. 22. that this knowledge is accounted a necessary qualification for a Minister, when the pure teaching of the Spirit of truth is concerned. He may speak thus, if he thinketh good, against his old friends the Jesuites; for we are for the teaching of the Spirit, and preferre it to all other whatsoever: but we are for the teaching of the Spirit, in the way he hath appointed, that is, by waiting upon him, in his ordinances, meditating on his word, and using all other lawful meanes to come to the right understanding of his meaning, in his word, especially prayer: But we dar not, with this deluded bold generation, tempt the Lord, by looking for immediat Revelations, and laying aside all Meanes and Ordinances, in coming to the saving knowledge of his Name, as revealed in the Gospel of his Son, Jesus Christ. We account it also a calumny for him to say, *ibid.* that he who is to be a Minister, must learne the art of playing a bookster in the word; because we say, he must attend unto reading of what is written, for the understanding of Scripture. And whereas he thinketh the Devil could make as good a sermon, as the most learned: I only demand; and may he not also make as good a discourse, without book, as they do? I fear he hath too great a hand in all their discourses, and scriblings too.

II. What he saith *Pag.* 202. §. 23. is but a groundless commendation of their way, and of themselves, as the only men raised up of God to be witnesses for him. If they have shaken the foundations of Babylon, as he saith, how cometh it, that Babylon and they are so well agreed, and that in principal matters, as (1.) In vilifying the Ministers of Christ and calling them deceivers. (2.) Denying our Churches to be true Churches. (3.) In calling the Scriptures but a dead letter. (4.) In denying it to be the judge of controversies. (5.) In refusing to have all Spirits tryed by the written word. (6.) In crying up the sufficiency of a common light within. (7.) In maintaining Free will. (8.) Perfection. (9.) Apostasie of the Saints. (10.) Justification by inherent holiness. (11.) In confounding Justification and Sanctification. (12.) In mocking at the Impured righteousness of Christ. (13.) In placing holiness in outward observations of their owne devising. (14.) In Pretending so much to Revelations, Visions, Raptures, &c. (15.) In pretending to Infallibility? As for the Increase of their number, whereof he boasteth, it is a clear verification of that 2 Thes. 2: 9, 10, 11, 12. whose coming is after the working of Satan, with all power, and signes, and lying wonders, & with all deceivableness of unrighteousness in them, that perish, because they received not the love of the truth; that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie, That they all might be damned, who believed not the truth, but had pleasure in unrighteousness. What he talketh further of his owne experience of the power of their discourses, is but a further demonstration of what we said; to wit, of his being given up to strong delusion; as this volume of his purteth beyond all question, with such as believe the Scriptures. And for a recompense of his exhortation to us, in the close, I shall also obrest him in the Lord, to consider his wayes over againe, and search after the procuring cause of this dreadful judgment of the Lord's giving him to up to those delusions; that he may repent, and be saved; for what high thoughts soever he may now have of that way, he will  
finde

finde his delusion in end, either here, (which I shall wish) or when it shall be too late, which the Lord prevent in mercy.

## CHAP. XIX.

## Of the Ministerial Office.

1. **W**hen our *Quaker* beginneth to speak of this matter Pag. 203. §. 24. he followeth his usual manner, of crying up themselves, and loading all their Opposites with what expressions of disrespect and contempt, he thinketh meet: We are the men, with him (as the orthodox were of old with the *Swenfeldians*, *Fanaticists*, and *Antinomians*.) who alwayes adhere to Externals, following our External Rule and Methods, devised by our carnal and humane Wisdom; because we follow and desire to cleave unto the Rules and Methods, and all the Orders, prescribed by Christ, to be observed in his owne House: And upon the other hand, They are the men, who follow the wayes of the Spirit, and his immediat Help and Influence: and he leadeth them (as he saith) in such an Order and Methode, as becometh the Church of God; though this order and methode of theirs, wherein they suppose the Spirit leadeth them, be no prescribed Order in the word; but the meer Invention of their owne fantastick braine, blasphemously Fathered upon the Immediat Teaching and Leading of the Spirit of God; for we know no ground to imagine, that the true Spirit of God will lead any in Courses Opposite unto, and Reflecting upon the holy Institutions of Christ; because he is the Spirit of Christ, and sent by him from the Father, and was to testifie of him, *Ioh. 15: 26.* and not to counterwork Him, and trample upon his Appointments; It is also said, that he would glorifie Christ, and receive of His, and shew it unto the disciples, *Ioh. 16: 14.* But the Spirit, that leadeth them, is wholly set in them to dishonour and cry down Christ, and to reject all his Ordinances, not one excepted; as we have seen already, and shall see more. Nay, this evil Spirit, that acteth them, destroyeth and casteth away these very Orders and Ordinances, which the Scripture tels us, the true Spirit of God hath appointed and established: and is such an enemy to all Gospel Order, that it cryeth up only Paganish and devilish Confusion.

2. What he saith of the Papal and Prelatical Hierarchy, I have nothing to do with: but what can he say against that Order, which Presbyterians maintaine to be Instituted by Christ, by Officers of diuine appointment, and the Courts & Iudicatories, which they owne, Superiour & Inferiour? Whatever contention be among these, concerning the Order to be observed in the house of God, there is no warrand for him & his party to cast away all Order, & bring in the confusion of Babel, in stead of that beautiful and edifying Order, which Christ, the Supream Head and King of the Church, hath wisely, for his owne glory, & for promoting the good & edification of his Subjects, Appointed, & signally Blesled.

3. Put sayes he Pag. 204. speaking of his party, *We say the substance is to be enquired after, and the Vertue, Life and Spirit, who is one, in all these different names and offices, mentioned in the Scriptures* 1 Cor. 12: 4 Ephes. 4. *Ans.* We say also, the Substance is to be enquired after, and the Spirit's Blessing, Power, Efficacy, and Presence to be sought; but so, as the Ordinances and holy Appointments of the Spirit be religiously Observed; for the Spirit of God hath not taught us, to see any repugnancy here; whatever that evil Spirit, which acteth and leadeth them, doth. Sure, had there been any such Repugnancy or Inconsistency, as these Fanaticks dream, the Spirit had never appointed these Orders; nor instituted these Ordinances and Officers; nor prescribed Rules to Regulate these Officers, in the right and edifying manner of the discharge of their duty, and Administring the appointed Ordinances. Himself cannot but confess, that the Spirit did appoint Officers, in the house of God; the Scriptures, by him cited, are so cleare and plaine, to which others might be added: And I would faine know of him, why this was done? was this to divert the primitive Church from enquireing after the Substance, and after the Vertue, Life and Spirit, of these ordinances? He dar not say this. The Spirit then, that acteth them, cannot be the same with that Spirit, that ordered matters in the Primitive Church; but an enemy thereunto; and consequently the Spirit of the Devil, directly Opposeing and Counter working the Spirit of God: let him think on this; for it will be found so.

4. He goeth on to tell us. *That it was never the minde of Christ and his Apostles, that Christians should establish the shadow and forme of these Officers, without the power, efficacy and Spirit of Christ.* *Ans.* The Power, Efficacy and Spirit of Christ, is not in Christians power to Establish: the Spirit bloweth where he listeth: I understand not that Spirit, which falleth under the establishment of men, and of these *Quakers*; It is not the Spirit of God, that is so under their power, and at their devotion, and can be established by them, as they please. (2.) We plead not for Shadowes and Formes; but yet we owne the Ordinances, and desire religiously to observe such, as Christ hath appointed to remaine and continue, *for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ* Ephes. 4: vers. 11, 12, 13. *even to the end of the world.* Mat. 28: 20. especially seeing we have no ground to think, that all these Offices and Officers were appointed only for that time and age, the work being of the same necessity now, as then; and no restriction or limitation to that instant being declared: It is true, there was a special piece of work called for then; to wit, the founding and setting of Gospel Churches, and of Gospel Order, Lawes and Ordinances, to which extraordinary Officers were called, qualified and impowered; which is not now necessary: the foundation being once laid, there is no more required, but a continual building upon that foundation, to which ordinary Officers, and a standing ordinary Ministrie is sufficient and necessary, that the Ordinances of perpetual use may be administered, according to Christs appointment, for the constant edification of the Church: And  
against

against this, these *Quakers* set themselves with all their might; that when the Church is denuded of her Officers and Watchers, she may become a fitter prey for these grievous wolves, who now enter in, not sparing the flock, & speak perverse things to draw away disciples after them.

5. This is (saith he) the work of Antichrist. & the mystery of iniquity, erected in the dark night of Apostasie. *Ans.* Then Christ and his Apostles wrought the work of Antichrist and the Myserie of iniquity: And the dark night of Apostasie was in the very first Primitive dayes of the Church: But what blasphemie this is, and what an Antichristian Spirit this must be, that speaketh in these men, let sober men judge. Let us hear more: But sayes he, in the true Church of Christ, which is gathered by God, not only into the doctrine of truth, but also into the life, power and Spirit of Christ, the Spirit of God is Governour and Regulator; as in every individual, so also in the general: And when they meet together, to worships God, then such, as God separateth to the ministry by his owne power and influence, opening their mouths, and giving unto them, to exhort, rebuke and instruct, in the power and Spirit of the Lord, cannot but be heard, received and held in honour for their works sake, by their brethren, seeing they are thus ordained and put into the ministry by God: And thus there is no monopoly bereof unto a certaine kinde of men, called the clergy (who for this cause are educated, and taught this art, as other carnal trades are) that all the rest may be despised and excluded as laicks; but the matter, is left unto the free gift of God, that he may call whom he will, poor or rich, servants or masters, old or young, men or women: and who are thus called, verifie the Gospel 1 Thes. 1: 5. and they cannot but be received and heard by Christs sheep.

6. Here we have plaine dealing, and a full discovery made of the principles and practices of these men; and a demonstration given of the Opposition of that Spirit, which is in them, unto the whole Ordinance and Work of the Ministry, appointed by Christ. And for *Answers*, a few things may serve: (1.) Was the primitive Church, Instituted and gathered by Christ and his Apostles a Church of Christ, and gathered by God, or not? He dar not say, no: Then I ask, how came it to passe, that this way of theirs was not Universally and Constantly practized? Was not the Spirit of God Governour and Ruler in their Assemblies? He dar not deny it: How then dar he speak thus? (2.) Were there no distinct Officers, particular individual Persons, separated and set apart for the work of the Ministrie, in the dayes of the Apostles? If there were, it is manifest, that their Order and Way is Diametrically opposite to the Order and Way, used in the Apostolick Church. If there were not: what were the Apostles? What were the Evangelists? What were the other Ordinary inferior Officers, ordained and settled in the Churches *Act.* 6: v. 1, 2, 3, 4, 5, 6. & 14: v. 23. 1 *Cor.* 12: v. 28, 29, 30. *Ephes.* 4: v. 11. *Phil.* 1: ver. 1. & 4: 3. & 2: v. 25. *Col.* 4: vers. 7, 12, 17. 1 *Thes.* 5: 12, 13, 14. 1 *Tim.* 3: 1 — 15. & 4 v. 14, 15 16. & 5: v. 17, 22. 2 *Tim.* 2: 2. & 4: 1, 2. *Tit.* 1: 5 — 9: *Heb.* 13, v. 7, 17. *1 *Sam.* 5: v. 14. 1 *Pet.* 5: 4. *Revel.* 1: 20, & 2: & 3. (3.) This destroyeth the whole Order of the Ministrie; for hereby it is declared; that there is no such thing, as Officers, established in the house of God, distinct from other Church-members, contrarie to the places already cited, & to *Rom.**

12: 6, 7, 8. 1 Cor. 12. throughout. *Aff.* 15: 4, 6. & 21: 18. 2 Cor. 5: 18, 19. The contrary whereof is further evinced from the Titles, Stiles, or Peculiar Designations, which we finde given to peculiar persons, set over others, in the new Testament; such as *Pastors* *Ephes.* 4: 11. 1 *Pet.* 5: 20. *Aff.* 20: 28. *Doctrs* 1 Cor. 12: 28. *Ephes.* 4: 11. *Teachers* *Gal.* 6: 6. *Stewards* 1 Cor. 4: 1 *Tit.* 1: 7. *Preachers* *Rom.* 10. 14. *Overseers* *Aff.* 20: 18. 1 *Pet.* 4: 15. & 5: 2. *Angels* *Revel.* 1: 20. & 2: 1, 8, 12, 18. & 3: 1, 10, 15. *Stars* *Rev.* 1: 18. *Ambassadors* 2 Cor. 5: 19, 20. Such as are set over others *Heb.* 13: 17. *Rulers* 1 Cor. 12: 28. 1 *Tim.* 5: 17. As also from the special Work imposed upon them, & called for from their hands: not only included in the forementioned Titles, & the like; but expressly mentioned; such as Preaching of the Gospel, Administration of Sacraments, Care of the Poor, exercise of Discipline &c. As is clear from *Mat.* 28: 19. 1 Cor. 9: 16, 17. & 10: 16. *Rom.* 12: 6, 7, 8. 2 Cor. 12: 15. 1 *Tim.* 4: 13, 14, 15, 16. & 3: 5. 2 *Tim.* 2: 25. & 4: 2. *Aff.* 6: 2, 4. Likewise from the duties required of others, in reference to them. See 1 *Thes.* 5: 12. *Gal.* 6: 6. 1 *Tim.* 5: 17. *Heb.* 13: 7, 17. And from the Qualifications required in them 1 *Tim.* 3: 2. 2 *Tim.* 2: 2. 6. *Tit.* 1: 9. And Orders given about their Trial & Ordination *Aff.* 6. 1 *Tim.* 3: 10 & 5: 11, 12. Moreover this is evinced from the special Commands and Injunctions laid upon them, to minde their work aright 1 *Tim.* 3: 5. 1 *Pet.* 5: 2, 3. 1 *Tim.* 4: 14, 15, 16. *Aff.* 6: 2, 4. 2 *Tim.* 4: 2. & 2: 25. 1 Cor. 9: 16, 17. 2 Cor. 12: 15. *Heb.* 13: 17. To which may be added the Promises of God's presence and assistance, in the discharge of this work, *Mat.* 28: 20. *Revel.* 1: 1. and his Approbation of them in it *Mat.* 16: 19. *Iob.* 20: 23. *Mat.* 10: 40. *Luk.* 10: 16. *Iob.* 14: 20. 1 *Thes.* 4: 8. (4.) Hereby the work, which God hath peculiarly committed to these Officers, is made common; And thus this man joyneth himself to the *Socinians* in this; for upon this ground they go, inveighing against a special Call, which Officers ought to have. See *Hoornb. Socinian. conf. lib.* 2. c. 4. Sect. 3. Where their words are adduced & confuted. Nay this *Quaker* doth outstripe the *Socinians*; for he will have every man, according as his owne spirit (falsly called the Spirit of God) moveth him, setting to this work; whileas they seem to be more for some Order; & for orders sake will allow something like a Call from the people or others, though they look not upon this, as a divine Institution. But that the Lord hath restricted this work, in ordinary, unto the peculiar Officers, is not only manifest from their Institution, & their call thereunto, already cleared; but also from expresse Prohibition of any such Encroachment *Rom.* 12: 3, 6, 7, 8. 1 Cor. 12. throughout 1 Cor. 7: 20. 1 *Thes.* 4: 11. & from the Titles mentioned, which, not being common, shew that the work thereby imported is not to be made common; & Qualifications not common shew that the work is special, & not common; so also the Duties required of the rest, in reference to these Officers, abundantly show, that all are not promiscuously called to the work, because it is upon the account of the work, that these duties are to be performed unto them. This I have abundantly elsewhere spokento, in my book against *Ydehufius* *Affert* 7. Pag. 67. &c. and need say no more to it here. (5.) We nowhere read of men separated to the Ministrie, and Orained for one particular Act, at one season; but for a constant and continued Exercise, in the work

work of the Ministry, *Act. 6. & 14. 23. Act. 20: 28. 1 Cor. 12: 28. Tit. 1: 5.* so that their ordained Teachers are not of God. (6.) These Preachers of theirs take upon them to be Officers without previous Tryal & Examination, contrary to the order established in Christ's house (7.) Though we acknowledge a distinction betwixt the Officers appointed in the house of God, and Others, over whom they are set; yet we owne not these Popish denominations of *Clergy & Laicks*; as he cannot but know, though malice prompteth him to speak thus (8.) That God is free to call whom he will, we know; but he hath told us by his Servant *Paul*, that he will not call women to this publick Ministry; and seing he hath appointed an ordinary and serled way, whereby persons are to enter unto this work, we have no warrant to think, that such as come not in by the door that he hath set open, but creep in at winlowes, or such like unlawful wayes, are called of the Lord; but do rather run usent, in contempt of God & his established Order (9.) we think it no wonder, that their Brethren, who are under the power of that same delusion, receive such, hearken to them and honour them: and so is rather a confirmation of their delusion, then an argument evincing the lawfulness of that way (10.) That these, thus called, can say what the Apostle said *1 Thes. 1: 5.* is but his naked and groundless assertion; for their discourses and writings are plaine demonstrations of the power of error and delusion. (11.) It is not the nature of Sheep to follow ravenous Wolves; And Christ's sheep know his voice; and will not follow a stranger *Ioh. 10: 4, 5.* far less sheeps, that come for to steal, and to kill, and to destroy (12.) The ground of all this we disapprove; to wit, the laying aside of the word of God, our only Rule, and betaking themselves to Immediate Inspirations as the only Warrant of all their actions: the inquiry of which we have sufficiently discovered above Chap. III. & IV.

7. He tells us §. 25. Pag. 305. *That these mentioned 1 Cor. 12: 28, 29. & Rom. 12: 6. were not distinct officers, but only different operations of the same Spirit, that could coincide in one and the same person, as the rest of the duties mentioned thereafter, to wit, of love, charity &c. Ans. (1.)* That the Apostle *1 Cor. 12.* is speaking of the Church, as an Organical body, none, that once read the text, can deny: *for as the body is one, and hath many members, and all the members of that one body, being many are one body: so also is Christ vers. 12.* And after a further enlargement upon this similitude, he saith *vers. 27. Now ye are the body of Christ, and members in particular.* Then *vers. 28.* enumerateth diverse kinds of Members or Officers, and not Operations only, saying *God hath set some in s'e Church, first Apostles, secondarily Prophets, thirdly Teachers;* and then nameth *Helps, Governments,* which not only denote Operations, but Officers appointed for these Operations and Administrations. Were not Apostles, Prophets and Teachers, Officers in the house of God? or do these names only import Operations? Then Christ, when he instituted twelve Apostles, did institute twelve Operations: and *Matthias Act. 1.* who was numbered among the twelve, was nothing but an Operation, and *Paul* was another? And when Christ gave some Apostles, and some Prophets, & some Evangelists, and some Pastours and Teachers *Eph. 4. 11.* he gave nothing but Operations, common to all the Church members, contrary to what



what the Apostle expressly saith 1 Cor. 12. 8, 9, 10. *To one, to another, to another, to another &c. & vers. 29. are all Apostles? are all Prophets? are all Teachers? &c.* which question is a vehement denial (2.) So what the Apostle saith Rom. 12: 4, 5. is clear for us; for, *as we have many members in one body, and all members have not the same office: So we being many are one body in Christ.* And what these Officers or members of this one body in Christ were, he sheweth first generally, & then more particularly, pointing to every one their several duty & work, according to the gift of function laid upon him, saying vers. 6, 7, 8. *having then gifts differing according to the Proportion of faith, or ministry, Let us wait on our ministering; or he that teacheth on teaching, or he that exhorteth on exhortation, he that giveth, with simplicity, he that ruleth with diligence, he that sheweth mercy with cheerfulness.* So that here are Officers plainly decyphered, 1 Teachers, Exhorters, Rulers, Givers and Shewers of mercy; and their peculiar work named; and the manner of their discharge of this employment pointed forth; and all this, as distinguishing them from others, whom they were to Teach, Exhort, Rule over, Shew mercy unto, &c. (3.) The plaine and obvious scope of the Apostle in both places, being to suppress that levelling humore; that was arising in these Churches, where proud persons were not satisfied with their owne station, but would encroach upon the function of others, is more than enough to confute and rebuke the levelling humore of this Quaker, who is sick of Corah's disease Numb. 16: vers. 1, 2, 3. (4.) We say not, that none of these Offices could coincide in the same persones; for we know the Superiour Officer could do, what the Inferiour did; though the Inferiour could not do what the Superiour did. The Apostles could have done the work of Pastours and Teachers, though these could not have done the work of the Apostles. (5.) There is a vaste difference betwixt these Official duties, incumbent to Officers: and presupposeing special Official gifts, and a peculiar call; and the common christian duties, mentioned Rom. 12. 9, 10. &c.

8. Next he sayes, *That all grant, that Pastours and Doctors are one and the same, and so may the rest be: Prophecy, though it be a distinct gift, yet they reckon it not for a distinct office, as it importeth a declaration of future things, which may be common to others, even to laicks: And if it be taken as importing to speak from the Spirit of truth, it is common to all the saints.* Ans. (1.) It is false, that all grant Pastours and Doctors to be the same, though one man may performe both these Offices, as one may performe both the office of an Elder and of a Deacon. (2.) The Prophets were extraordinary officers, having a special Function and Employment in the Church, at that time; And though some now may have a gift of foretelling some future thing, that will not constitute them Church-officers, or Prophets. (3.) Though these Offices might coincide in some persons; Yet they remained distinct Offices: And though we should grant (which we cannot) that all the Offices were common to all the officers; Yet this would plead nothing for his Babel, who will have no distinct settled Officers, at all; but maketh all the Offices and Work, common, or indifferent to all the Members, man and woman, young and old, without any difference.

9. But

9. But sayes he Pag. 206. *Though to instruct, teach and exhort be proper to such, as are peculiarly called to the work of the ministry; Yet it is not so peculiar unto them, as that it may not also be common to such, as are moved by the Spirit, when the saints are gathered together.* Ans. (1.) Then it seemeth, he will grant that there are some peculiarly called to the work of the Ministry; and that it is proper to them to Teach, Admonish, and Exhort: And if so, how can others take upon them to performe the work peculiar to such an Office, who are not impowered thereunto, by being called to the Office? We speak not here of Private admonishing and exhorting, but of that which is Ministerial; and isto be with Ministerial Authority, as by persons clothed with Official authority. His instance of hearing and seeing, which are proper to men, and yet common to other creatures, is of no use here, where we are speaking of work, peculiar to an Office, and ought to be performed by none, but such as are clothed with that office. (2.) God will move none, in ordinary cases, to violate the Order established in his owne house; and because of this Order, which Christ hath established, we judge, that all such persons, as suppose themselves moved by the Spirit, to teach publicly, in the Assemblies of the Saines, are moved by their own spirit, and not by the Spirit of God, who is a God of order, and not the Author of confusion; or rather by the Spirit of Satan, in contempt of Christs order.

10. He citeth 1 Cor. 14: 31. *Ye may all Propheesy: and thinketh that this was meand of all, because Paul saith vers. 33. (he should say 39.) covet to Prophezie.* But these all, were only the Prophets: for he had said vers. 29. *let the Prophets speak two or three, and let the other judge;* but that these two or three may not exclude the rest, he saith vers. 30. *If anything be revealed to another that sitteth by, let the first hold his peace:* And his reason is, vers. 31. *for ye may all Prophezie, one by one,* and againe vers. 32. *the Spirits of the Prophets are subject to the Prophets.* To imagine then, that this was common to all the members, is to contradict the plaine scope of the place, and to do violence to the text; yea and to make the Apostle contradict himself; for he had told them that all were not Prophets, more then Apostles Chap. 12: 29. And that which he citeth from vers. 39. can enforce nothing, but that it was their part to desire earnestly such offices, whereby they might most edifie the Church, yet so, as not to disparage others; therefore he addeth and forbid not to speak with tongues, and so, as not to evert the order of God's House; for he addeth vers. 40. *Let all things be done decently and in order.* And doth he not expressly prohibite woman to speak in the Churches vers. 34?

11. He next speaketh of Evangelists: and thinketh that all that preached the Gospel were such. Ans. It is true, these that wrote the History of the Gospel, are commonly called, in our language, Evangelists; and in some sense, all that preach the Gospel may be so denominated: But he knoweth, we are here speaking of a certain Officer, frequently mentioned, and called Evangelists, & that as distinct from others; even from Apostles, who being above them, might do their work, as we hinted above; and from ordinary Pastours and Teachers, &c. He should prove, if he could, that there was no such

Officer, and that it was a meer Operation, that goeth under that name; and such an Operation, as was common to all Church members. As for the Apostles, of whom he speaketh *next*, though the name, as to its etymology, may denote *one sent*; yet he knoweth, that it is in a special manner given unto those, whom Christ sent forth, who at first weretwelve in number, and after Judas's death, were againe made twelve by the election of *Matthias*, to whom at length *Paul* was added, and some suppose *Barnabas* also; and though, he seeth, we make no strick limitation, as fixed unto the number, yet we hold, that they were distinct and superiour Officers, named with with a first 1 Cor. 12: 28. But he most boldly and impudently saith *Pag. 207. That they were not distinct officers, but only names.* What? did God set Names in the Church? did Christ, when he ascended, give only Names to the Church? What names were they? Such names, as the Scripture diversly useth to express the more eminent emanations and influences of divine grace, sayes he. But why doth he not give instances of this diverse use of the word? Why doth *Paul* so often stile himself, an Apostle? Why doth he so carefully vindicate his Apostolick office, chiefly in his Epistles to the *Corinthians*? What may not that man dar to do, who dar thus play with the Scriptures? *It is* (saith he further) *as if some now should call him an Evangelist, who had converted some heathen Nation, as the Jesuites call their Emissaries to the Indians and to Japan, Apostles; and as John Knox was frequently called the Apostle of Scotland.* Ans. This is so far from helping, that it quite overthroweth his designe; (not to mention, how absurd it is, to reason from mens abusive language, and usage of words, to the affixing of such an Abusive sense, to the same words, used in Scripture, contrare to the whole intendment of the Spirit of God, in the places, where these words are used) for, (not once to take notice of the Jesuitical perversion) such expressions, being used by way of allusion, because of some resemblance, in some one point or other, which the work of these of late, had, or might have, with what the Apostles & Evangelists did of old, do evidently say, that there were such Officers, in the primitive times, to whom these names did most properly appertaine; and that these names did point out, certain, knowne and distinct Officers; and not emanations of divine grace; as this man saith, who speaketh he knoweth not what; but cannot speak ill enough, against Christ's Ordinances.

12. From this, he concludeth very learnedly and candidly, *That Ministers Pastors, and Doctors designe only one office, and that there is no precedence among them by vertue of any distinct office, which is proved by others against the diocesan prelacy.* Ans. (1.) What sayes this to other Superiour and Extraordinary Officers, which were in the primitive times, such as Apostles, Prophets, and Evangelists? (2.) What saith this to other Ordinary and Interiour Officers, such as Elders and Deacons? (3.) What doth all this say to the point in hand? Be these one, or be they divers; yet this is certane, they are Officers, and Officers clothed with authority, and power, and have their work committed to them, and are distinguished from the flock, over which they are set; and every one of the flock, may not, as his owne Spirit moveth him, encroach upon their office, and assume their work, to the overturning of all Order, established by Christ,

and

and to the rendering of Offices appointed by him null, and of no effect: Which is the designe this man driveth at, and the only intendment of his discourse here.

13. But §. 26. pag. 207. *Though he plead for liberty of prophesying by the Spirit, unto all, when they are moved thereunto; yet he sayes, the Quakers believe and affirme, that there are some more especially called to the work of the Ministrie, whose work is constantly and particularly to instruct, exhort and watch, to whom such obedience and subjection is due, as is held forth Heb. 13: vers. 17. 1 Thes. 5: vers. 12, 13. 1 Tim. 5: vers. 17. 1 Pet. 5: vers. 5. Answ. (1.)* In this pleading for liberty of prophesying, he joyneth with *Socinians* and *Arminians*, his old friends, whom he hath no will to forsake, in such an advantagious point: but we have showne above, that this liberty destroyeth the Office; for if the work be common, there needeth no Office be appointed for that work; and if there be an Office for that work, no man must meddle with the work belonging to that Office, who is not clothed with the Office. What way are these men more peculiarly called, than others? Others, we heard, were placed in the ministrie and ordained of God, when moved to the work, and were to be obeyed and subjected unto, as such, according to these places of Scripture, now cited. Why doth he not show us, wherein this peculiarity consisteth? Whether is it in some thing inward, or in something outward? if inward; what can it be more, than Gods calling and ordaining? if outward? Is it imposition of hands of the Presbytery; or a potestative mission, by Church Officers? (3.) But he sayes, *They are more fitted and furnished, than others.* True, yet this is not before the call, but after it, and a consequence of the call; for he sayes, *and therefore they are more fitted*, to wit, because peculiarly called; and wherein this peculiar call consists, I would know. (4.) He tels us also, that *their work is more constantly and particularly to instruct &c.* But can they instruct at any time, without a special motion of the Spirit? if they can, why doth he inveigh against our Officers for doing the same? If they cannot, how can this be said to be more their work, than it is the work of others, who do the same, upon the like motion? or doth their special Call consist in their receiving more frequent motion, than others? But this speaks only of more work, but nothing of a distinct Office. So that all this concession of his is just nothing (5.) I would know, if these specially called persons, be wholly separated for that work; and that staidly, and fixedly, so as they are in all time coming looked upon, regarded and submitted unto, as officers over others; and how this work of separating of them is done? Beside these he tels us also of *Elders*, who *albeit they be not frequently called to declare themselves in words* (by this I suppose, he meaneth their way of preaching) *yet having had experience of the work of truth on their hearts, they watch over and privately instruct the younger.* Answ. But yet if the Spirit move them, they may, they must, do this in Publick too. (2.) we heard before, that this experience, or something like, was all that he gave us, for a call to the highest employment. (3.) whatever these Elders be, they are not the Scripture Elders; for these are appointed for Government or Ruling the Church, hence called *Governing Elders* 1 Cor. 12: 29, and said to *Rule* 1 Tim. 4: 17. Rom. 12: 8. (4.) He con-

foundeth these Elders with deacons, telling us that *they care for the poor, widowers, & orphans*. Nay more, he sayes, *they take care that peace, unity, concord, and love and health be preserved in the Church*. But what way is this done? And how are they called hereunto? And whether doth all this declare them to be distinct Officers, or not? and over the people, or not? And whether is this their peculiar work, that others of the common people may not meddle with? Let him answer these, and reconcile himself with himself, when he is at leisure.

14. But Pag. 208. he tels us, *that they refuse that distinction of laicks and cleargy*. And knoweth he not, that we disapprove these termes? But the thing that they refuse, is *That none*, (as he speaketh) *should be admitted to the work of the Ministrie, but who are educated in schooles, and instructed in logic, &c. and he who is thus educated must not learne another honest tread, for his leaving*. But why doth it offend them, that men take paines to be instructed and qualified for the work; and that none be admitted, but such as are qualified? It seemeth that the work of the Ministrie is a light business with them; & may be discharged by such, as have no learning or qualifications: but why then did the Lord qualify his Apostles, by teaching them several yeers, and by extraordinary infusion of knowledge? It seemeth they would have all waiting for such miracles now: but we must first see a warrant; and seeing experience tels us, that the Lord doth not take this way now, why are they offended, that we use ordinary meanes for attaining to knowledge? (2.) He may know, if he will, that we exclude none from the Ministrie, if they be qualified, though they have not learned their philosophy, &c. at ordinary schooles. (3.) As for their learning of an honest trade, we finde none of the Apostles doing so, after they were called to that work; and we look upon the work of the Ministrie, as such as will take up the whole man, and his whole time, if he be faithful and diligent. And yet some men have learned physick, after they have been Ministers, that they might be helpful to the poor; and no man condemneth this, providing that thereby they take not occasion to neglect the Ministrie, which is of greater consequence.

15. But hereby, sayes he, it cometh to passe, *that Parents, seeing what honour and gain attendeth the Ministrie, assigne their children to that office from their Infancy, and educate them thereunto of purpose*. &c. That Parents dedicate their children to the service of God, cannot be condemned: if they do it, upon a corrupt designe, and as moved by corrupt ends, that is: but their owne fault. Those (sayes he) *being educated in pleasure and idleness, think it below them afterward to work with their hands, satisfying themselves to bring out of books, what they may preach*. Ans. Who ever think serious study an easie work, is not acquainted with it. And if a Minister think he hath time enough to follow an ordinary calling, he knoweth neither the weight, nor the worth of the Ministrie. He that must bring all his preaching alwayes out of books, must either preach seldome, or he will finde little time to follow another trade. But all these things, and what he saith further of corruption, in admitting corrupt and carnal men into the Ministrie, is nothing to the purpose in hand; for no sober man will approve such corruptions; And yet we need not run away to the Quakers way of prizing  
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extemporary non sensical discourses, after self-motions, and self-impulses, as the whole work of the Ministry. But sayes he next Pag. 209. *when men are not admitted to the Ministry, that are not so and so licentiate, according to their rules, the Spirit is extinguished and prophecies are despised, contrary to 1 Thes. 5:19, 20. Ans.* What Papists do, in this, I regard not: Protestants will I suppose, not refuse to admit any man, to the Ministry, that is found after tryal really qualified, upon any such account; howbeit the places by him cited be ill applied: but we must not stand upon every punctilio, but shall go on.

## CHAP. XX.

## Of Woman Preachers.

I. **O**Ur Quakers, that in all things they may be like themselves, that is, opposite to all the Appointments and Ordinances of Christ in his house; plead for Women speaking or preaching, in the publick assemblies of the Church, as did the Anabaptists of old, and Familists. And that notwithstanding Paul hath, in two distinct places, expressly prohibited the same; as first, 1 Cor: 14: 34. *Let your women keep silence, in the Churches*: we might think, that this were indeed enough to satisfy us; but see what the Apostle addeth further to enforce this, *for it is not permitted unto them to speak, to wit, in the Churches*; as if he had said, they have no allowance thereunto, permission, or tolerance; And as if all this were not enough, he addeth; all that is permitted unto them, is *to be under obedience, as also saith the Law*. Whereby he giveth us to understand, that woman their speaking in the Churches is inconsistent with that subjection, that the Law of God hath laid upon them; And withall he insinuateth, that speaking in the Churches is an authoritative thing, and therefore no way allowed unto Women, whose proper deportment, according to the institution and Law of God, is subjection and to be under obedience. Nay he will not suffer them so much, as to ask questions, under colour of learning, in the Churches; lest that should make way for their usurping of Authority, and taking upon them to speak with Authority, for he addeth *vers. 35. And if they will learne any thing, let them ask their husbands at home*. And so even at home he enjoyneth them to ask; contrary to what was practised by Mrs. Hutchinson in N. England, called by some, the *American Jezebel*, who had her weekly lectures in her owne house, and there broached her Familistical and Antinomian errors, to the no small trouble of the Church of N. England. Nay, he addeth that it was contrary to that modesty and shamefastness, that is the ornament of women, for, saith he, *it is a shame for women to speak in the Church*. What Patrons and abettors, then of Immodesty and Shamelessness, must Quakers be, that plead for Women speaking in the Churches?

2. It is considerable also, what the Apostle addeth, in the following verses to confirme this injunction concerning Women; as also his former directions,

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which



which he had given to regulate the abuses of that Church: *What?* saith he, *came the word of God out from you? Or came it unto you only?* Are ye the first, and the last, and so the only Christians, that are? Or multyegive Laws to all the Churches of Christ? And must they all follow you? Let the *Quakers* look to this; who, as to the particular we are now about, would make us beleieve, that the word of God came out from them, and that it came to them only, and not to any Church, Primitive, or Subsequent. beside themselves. Further vers. 37, he sayes, *if any man think himself to be a Prophet or spiritual, let him acknowledge that the things, that I write unto you, are the commandments of the Lord.* Let our *Quaker* ruminare upon this; and let all of them take notice of it; for when they contradict this expresse injunction of the Apostle, they declare themselves, say what they will to the contrary, to be neither Prophets nor spiritual: and further we see, that what Paul spoke, concerning this silence of women in the Church, was the commandment of the Lord. And therefore is obliging to all the Churches, who will owne any relation to Christ, their Lord and Head: and consequently the *Quakers*, rejecting this commandment of the Lord, renunce, in so far, their Interest in, and Relation to the Lord, as their Head and Lawgiver. And the next words vers. 38. *But if any man be ignorant, let him be ignorant,* have their owne weight also; as if he had said, if any will not yet, for all this, acquiesce, let him take his pleasure; no more needs be said, for his conviction: he is wilfully ignorant; and he must remaine so: And so say we, in this particular: if the *Quakers* will remaine ignorant, we cannot helpe it; we must follow our rule, and declare them unconvinceable; and so leave them.

3. Another expresse passage we have against this Practice and Opinion of the *Quakers* 1 Tim. 2: 11 — 14. *Let the women learne in silence with all subjection, but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.* Where we may see, That Teaching publickly is an act of authority; and that it is inconsistent, with that silence and subjection, which is enjoyned to women; And therefore, the Apostle, as a faithful servant of Christ, will not give way to it; and acquaints *Timothy* herewith, that he may suppress any such practice, where it is; or hinder it, if men would set it up. Nor is this all; for he addeth his reasons; saying, *for Adam was first formed, then Eve.* Whereby he teacheth us, That such a practice is contrary to the Law of Creation, the Law written upon the Creation, and the Way and Method of Creation, which the Lord was pleased to follow; and thereby give Documents and Significations of his will to man. This practice then of the *Quakers* must be unnatural, and a plaine saying; that God created *Eve* first, and then *Adam*. And further the Apostle addeth, *And Adam was not deceived, but the woman being deceived, was in the transgression.* That is, the woman, being immediatly & first deceived by Satan, was the cause & occasion of *Adams* transgressing; & therefore was her subjection to the man laid further upon her, as a more grievous weight and burthen, as a part of her punishment. The *Quakers* then, who would have women usurping Authority and Teaching, in the Church, do seek to annul the sentence past upon Women by the just Lord, for *Eve's* being the cause of *Adam's* sinning: and do

in a manner declare, that that sentence was unjust; and that *Eve* was not the devils instrument, to cause *Adam* sinne. Let them see to it; for it draweth deeper, than they are aware.

4. Let us now see, what he sayes for this. *Seing* (saith he *Pag. 210.*) *male and female are one in Christ: and seing he giveth his Spirit to one, as well as to another, when the Lord moveth in women by his Spirit, we think it no way unlawful for them to preach in the meetings of God's people.* *Ans.* (1.) That there is neither male, nor female, as there is neither Jew, nor Greek: but all are one in Christ, we grant, in reference to the privileges of the Covenant, now under the Gospel dispensation, in opposition to what was under the Law; for of this *Paul* speaks *Gal. 3: 28.* But that therefore, women may as well Preach in the Assemblies of the Church, as men, is a *Quakers* consequence, having no connexion, nor appearance of reason. (2.) That God giveth his sanctifying Spirit to women, as well, as to men, is very true: but that he moveth in them for any such end, as he here mentioneth, is simply denied: And by this we may see, what sentence to passe, upon these irregular motions, which they talk so much of. If the Spirit of God move in women, it will be to prompt them to duty, that is, to keep silence in the Church, and not to Teach there, or to usurpe authority, but to learne in subjection, remembering what her sex is called to, by the law of God, and what that punishment is, that is put upon all women, for *Eve* her carriage.

5. He thinks the passages we have cited out of *Pauls* Epistles do not oppugne their doctrine. And yet a more plaine contradiction is not imaginable. But what is his reason? *Women*, sayes he, *have Prophecied and preached in the Church.* *Ans.* That the Lord hath made use of women to be Prophetesses of old, we grant; for he is free to make use of whom he will. His rare and extraordinary acts are no rule to us; but his Law is our Rule, and to the Law must we goe & to the Testimony. He is absolute, and not bound by the Rules and Laws, he prescribeth unto us, *Otherwise*, sayes he, *that of Joel had been ill applied by Peter, Act. 2: 17.* *Ans.* That is wonderful and strange! What saith the Prophecie of *Joel*, as it was applyed by *Peter*? Were there any women preachers among that company converted by *Peter*? Nay, *Peter's* applying of that Prophecie of *Joel* to that present dispensation and exigent, wherein we hear not of the least appearance of any women-preachers, is a manifest declaration of the contrary.

6. But he saith further, *That Paul himself in that same Epistle to the Corinthians gave rules how women should demean themselves, in their publick preachings and Prayers.* *Ans.* Thus the Man would have the Apostle contradicting himself, in that same Epistle: Is it not saifer for us to say, that whatever rules he gave, they were such as did well consist, with this plaine peremptour and enforced prohibition of their Preaching, Teaching, or Speaking, in the publick meetings of the Church? But what were the rules he gave concernig women? He said *Chap. 11: 5.* *But every woman that prayeth or Prophecieth with her head uncovered, dishonoureth her head.* This he taketh to be meained of the womens carriage, when they were Propheying or praying publickly, before others, in the Assembly; but  
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his mistake is manifest, for the Apostle is only shewing, what the carriage of both men and women should be, while they were present in the publick Assemblies, and at the time of publick worships, while the word was spoken and explained, and publick Prayers used, not by themselves, but by others appointed thereunto.

7: He tels us next. *That paul speaketh of a certain woman, that laboured with him, in the Gospel.* Ans. where he speaketh of a certain woman that laboured thus with him, I know not: but I finde *Phil. 4: 3* that he speaketh of women in the plural number, that laboured with him, in the Gospel. And all the question is, what way they did this? He imagineth, that it was by publick preaching, in the Assemblies; but what ground is there for this? what hint is there given of this? or thinketh he, that there is no labouring in the Gospel, but by publick preaching? *It is written*, saith he, *that Philip had four Daughters, that Prophesied.* It is true, we read so *Act. 21: 9*. But where read we, that they preached, in the Publick Assemblies of the Church? To Prophesie and foretell things to come is not to preach in publick. Finally he tels us, *that it is observed, that this day, God hath converted many to himselfe by the ministrie of women, and frequently comforted the mindes of his sones: which manifest experience putteth the matter to us beyond all controversie* Ans. (1.) That God may make use of women, for this effect, and hath oft blessed their honest endeavours, to his end, we most willingly acknowledge; but the question is not about their paines and labour in private, and in their particular and private stations and capacities, but about their publick preaching, in open and publick Assemblies of the Church. (2.) Or meaneth he all this, as done in the publick assemblies of the *Quakers*? If so, I shall suspect that work of conversion, and take it rather for perversion, or delusion. (3.) Such experiences, being false, and falsly founded, can evince nothing against the standing and binding lawes of Christ, in his Church. This man speaketh much, on every occasion of their experiences; and it seemeth, these are all the *Quakers* bible, or their maine topick, from which all their arguments are brought, to defend all their erroneous and irregular practices; But we judge it safest, to examine experiences by a standing rule; and if they agree not therewith, to account them delusions of Satan; or, at best, the result and acts of the power of their owne vaine imaginations. And if men will steer their course by such a Compassse, we think it little wonder, they dash on rocks, and make shipwrack of truth. Enough of this; seeing I suppose truth could suffer no detriment, though I should give way to women to speak in their meetings; for I cannot account them lawful Church Assemblies, but disorderly Routes.

CHAP. XXI.

Of Ministers Maintainance.

1. **W**E come now to the last particular touched upon by him, in this his *Tenth Thesis*, wherein he is some what large; and indeed it is one of the maine Common places, that the *Quakers*, on all occasions, make use of, in crying down the Ministrie, as thinking they have some popular advantage in this. & ground, to cry out against them, as hirelings, and what not? Wherein they joyn with *Anabaptists* and *Levellers*; little knowing or considering, how much hereby they are playing the Devils game. *Julian* the Apostle, when he was seeking to extirpate the Christian Religion by wiles, thought this a very effectual meane to accomplish that desperat designe by viz. to reduce the Ministrie to Contempt and Poverty, by withdrawing their immunities and stipends, as we read *Sozom. Hist. tripart. lib. 6. c. 4.* And who seeth not the manifest tendency of such a designe? The *Egyptian Priests* were more carefully looked to *Gen. 47: 22.* When the *Levites*, his ministers, were neglected, the Lord accounted it a robbing of himself *Mal. 3: 8, 9, 10.* *Will a man rob God? yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings, ye are cursed with a curse, this whole nation &c.* Ought not *Quakers* to feare this curse? But they feare nothing said in the Scriptures; If the light within be their friend all is well.

2. What would this man be at, in this matter? He tels us *Pag. 210. §. 28.* That they willingly confesse, that they, to whom Ministers are sent; if need be, should supply their necessities. This is, me thinks, a poor allowance; to have only their necessities, which some may possibly contract to little bounds, supplied; and that not absolutely either, but if need be. The necessity then that must be supplied, must be very necessitous and extreme; yea a double necessity, and very constringing; & possibly he will allow no more than will serve to put away the greatest extremity of hunger & misery. This is given with a very niggardly hand. Secondly, he saith, that it is lawfull for them, to take what is necessary. And who would call this in question, seeing hunger, we say, will break thorow hard walls. Men do not despise a thief, if he steal to satisfie his soul, when he is hungry. *Prov. 6: 30.* would not this *Quaker* pity a Minister, if he were driven to this strait, to take something, to satisfie his hunger, though it were not formally given him; and will he allow no more, then that he take what is given, for the supply of his necessities, which may be very pinching, before some ill-willers, like our *Quakers*, will let them passe for necessities? He tels us therefore, that he will not oppugne a necessary aliment. Wherein he is wise; for it may be the *Quakers* themselves both get and take more. What will he then oppugne? an aliment that is limited and compelled; and then, what is superfluous and sumptuous. But what if that; which some shall account superfluous, and sumptuous, be, in it self, all things considered, nothing else then necessary? who shall be judge in this case? must the *Quakers* only sit on the bench, as judges, here? if

so, some might possibly suspect them of partiality; and accuse them of cruelty. If the Supreme Magistrates of the land be judges herein, (& who can reasonably refuse their umpirage and determination?) Will it not satisfie him, if Ministers rest satisfised with their decision? No, it will not satisfie him, for against this he rageth, as thinking it superfluous and sumptuous: and I shall not deny, but as to *some* it may be so, and therefore shall plead rather for others, who have but whereupon to live honestly, as becometh Men of such a functions and it may be scarce that. But, be it what it will be, he will not have it *limited*; And yet some way or other it must be limited. that it may answer the case of necessity, by a geometrical proportion, for an arithmetical proportion will not so well answer the necessity, which cannot be supposed to be alike in all. Who then shall make this limitation? Shall the givers only do it? But what if their allowance be too scanty? must the honest minister perish for want? Shall the Magistrates? He will not yeeld to this; for then that would bring in a *compelled maintainance*, which he will also oppose. But if there be not some legal compulsion, (I owne no illegal, unjust and iniquous compulsion) what shall some Ministers do, who have to do with such hard hearted persons, as would rather suffer the Minister and all his household perish with hunger, before they would give what is just, yea or what is necessary, if they were not compelled by law: How shall they get their necessities supplied? These things, we see, can not well hang together.

3. He tells us, *that only this* (that is, a necessary alimēt) *and no more*, is included in these passages of Scripture, Gal. 6: 6: 1 Cor. 9: 11, 12, 13, 14. 1 Tim. 5: 16. We must then alittle consider these passages, that we may come to some clearness herein. The first is Gal. 6: 6. *Let him, that is taught in the world, communicate unto him that teacheth, in all good things.* But let us read the following verses too, where this matter is pressed, *Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap: For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.* And let us not be weary in well doing, for in due season we shall reap, if we saine not. As we have therefore opportunity, let us do good unto all men, especially unto them, who are of the household of faith, Gal. 6: 7, 8, 9, 10. Its like, there were some of our Quakers principles, even in these dayes, who dealt unworthily with the Ministers of the Gospell: And it hath been Sarans way, in all ages, to have men superfluously large in their allowance to superstitious courses, and to Idolatry; but niggardly sparing in the maintainance of truth: But Paul considering, what an open door this was, to let in ignorance, if the labourers in the word were thus dealt with, sets himself against this evil, and will have every one, whom the Minister catechizeth and instructeth, to communicate unto the Minister, in all good things; this is not to contribute with others, to a bare supply of his necessities; but its questionless a larger allowance; and that not in this, or that particular good thing, but in all good things: And because many might, and possibly did, pretend, that there was no great necessity, the Minister had enough, and more; and they had little enough for themselves, and their owne families (as worlds wretches, who love the mam-

mon of this world, better than durable riches in heaven, can devise many such things; } therefore the Apostle addeth, *Be not deceived; God will not be mocked.* It was with Him, and not with man only, they had to do; and he knew the truth of all, as he knoweth what really prompteth the *Quakers* to this opposition, whatever plausible pretexes they may alledge. And further he saith, *whatsoever a man soweth, that shall he also reap.* To tell us, that this communication should not be with a niggardly and spareing hand; as we say, men must not hunger the ground, they must sow liberally, that their harvest may be the richer; and they would sow, as expecting an harvest upon their sowing; and not suppose, that all that is given away to Ministers, is cast in the winde, seeing it will have an harvest following it. Moreover he tels us, that the communicating of their good things, after this manner, is a *sowing to the Spirit*, which shall be followed with a reaping of life everlasting; not that this did exhaust the whole import of the expression, which the Apostle doth here thus accommodate, nor as if all such, as are thus liberal unto Ministers, shall have ground to expect life; but that the honest and conscientious liberal dealing of such, as are thus beneficial upon a good account, for maintaining of truth, and of the preaching of the Gospel, the meanes of propagating the Kingdome of Christ, and of the great designe of the Spirit, is in it self a sowing to the Spirit; and if their hearts be upright in the maine, and if they thus sow to the Spirit, they shall certainly of the Spirit reap life everlasting. But, on the other hand, what is kept up to the defrauding of labourers, of what they should have, is in God's account, a *sowing to the flesh*; and the harvest thereof shall be corruptions; and thus their very niggardlinesse, shall destroy their substance. And lest some might think, that too oft giving might tend to poverty. He addeth *vers. 9. and let us not be weary in well doing; for in due season we shall reap, if we faint not:* To shew, that there should be no sitting up here; and that folks fainting and drawing back their hand prejudgeth themselves of the harvest, that would follow in due season. Upon which consideration, he presseth a more universal beneficence, not only to dispensers of the word, but to all persons; especially to the household of faith; and that when ever opportunity is offered. What liberality can they show to any, or to any household of faith, who withhold from Ministers, what is requisite?

4. Let us consider next 1 Cor. 9. from *vers. 4.* and forward, where the Apostle professedly is proving the lawfulness of Ministers taking maintainance not only for themselves, but for their families also, saying *vers. 5. have we not power to lead about a sister a wife, as well as other Apostles?* And the proof hereof he prosecuteth at large, in the following verses. *Who goeth (saith he *vers. 7.*) a warfare, any time, at his owne charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock and eateth not of the milk of the flock?* Souldiers have their pay and stipend; and the Roman Laws included herein, not only what was necessary for their maintainance, as provision for back and belly; but even the kindly gifts and gratuities, which were given, as further encouragements. And he who is at paines to plante a vineyard, may in reason expect to eate of the fruit hereof; so he also that keepeth and feedeth a flock, should share of the



milk. Natural equity pleadeth for these things; why are *Quakers* thus unnatural? But they would not have stipends and salaries fixed and limited: and yet the salary of souldiers useth to be fixed; and if not, I suppose few would hazard their lives in the warre, unless they were in expectation of some greater benefite, than a fixed pay. Ministers are warriors 1 Tim. 1: 18. 2 Tim. 2, 3. 4. Therefore they should have their wages, as this word is rendred Rom. 6. last. Ministers are labourers in the vineyard, and are labouring husbandmen 2 Tim. 2: 6. Luk. 10: 2. 1 Cor. 3: 9. And therefore they should have their hire, 1 Tim. 5: 18. They should have some fruite for their paines. So are they Shepherds, feeding the flock of God, and therefore should live of the milk. But the Apostle goeth on to prove this, from other grounds, than the common Law of nations and equity, even from the Law of God vers. 8, 9, 10. Say I those things as a man? Or saith not the Law the same also? As if he had said, Suppose you, that I have no other ground for this, but common usages among men? Nay, I have the Law of God pleading for me also: For it is written, in the Law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corne: Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes no doubt this is written, that he that ploweth, should plow in hope, and that he that thresheth in hope, should be partaker of his hope: Where he adduceth a testimony out of the Law, the moral equity whereof bindeth us, under the Gospel; and thence reasoneth from the less to the more; if oxen trading out the corne should not be muzzled, but have liberty to eat of the corne, about which they are labouring, much more must Ministers be maintained in their labours: And this he further amplifieth from the similitude of labouring men, who plow and thresh, that they may share of their hopes. But lest some should think, that these arguments were not apposite to the Gospel, or to Ministers, who ministered spiritual things, and therefore should only share of that, as labouring men do of the fruit of their labours; and not of carnal things; the Apostle therefore, both to obviate this, and to presse the point further, sayes, vers. 11. If we have sown unto you spiritual things, is it a great thing, if we shall reap your carnal things? Arguing from the more to the less. As if he had said, Common equity and commutative justice would require some more, by way of compensation, than what we require; we sow unto you spiritual things, and we reap but your carnal things: and do you grudge us that? Our *Quakers* then are very cruel and unjust, that would have the mouth of the ox, that treadeth out the corne, muzzled; and would not suffer such, as sow spiritual things, so much as reap carnal things. Neither yet hath he Apostle said all, for he adduceth another Argument (beside that, that was more *ad hominem*, as we say, vers. 12.) vers. 13, 14. Do ye not know, that they which Minister about holy things, live of the things of the Temple; & they which waite at the altar, are partakers with the altar? Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel. Where he reasoneth from a parity. As the Ministers of God under the Law were maintained honourably in their service, so should the Ministers of the Gospel be: and further addeth, that the Lord hath ordained it. How the Priests and Levites were maintained under the Law, is abundantly set downe there. See Exod. 29:

26. & 22: 29. *Levir.* 2: 3, 10. & 5: 13. & 7: 7, 8, 9, 10, 14, 32. & 10: 13. & 27. 30, 32. *Numb.* 3: 48, & 5: 9, 10. & 18: 18--31. & 35: 2. *Deut.* 12: 2. & 14: 22: & 18: 1. *Iosb.* 13: 14. & 21: 2. 2*Chron.* 31: 4. *Neb.* 10: 32 to the end & 13: 5--15. *Ezech.* 44: 30. & 45: 4. And this livelihood of theirs was no meane thing, barely accommodated to their necessities; nor was it left to the option of the people, whether to give it, or not; but was determined by the Law of God.

5. Come we in the next place to take a view of 1 *Tim.* 5: vers. 17, 18 *Let the Elders, that rule well, be counted worthy of double honour, especially they who labour in the word and doctrine: for the Scripture saith, thou shalt not muzzle the ox that treadeth out the corne; and the labourer is worthy of his reward.* Whether by this double honour, we understand, with some, Reverence and Maintainance, or a double Portion of that honour, or Maintainance, that he allowed to widows, spoken of in the former part of the Chapter; or with others, all respective duty and encouragment: still *Maintainance* is included, as a special part; and this is held forth as due to all Rulers of the Church, even to such, as labour not in word and doctrine, (which the *Quakers* did not see practised, amongst us) and chiefly to such, as Preach the Gospel: And against this they rage, though the Apostle confirmeth it, as formerly 1 *Cor.* 9. from the Law; and againe farther from that received sentence, *The labourer is worthy of his reward.* But they grant, what is requisite for necessity: And yet the Apostle mentioneth a double honour, signifying, that he would have it a honorary indeed, and a double honorary; that is large, as the word *double* importeth in Scripture: see 2 *King.* 2: 9. *Esa.* 40: 2. *Ier.* 17: 18. *Mat.* 23: 15. *Revel.* 18: 6. So then there is more here imported, then what is for mere necessity: for what is for meer necessity is but an almes, no honorary; an honorary must respect the Place, Dignity; Office and Work of the person; and must have a correspondence therewith: And it can never be called an honorary, which is purely for necessity. They will not have this honorary fixed and limited, nor the persons constrained to give it. Why then doth the Apostle adde, *the labourer is worthy of his reward?* Is the labourers reward left to the discretion of the giver? Why then saith James Chap. 5: 4. *behold the hire of the labourers, which have reaped downe your fields, which is of you kept back by fraud, cryeth; and the cryes of them, which have reaped, are entered into the eares of the Lord of Sabaoth.* It is an hire, we see, that cannot be kept back, but by fraud; and when it is kept back, it cryeth. Is the labourers reward unfixed? Or may not Law and Justice compel an unrighteous man to give the labourer his hire?

6. Let us adde to these, the saying of our Lord and Master *Mat.* 10: 10. & *Luk.* 10: 17. — *The workman is worthy of his meat,* and in the other place it is, *is worthy of his hire.* Our Lord is sending forth his 70. Disciples, upon a message and work, that was not to endure long, and disswadeth them from anxiety or fear of want, seeing the labourer is worthy of his meat and hire, and that they might expect: and by *Meat* in *Matthew*, he meaneth all things necessary for their accommodacion, and for fitting them for the work they were about: for it was to supply their owne providing of gold and silver in their purses, and scrip for their journey, and shoes and staves,

These things he would not have them provide for themselves, because they should be provided of them, by those among whom they laboured. And in *Luk.* it is called *an hire*. And that it might appear, that he would not have them entertained as almoners, he addeth, *go not from house to house*. If then Christ's allowance was such to them, who were but employed in that particular message, to goe before Christ, towards *Jerusalem*, as his fore-runners; what shall we say of *Quakers*, that will allow so little encouragement to such, who must be employed in this work all their dayes, and give themselves wholly unto it, and must not entangle themselves, with the things of this life, but must minde this work alone, and be instant in season and out of season. They will allow them an almes, and hardly that, unless great necessity require it: but where is the hire, the wages, that justice calleth for? They have no heart to this.

7. Adde to these (1.) That Christ himself not only made use of the service of women, that ministered unto him of their substance *Luk.* 8: 3. and so had provision of that kinde, wherever he came; but we read, that He and his Company had a bag, which *Judas* carried *Joan.* 12: 6. out of which they provided themselves, as they thought fit *Joh.* 4: 8. & 13: 29. and gave also to the poor *ibid.* and if they had to give to the poor, they had more, then their own urgent necessity called for. But our *Quakers* would have ministers to exerceise no charity to the poor. (2.) It is required of Ministers, that they be given to hospitality, *1 Tim.* 3: v. 2. *Tit.* 1: 8. But if they have no more, than what their owne necessity requireth, their hospitality must needs be slender. (3.) Had Ministers only what *Quakers* do allow, it were to be feared, that many, to procure the favour and good will of their hearers, and so obtaine a larger allowance of their benevolence, would flatter too much, reprove faithfully too little, use too little ministerial boldness; many would be put to wrestle with no small difficulties, and strong temptations, perturbations of minde; anxiety &c. that would very much unfit them for their work. (4.) This were an high way to render the Ministers, and consequently, the Ministrie contemptible. (5.) Few would be encouraged to enter upon that painful work, and have all outward discouragements to expect too. (6.) Nature taught heathens a far other thing. (7.) Shall Superstitious Idolaters be so extravagant: and shall Christians be so spareing? (8.) It may be, *Quakers* themselves take more, than for mere necessity. And whence soever it cometh, some faithful Servants of Christ, are not so well provided for, as all of them are.

8. Let us now proceed and heare what this *Quaker* saith. He saith we are forced to run to the example of the Law, which we use, as a refuge in defending many of our errors and superstitions, which are contrary to the nature and purity of the Gospel. *Ans.* We look upon this, but as a calumnious untruth, uttered by a *Quaker*, who speaketh without ground, and thinks hereby to make himself and his party to be looked upon, as the only pure Gospellers: When yet wise and understanding persons will see them to be the most desperat Enemies to the Gospel, that ever appeared. (2.) We see the Apostle made use of the Law; and we may do the like. But what inferre we from the law? *That the tithes belong to Ministers*

*Ministers under the Gospel.* And what saith he to this? *Nothing can be hence collected, but that as the priests under the Law had their assigned alimēt, so ministers now should have.* The comparison should not be so far extended, as to say, that Ministers should only have the same, that is, nothing but the tithes. As for *Ans.* I shall willingly grant, that if there be any who thus argue, their ground is not good; and who they are, that plead for the tithes, as the only way of maintaining the ministry, I would faine know of him. He knoweth, sure, that this is not the only way in Scotland. If the Ministers have a *quota* allowed, proportionable to what the Priests and Levites had; I suppose, many will be satisfied; and I am sure, this will be a far greater allowance, then he will willingly confesse unto. The Ministers of old had more than the tithes; they had many gifts, much of the sacrifices, many whole Cities, fourtie eight in number, with their suburbs. But to make short with him, I shall not plead for the tithes, as the only necessary way; Let there be a competent honorary granted, whether in lieu of the tithes, or otherwise, I am satisfied; yet where tithes are settled by Law, as the way, I see not, what he or any can say against it. His following reasons conclude not this to be simply unlawful, and therefore I let them passe; for I do not plead for it, as only necessary.

9. But even, as to the alimēt, he sayes Pag. 241. *that if the people will not willingly give, Ministers must not receive it, nor compel the people to give it.* *Ans.* I confesse, if the people will not give it, it can hardly be received; but if people may not be compelled to give it; how shall Ministers live? How shall their necessities be supplied? How is it the Labourers hire and wages? But he proveth it from *Mat. 10: 8.* — *freely you have received, freely give: and addeth, ye it was free for them, to take meat and drink from such, as willingly gave it.* *Ans.* But how could they take so much, as that, if that sentence be applied to the necessary alimēt? It is not said, freely give to all, that will give you nothing; but not to all, who will give; you must not give them freely, but take from them. So that this reason destroyeth it self. But the true meaning of the words is, you have received freely the extraordinary gifts of healing the sick, of cleansing the lepers, of raising the dead, and of casting out of devils; freely use these gifts: and who would have ministers selling to the greatest offerers their paines, in ordinary ministerial employments, which yet hath cost them paines and study? No, that were the height of baseness; they should freely serve their Master in the Gospel, with a free and generous minde; yet this taketh not away their alimēt or honorary, which Christ ensured to these 70. Disciples, for that short work. They should live of the Gospel, as we have seen; and if people be that unjust and inhumane, as not to give, when able, what the Lawes of the land allow and have settled, as an honorary; justice should compel them; for the labourer should have his wages: and this comporteth well with a free giving in the Minister, otherwise Christ had not joyned them together, in the same discourse. If this Quaker cannot see a consistency betwixt these two? he must either profess his owne ignorance, or blame Christ. He addeth. *Hence it is clear, that Ministers may seek nothing.* *Ans.* Might not the disciples have sought a cup of cold water? Sure,

Sure; Christ did as much, as all that himself *Iob. 4. 7.* But sayes he, *They may seek nothing by violence or compulsion.* Ans. Faire Law and justice is neither violence, nor compulsion. They may not covenant before hand, how much they must buy by year. Ans. True; and he may know, that our Church lawes account such dealing Simony. As for *Arnoldus's* answer, which our *Quaker* confirmeth with an oath, saying *ex animo*, or speaketh bad latine, I leave it to *Arnoldus* to vindicate. His saying *Pag. 212. §. 29.* that the passages of Scripture here adduced, are of the same nature with such, as presse bounty to the poor: Is convicted of falsehood, by what was said upon these places. But he addeth, *Albeit Christians be bound to give outward things to Ministers, yet there can no determination be made of the quantity, without the consent of the giver.* Ans. This maketh against him; for when the owners of the land did willingly allot the tithes to Ministers, as their honorary, the determination of the quantity, was made with their consent: & what is thus determined should stand; and cannot be diminished, but by fraud and iniquity: He cannot say, that the present possessours of the Land have power to make a new determination; for, beside that that were sacrilege, in devouring sacred things, once devoted to pious uses; it were the height of injustice: for when they purchased that Land, they payed nothing for the tithes, but made their purchase *cum hoc onere*, as is done in all purchases of Land, burdened with any publick thing. He is mistaken, when he saith, that there can no more any limitation be made here, then in acts of bounty and hospitality; for the Scripture told us, that this is the workmans hire; and reward, and no gratuity. His following objection is none of mine; and therefore I may let the answer passe.

10. He tels us that *Paul* did prohibite this unto the Elders of *Ephesus* *Act. 20. v. 33, 35.* Ans. No such matter appeareth there. He saith indeed *vers. 33.* That he coveted no mans silver, or gold, or apparel. And I grant all Ministers should be in case to say the same; and not only ministers, but all Christians; yea all men, by vertue of the Tenth command. He saith moreover *vers. 34.* Yea, you yourselves know, that these hands ministered unto my necessities, and to them, that were with me. This is true *1 Cor. 4. 12. 1 Thes. 2. 9. 2 Thes. 3. 8.* Will our *Quaker* think, that this obligeth all Ministers? Why then will he allow his Brethren, to take so much as a bit of bread from any? Why did Christ allow his 70. Disciples to take bread and drink both? Did *Paul* thus every where? He took more then bread from the Church of *Philippi* *Phil. 4. 10. 15, 16.* Nay he tels the *Corinthians* *2 Cor. 11. v. 3.* That he robbed other Churches taking wages of them. Had he done so every where, and to every Church, he had hardly freed himself of the imputation of avarice. He saith next *vers. 35.* I have shewed you all things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord *Jesus*, how he said, it is more blessed to give, then to receive. Hence indeed it is clear, that the Apostle willed these Elders of *Ephesus*, to follow his example, in supporting the weak, and in giving no offence unto them; for the word properly signifieth, an holding up with the hand such as otherwise would fall through weakness; and so, if the case fell so out with them, as it did with himself, in the Church of *Corinth.* *1 Cor. 9. 15. 2 Cor. 11. 10.* that before they stumble the weak, and hinder the course of the Gospel, they should rather work with

with their owne hands, than be burdensome to any: And I shall willingly say the same of every Minister of the Gospel, that is placed in the like circumstances: But this will say nothing against the Equity and Justice of an honorary, as we have seen *Paul* proving at large; nor against a Minister seeking his due by Law, or what is established upon him by Law, when thereby he shall give no just ground of offence, or stumbling. And it is observable that these who lay at a catch to have some thing to say against *Paul*, for taking maintenance, were very like our *Quakers*, pretending to be Apostles, and yet were but transformed after the manner of Satan their Master, and were deceitful workers, whose end should be according to their works, 2 Cor. 11: 13, 14, 15. And as for these words of Christ, *itis more blessed to give, than to receive*, they held true of the Ministers under the Law, yet they had their set salary, and might seek it. It holdeth true also in all Christians; and yet notwithstanding thereof, the workman hath right to his wages, and may seek it; and a person may justly crave his debt. But this is indeed a noble argument to dissuade from avarice, and to press to bountifulness.

11. He sayes Pag. 212. §. 30. *That a limited and forced maintenance maketh the Ministers of Christ like these mercenaries, that the Prophets so often reprov'd. Answer.* I should rather think the contrary; But let us hear his reason. *If one* (saith he) *be hired to preach to such or such a people, for so much yearly, so that he would not preach without it, it is clear that he should then preach for a reward, &c.* This may be all granted, for it toucheth not the question: Our Ministers are not hired for so much yearly: they must preach, whether they get their alimēt, or not: If any be so mercenary, that he will not preach, without so much as he can bargain for, either for longer or shorter time, I will not defend the practice; but a settled maintenance by Law preventeth all this. And we have seen, how many of the Lord's worthies preach, and have preached with all readiness of minde, though they have had nothing of that settled maintenance, now for several yeers.

12. He cometh afterward to speak of *Superfluous maintenance*; And I shall not much speak for it: Only I think his description of it is too faulty, when he calleth that *Superfluous, which is more then is necessary*: that is, is more then food and raimēt; for he citeth 1 Tim. 6: 7, 8, 9, 10. as the only confirmation of this: And yet this place is impertinent; for it is not meant of Ministers only, but is applicable to all: And I suppose *Quakers* have something more themselves, than food and raimēt: Report wrongeth them, if the most part of them be not richer then ordinary: However I do not envy their riches, but wish it be all lawfully gained: And I finde not the Apostle in that place simply condemning riches, but *a will be rich, and a love of money, and a covering of it*.

13. What he saith §. 31. of the excessive rents and revenues of Bishops, both Popish and Protestant, I meddle not with. I plead only for a competent honorary, as due to all, that labour in the Lords vineyard. As for the objection; which thereafter he starteth, I desiderate ingenuity in it. He should not have said *Christians*, in general, or indefinitely (for these times have given proof of the liberality of many, in supplying richly the wants of Christs necessitous servants &c



Sufferers, which is on record in heaven.) But at most, Some members of the visible Church are so hard, that if Ministers had not a certain and fixed maintainance, they should die for hunger: That is, if the Lord did not otherwayes provide for them; What answereth he to this? *This saith something for the carnal Ministrie, consisting of natural men, who have no life, nor power; and so must have such a maintainance: but it saith nothing for them, who are called of God and sent; he sendeth none upon their owne charges, and whoe saith for him, in his power and authority, to turne people from darkness to light, such can confide in God, he will provide for them.* *Answer.* This is one of the popular insinuations of our Quakers; but hath little in it either of Sense, or Reason: For (1.) Paul did not plead for a carnal Ministrie, when he reasoned for their maintainance; but for such, as were sent in the name of the Lord, and were to serve him in the Gospel of his Son, in turning people unto God. (2.) The Priests and Levites were called of God, to their work; and yet for all that, they had their fixed and settled maintainance. (3.) When Christ sent his 70. Disciples, he said, the labourer was worthy of his hire: And though Christ did provide for them; Yet that was by meanes of people: And he supposed there would be some, who would not make them very welcome, for a testimony against whom, they were to shake the dust off their feet. (4.) Baals Priests, in the dayes of *Jezebel*, were very richly provided for, when the lawful servants of God were put to great straits: shall we therefore say, that these Priests of Baal were the only called of God, sent forth in his Power and Authority; and that the Servants of the Lord were but a carnal Ministrie? This were to argue carnally with belly arguments, as our Quakers do. (5.) Knoweth he not, that Idolatrous and Superstitious Priests are better cared for, after this manner, ordinarily, then the true and faithful servants of God? must they therefore be the only spiritual men? A noble argument for Heathens and Papists and the Turkish Muffees. What followeth is but a riddle of Quakerish and confused discourse, having neither head, nor taile; And his conclusion, for taking away all settled maintainance, because of the abuses, which he saith, (not telling when, nor where, nor by whom) some have committed in that mater, is like himself: and is as if one should have reasoned against all the settled maintainance of Ministers under the Law, because the Sons of *Eli* were chargeable with abuses therein: And this could have been said with more colour of reason, after our Quakers logick; for these abuses were certain and notoure; but our Quakers allaiiances may be false; and though true, as to some circumstances; Yet, as to other circumstances, utterly impertinent. As for the summe of his discourse, upon this Thesis of the Ministry, which he layeth downe Pag. 218. &c. §. 23. I need take no notice of it, the Falshood, Groundlesnes, and Impertinency of these particulars, being already discovered, and his vanity made notoure unto all, by what we have discoursed: Nor need I tell the Reader, that howbeit they use great swelling words of vanky; in crying up their Ministry, as only spiritual, and what not; Yet, at the bottome, they are but Pagan-preachers, prompted, called, qualified, moved and acted by corrupt Nature, designing Paganish Antichristianisme, this being manifest from what is hitherto said.

## CHAP. XXII.

## Of the Quakers silent worships.

1. **T**He summe of his Eleventh Thesis, which is concerning Worships, is That all acts of worships, must be performed, as to manner, duration, times and places, by inward Inspirations, and immediat Enthusiasmes, which are the only rule and principle thereof: And that all worships, that is otherways performed, is but will worships and abominable idolatry; which now, in the day of Christ's Spiritual Resurrection, is so be rejected and separated from, howbeit, it hath pleased the Lord (who winked at the times of ignorance, having respect to the simplicity and integrity of some, because of his owne innocent seed, buried in mens hearts, under the masse of superstition) to breath upon these, raise up and heare some groanes, for a little, until the day should cleare up] Whereby he would give us to understand, that Christ's spiritual resurrection was never till now; and that God never was worshiped aright, till the generation of Quakers arose; but hithertill Superstition and Idolatry hath reigned, in all the Churches, no times, no places excepted, though God was pleased to breath upon some, here and there, raise up some groans in them, and heare them, (possibly he meaneth the Anabaptists of Germany, or some such like Phanatics, that History giveth us some account of) and to wink at the rest until now, because of his seed, that is in the heart of all Pagans, as well as Christians, and lay buried under the rubbish of Superstition and Idolatry. The maine thing, which according to what is held forth in the Thesis, we might expect to finde cleared, and confirmed in his Apology, is, the being acted and moved to, and in all acts of worship, by Immediat Inspirations and Enthusiastical motions of the Spirit; and the unlawfulness of entering upon Worships, at what time, in what place, and upon what occasion so ever, or continuing in it, without these Previous Physical, and Immediat Inspirations, Impulses, and Enthusiastical Motions: but we shall see some other things spoken to, and more insisted upon by him; and but little spoken to this, which mainly called for proof.

2. However, we must see what he says; & leaving his preamble, wherein, according to his usual manner, he layeth an imputation on the Reformed Churches, as keeping still the root of false worship, when they cut off the branches of Romish worship: We shall consider what he sayes, for clearing of the Quakers way: first he tells us Page 222. §. 2. That he speakes here of worship now under the Gospel, & not as requisite, under the Law. Yet I suppose he is speaking of worship, as a moral duty, or in reference to what is moral or natural, which hath place in all ages of the Church; and of what is essentially and necessarily requisite to all moral worship: for he saith here expressly, that the ceremonies under the Law were not essential to true worship, nor necessary of themselves. I suppose also, he should speak of Institute Worship under the Gospel; but all that is by the Quakers rejected, and denied; as we shall hear.

He tels us next §. 3. *That they do not condemne all prescribed times and places for worships; for they have such.* But may I not ask, whether they assemble, at these times, and in these places, by the Immediat Acting, Motion and Impulse of the Spirit, or not? It seemeth not; but when they are assembled, they must waite for these motions: But is not that a limitieing of the Spirit, as if he could not Act & Move to publick worship, at other times, & in other places? And is not the time of their abode together, at these several occasions, limited also?

3. What do they then condemne? *They condemne our having a Preacher to preach, excludeing others:* But the lawfulness of this we evinced above. Next they are not satisfied, *that these ministers come not to meet with the Lord.* Neither am I, *and attend not unto his inward motions and operations.* Nor am I satisfied with this, *Nor pray not, preach not, as the Spirit moveth and breatheth in them, and giveth utterance.* What if I say, that I am not satisfied with this either, *more then they?* But the mystery of the busines is; They acknowledge no Motion or inward Breathing of the Spirit, but what is Extraordinary and meerly Enthusiastick, without all previous study or preparation, and abstract from all meanes; as if the Lord could not move and operate, in and by the meanes, and could not help a minister, who had studied his sermon, by his breathing and inward assistance, to preach the Gospel, and give utterance and helpe to the carrying on of the work to edification. This is to oppose the Spirit of God and his motions, to all meanes of his owne appointment; condemneth all study and meditation on the Scriptures; takerh away all paines and laboure for abilities; and putteth men upon a sure way of temping of God, and of inviteing the devil to deceive and delude, as was shown above.

4. That nothing may be wanting to compleat their Systeme of error, they proclame all dayes alike, and so reject the Lords day, our Christian Sabbath, concerning which, if this man have any minde to dispure on that head, I will wait his Answer, to what I have said on it elsewhere. What he saith Pag. 225, §. 5. of their charitie towards many living in Popery, is no very great busines, seing he will grant as much to Pagans, notwithstanding of their palpable and manifest Idolatry and Heathenisme: But why will he not give us charity too?

5. He cometh mote home to the busines Pag. 226. §. 6. and tels us, *that when they assemble, every ones work is, to attend on God, to goe out of their own thoughts, and imaginations, or rather to thrust these away, to feel Gods presence, and in his name to acknowledge that assembly, where He is in the midst, according to his promise: And where every one is thus assembled in Spirit, as well, as in body, the secret power and verue of life is known to refresh the soul, and they feel pure motions and breathings of the Spirit of God flowing, from which issue words of declaration, prayer and praise, and thus acceptable worships is performed, by which the Church is edified, and God is pleased, — yea though not one word be spoken or heard outwardly, yet true spiritual worship is performed, and the Church is edified.* *Ans.* This is a short account of their manner of worship, which, in his following discourse, he largely laboureth to explicat and vindicate. I shall only propose these few exceptions against it. (1.) Spiritual worships, which only is acceptable with God, who is a Spirit, and will be worshiped in spirit and truth, being a

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matter of no small difficulty, for sinners to get performed aright, would require some preparation before hand, that the heart might be put in some frame for such an high and noble work, being made sensible of its distance from, and unfureableness for approaching unto such an holy and spiritual God, and of the necessity of some impression of that divine Majesty with whom they have to do, and of divine help for the right discharge of that duty: now I finde no mention made by them of any such thing, or of the necessity of wrestling with God in private for a right frame of Spirit, in going about that work, and for the assistance of his grace and Spirit, in the discharge of it, and for his blessing upon it. It seemeth their heart is alway in a like good frame, and they are alwayes in case for this solemne addresse unto God; or they come together, to get preparation and all, from the inward motions, without which nothing must be done. (2.) When the members of the Church are assembled, and publick worshipec to beginne, Nature it self would teach, that there should be a solemne addresse made unto God by Prayer; acknowledging their unworthines of such an honour and favour; their unfitnes for such a solemne work; their necessity of his divine help and assistance therein, and his blessing thereupon, that He may be glorified, and they edified: but here no such thing appeareth; no invocating of the great God, no supplication made to him, no prostrating of themselves in prayer before him, at the entry of their work: can this then be accounted an assembling for the solemne Adoration, Worshipping and Invocation of God? (3.) No word is there here, in all their Assemblies, of the Scriptures, as the law of God, which should be read, interpreted, and applyed for the Instruction, Reproof, Consolation and Edification of the people: No, as the Scriptures are no rule to them, in their walk, so nor are they any rule to them, in their worshipec: as their worshipec is not grounded upon the Scriptures, So nor have the Scriptures any place, in their worshipec, contrare to the practice of Christ and his Apostles *Luk 4: vers. 16. -- 21. Act. 17: 2, 3. & 8: vers. 4, 25, 35. & 9: vers. 22. & 10: 43. & 13: 5, 15, 16. & 33, 14, 35, 36, 37, 40, 41. & 18: 28.* (4.) Though there be no approaching now for sinners unto God, but in and through a Mediator, and all our service, and worshipec must be performed in him, & through him *Col. 3: 17. Eph. 2: 18. Job. 14: 6. 1 Tim. 2: 5. Job. 14: 13, 14. 1 Pet. 2: 5.* Yet I hear nothing of Jesus Christ, in all their worshipec: It can therefore be no Gospel Worshipec, which they goe about; for as all that, must be in the name of Jesus, the Mediator, as having his warrant, so it must be offered to the Lord through him. Hence (5.) all their Solemne Worshipec is nothing else, then may be gone about by Pagans and Heathens, that never heard of Christ: for there is no Gospel Worshipec, no Gospel Duty, no Gospel Ordinance to be found in all their most solemne service, neither Preaching, nor Prayer, nor Praise, nor Administration of sacraments, nor any Duty instituted in the Gospel. (6.) Nay, in this they seem to come short of the orderly devotion, that is exercised by some Heathens, who have their Priests & publick Officers, to carry on their worshipec with a piece of order and solemnity; But they know no such thing, their worshipec, we see, is carryed on without the orderly leading and foregoing of any Person, peculiarly designed thereunto

unto. (7.) They speak of going out from their owne thoughts, or of expelling them; and its convenient and necessary, I confess, that all carnal and worldly thoughts be laid aside, when we are to approach unto the great and living God; for our minds ought then wholly to be abstracted from all Impediments, and taken up alone with God: But how comprehensive their own thoughts may be, I know not, and whether he may not meane a laying aside of all use of Reason and Humanity, that so they may be fitter receptacles of the Inworkings of Satan, and of the Impressions of his delusions: we may possibly heare something hereafter, which may give ground for this supposal. (8.) He tells us, that when they are thus conveened, they meet with a secret vertue and power of life, refreshing their souls &c. But is this common and ordinary to them all? and is it so at all times? Then they are all, and that alwayes, while about the worships of God, in a good frame; and the Spirit, who bloweth where and when he listeth, never withdraweth from them; but is alwayes present, in Love and in Power; But what is this Life that hath such Power and Verrue? If we call to minde the principles of the *Quakers*, formerly considered and examined, we will finde, that its not the true and real Grace of God, bestowed upon them, through Jesus Christ; and wrought in them by his Spirit; but the mere Operation and Product of nature: and therefore all the refreshing of soul, that they feel thereby, must be but Natural and Carnal, how sensible so ever it may be. (9.) He talks of Motions & Respirations of the Spirit of God, which flow forth; but whence flow they? From their owne Spirits; or from that refreshing of soul, or from the power and vertue of that life, he spoke of? But the chiefe thing I would have noticed here, is, How shall we know, or how do they know, that these Motions and Breathing, are the motions and breathings of the Spirit of God? The reason of the enquiry is, because they have laid aside the Scripture, the only sure teste for tryal of Spirits, and of the motions of Spirits; and not only so, but they are now gone out of themselves, and are no more Men, having laid aside Humanity & all the Cogitations & Imaginations of Men: How shall they, how can they, or any other, know whether these motions be motions of the Spirit of God, or of the Spirit of darkness? Cannot Satan play his game in persons thus prepared for, and laid open unto his workings and insinuations? Hath he not thus wrought in many, who thus gave up themselves unto his Power and Delusions? (10.) when these, who are thus acted and moved, by a Spirit (black or white) utter words of declaration, prayer or praise; how shall it be known, that these words are words of truth and righteousness? It seemeth all is good coin that cometh that way, and no doubt is to be made thereof; no examination or tryal is to be made, all is to be received by an implicit faith; and we, if these Declarations, Prayer & Praises be suitable to, and corresponding with their Doctrine and Principles, we have ground to think, that they are such: as no Christian can with a good conscience receive, or joyne with: and though he think, that what is spoken, is delivered in the evidence and demonstration of the Spirit and of power; yet if we judge by the Scriptures of truth, we must say, that its rather in the evidence & demonstration of the Devil. (11.) When one is so moved and speaketh,

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what do the rest? Must they attend therunto, and joyn therewith? But what if they be, at that very instant, prompted by what is within them, to utter words of declaration, prayer or praise? (and this is not impossible) must they all speak together? where is then order and edification? or must they be silent, and listen to what the other speaketh, till he have done? How will he salve this from a limiting of the Spirit? But next can the rest hearken and joine, without an inward motion therunto? If so, then that part of worshipe is performed by them, without the previous inward motion of the Spirit. Or must the rest waite for their proper and particular motions? then there is no publick worshipe performed by the Assembly. (12.) But, as to that mumry and dumb service, when nothing is uttered, how can that be called a Publick Worshipe of God? what publick worshipe is there there and then performed by the Assembly? and where doth he read of any such Publick Worshipe performed unto God, in all the Old, or New Testam? How differeth this from the dumb service of some Heathens, performed to their Idols? And what mutual edification is there had hereby? He tels us, it is true, that even then, *their souls are exceedingly satiated*. But where with, or whereby? Not by any publick exhortation, prayer or praises; for there are none; & that which is not cannot edifie. He tels us also, that *their hearts are wonderfully replenished with the secret sense of the divine power and Spirit*. But how is this brought about? *This power* (sayes he) *is transmitted without words from vessel to vessel*. Sure this is no usual way of the Lord's working: and why should he imagine, in this case, a transmission from vessel to vessel? Can not the Lord work immediatly upon every vessel? But thus, it seemeth, it must be, that it may be called at least, a joynt worshipe; for otherwayes the Lord might worke immediatly upon them all, when asunder in their own particular houses.

6. But it were good, we heard more of this, that we may come to know it better: And he promiseth to speak to us of it from his own certain experience. Let us therefore listen. None can, sayes he, thus waite upon God, *will be lay aside his owne will and wisdom, and be content wholly to be subjected unto God*. This I should well approve of, were I sure, that it were a real waiting upon God; & not rather, a laying themselves open unto the Enthusiasmes of Satan. None attaineth to this, (sayes he,) or performeth it, but he that knoweth, that no outward thing, no ceremonies, no words, not the best words, nay nor the words of Scripture, can satisfie their weary and languishing souls; for, though these be all present, the power life and vertue, that maketh them effectual, can be away. *Answe* It is like he hath learned this out of the popish books, stiled *Theologia Germanica* and the *Bright Star*, commended to us by Randal, a Familist. But though those outward things cannot do it alone; Yet he is not waiting upon God aright, who layeth these outward things, appointed of God for this end, aside; as they do: As God will be worshipped, so will he be waited upon, in the way he hath prescribed, and no other. They must be, sayes he, *abstracted from all external things; and be silent before God, and turne within unto the inward principle within them, as unto the most excellent doctor*. *Answe* This is plaine: And so I see, that all their waiting upon God, is to renunce all his Appointments, and betake themselves wholly unto the blinde guide of Natural Light, which is within every man; and this is their



their God, and most excellent Doctor; And that the Devil may have a fairer opportunity to work upon their phancies, and plye the darkened Light within, they must become no Christians, renouncing all the outward meanes; and no Men, renouncing the use of Reason and Humanity. What will this excellent Doctor of theirs teach? He will teach them, saith he, to attend upon God, in the measure of life and grace received, and so to cease from their owne words and acts, in their natural will and comprehension, and to feel this inward seed of life, that thereby they might be moved, or acted whether to pray, preach, or sing. Ans. That is, Nature, the most excellent Teacher, seconded with Satans Operations, teacheth them to attend upon, in the strength of Nature, and according to the measure of that Light (rather Darknes,) and to feel what this Natural thing, or worse, working on the fancie, will prompt them to do: So that this can be nothing else but Heathenish, or Pagan-worships, taught and regulated by silly Nature, made a little active by a strong Phancy, together with the concurrence of a Spirit of delusion, blinding the very eyes of Nature, and stirring up to utter this, or that, false or true, as the rarified braine, and tickled phancy is first inclined unto: And till this be, they sit mure as so many stones: and this is the ground of their silent sitting so long, as he saith himself: What judgment to passe upon this Worships, so Founded, so Regulated, so Principled, so Carried-on, & Issued, the Christian Reader needeth not long deliberate.

7. When one is thus moved to speak, what cometh of the rest, who are yet busie entering within themselves and consulting their Demon, their Teacher and Bible? The life, sayes he, the rising whereof some do thus perceive and possesse, as it prevaieth in every one, so as aslound of refreshment, it runneth over the whole Congregation — for Gods name is one in all, and his glory breaketh out and floweth forth, and covereth all, and such a reverence and veneration possesseth all, that if the natural part should arise in any, or mans wisdom, or anything, that is not one with this life, it would presently be depressed and condemned. (This is indeed wonderful and strange, that the various degrees of Natural Power and Light should be screwed up to such an exact harmony, that in all the Congregation there should not be one jarring sound: but who would not suspect the hand of some cunning artist, tuning all these strings, to his owne advantage? We cannot suppose this to be the work of the Spirit of God, thus constantly making life break-in & overflow the whole Congregation, upon the risings thereof in some one particular person, or other; for there is no promise of any such thing; and we have no example or instance of any such dispensation: And beside it is manifest enough, that the Natural part predomineth here, and that which hath no affinity with, but is opposite unto, the kindly workings of the Spirit of life: Their doctrine, and asier practices sufficiently declare it.

8. But you may say, This cannot be, for he addeth Pag. 218. *The forme of this Worships is so naked and devoide of all external and worldly glory, that it curteth off all occasion, whereby mans wisdom should be exercised: and superstition and Idolatry have no place.* Ans. Its being naked, as to all external and worldly glory, is not my quarrel against it, but that it shutteth out all the Ordinances and Institutions of Christ. And though all external pompe be away; yet Carnal Wisdom hath

hath a faire occasion to worke, when the prime and only rise of all this devotion is Nature; and all the conduct thereof is by Nature; save where it is spirited and principled by a superiour malignant ghost. We know, there is Inward Superstition and Idolary, as well as Outward; and here I can see nothing but the Superstitious and Idolatrous exercise of the carnal heart, doteing and depending upon, adoring and worshiping a natural created thing within, which, at best, is not God, but the Light and Power of a Natural Conscience, impregnated by the Spirit of error and delusion, the Spirit that worketh in the children of disobedience. What else can this Introversion be, whereof he speaketh? Where are we commanded thus to turne in-to a light within us, that we may finde God, and worships and adore him? Is not this, at best, to make that light, or whatever name he will give it, our Idol or Image, in the worshiping of God? He tels us next, *that they get hereby such washing and nourishment, that they have no use for baptisme, or the Lords supper.* Which is a plaine and palpable demonstration, that their way of worships hath no correspondence with that, which was in use, in the primitive times, and hath been in use in the Church, ever since, and was instituted by Christ; but is merely Paganish.

9. Yet to perswade us, that this is all the work of divine power: he tels us, *That if it happen at any time, that one enter among them, who is not vigilant, nor entered within himself, with the rest, he is no sooner entered, then that power, if it be a little raised in the meeting, layeth hold upon him, and begetteth in him the sense of this vertue, to the softning and warming of his heart; just as fire will warme a man, and burne combustible matter, that is neare.* Answ. Here is a further confirmation of the power of that deluding Spirit, that acteth in their meetings: But how is it known, that that person was not entered within himself? Doth this Introversion cause such an alteration on the body, that all onlookers may see it? Why might not this Power, if it were indeed a divine power, work this effect, howbeit it were not as yet a little raised in the meeting? What are the consequences of this softning and warming of heart? Are they only a confirmation of them in their errors and delusions? We see no ground then to think, that all this is of the Spirit of God. And it is known, how easy it is for the Devil to play the Ape, and transforme himself, as to the manner of his operations, into an Angel of Light, that he may deceive poor souls, that foolishly give up themselves to be led and acted by him. All which is sufficiently confirmed by what he addeth; *yea, sayes he, if it happen, that many of these that are assembled wander in their mindes, and be turned out from the measure of grace, and wander in their imaginations, one, in whom the life is raised, shall feel labour for the rest, by co-suffering with the seed, that is oppressed in them; and if he abide attending upon the Light, and persisting in the divine work, the Lord oft times heareth that secret labour, and the secret breathings of his owne seed by such an one, so that the rest may finde themselves secretly pricked, albeit there be no words spoken; and hereby that one is as a midwife unto the rest, to produce life in them, by the secret labour of his owne soul.* Who seeth not hereby the strength and power of Satan, working in the souls and imaginations of Men, given up to strong delusion? Who ever heard of such Operations among men, not under the power of the Devil? The midwife here must have

the child-birth paines. Nay more he telleth us, *That if altho meeting be introverted into the life* ( pardon these termes, for they are his owne, as near as I can translate them; an uncouth Religion must be set forth to us in uncouth and unintelligible termes, which the Spirit of God never taught us ) *and the life be a little raised, though not one word be spoken, but all be silent, yet a stranger; come to gaze, it may be, or to mock, is so terrified, that he cannot resist, but the power of darkness is depressed by this power and vertue; which, if his day of visitation be not gone, will penetrate into the measure of grace within him, and raise it up to the redeeming of his soul.* That is, maketh him convert after their manner, viz. without the Spirit of God infusing the seed and habite of grace; and turning him from darkness to light by a new creation. But whence can this wonderful change come? It is when, and not before, the whole meeting is introverted, and all of them are now formally under the terrible Power and Movings of the Devil, which causeth such a change on their countenances, and such shakeings in their bodies, as we shall heare, that on-lookers cannot but be affrighted: and the Lord may, in his righteous judgment, for a further judicial upgiving of them unto a reprobate minde; and for a punishment of such, as out of a sinful curiosity, and without a call, did cast themselves within the reach of a raging Devil, suffer some such curious spectators to be carried away with the same Spirit of delusion; whereof this man is a manifest instance, as himself relateth in the following words. But withal it is remarkable by what he saith, that if a person be not thus changed, at the first sight of them, in this condition, his day is gone, and it is impossible he can be saved, should he be present an hundred times thereafter.

10. If we enquire at him, whence their quaking and shaking of body cometh, which is the ground of their being called *Quakers*. He tels us P. 230. §. 8. *That when the minde is introverted, and looking for the apparition of the Life* ( this is no other, then their waiting for the operation of the devil ) *and the power of darkness is resisting in the soul* ( whereby you may judge of their perfection ) *then the good seed* ( this is either blake nature, or worse ) *riseth up, and is felt working like medicine; and by these contrary workings, there is a struggling felt in the soul, as really in the myserie, as Rebecca found the striving of the twines in her womb; and such a travail and labour in the soul that the outward man is affected, and the body wonderfully agitated, many sighs and groanes sent forth, yea the very paines of a woman in travail is felt: And this cometh not only upon one, but sometimes upon many, yea upon all.* Which may further confirme any sober Christian, that there is at least much of the work of the Devil here, these being the very passions of the old *Phybonicks*; and the Devil dealing with them, much after the same manner, as he dealt with the Old Pagan Prophets and Priests. Where read we of the Lords exercising thus his people, in all the New Testament, who were meeting about his solemne worshipe. All this struggling can be nothing, but the struggling of contrarie humores in the body, if it be not more immediately, by Satan, who useth to be a merciless Master even to such, as formally serve him; such a hater is he of mankind, and such delight taketh he to afflict and torment even those, who pay him all homage and devotion, as hath been demonstrated, by

by many instances, in *America*, and other parts of the world: And this cannot but be looked upon, as a righteous judgment in God, giving them so up unto this cruel handling, who, wearying of the easy yoke of his Ordinances, and Instructions, shake all off at once, and so declare themselves to be no more Christians. We need not forget the Story of *Gilpin*, in the Town of *Kendal*, attested by the Magistrates thereof. Where read we, that the true Prophets of old, even in their Trances and Ecstasies, wherein their outward senses were bound, had such wild, antique and unnatural motions of body, as these *Quakers* sometimes have, who will foame, swell and froath at the mouth like persons in an Epilepsie? Where read we of any such bodily shakeings, quakings, tremblings, and that from any such cause, as is here given, in all the primitive Churches, or in any orthodox Church since, meeting for the soleme worships of God? I do not say, that the deep exercises of the minde will have no influence on the body; but such have no resemblance or affinity with the *Quakers* unnatural and antique motions, at their set times and solemnities, which are here spoken of. But I wonder whence this power of darkness cometh unto them, to cause this inward battel, and occasion this quaking? we heard before that he said, they were freed from the body of death, and it was taken away, so that they were made free from the Suggestions and Temptations of Satan, and from actual sinning. See his *Eighth Thesis*, and our Chap. XIV. of *Perfection*: or he must say, that the immaculate birth, he spoke of, is not yet produced in them; and consequently, that they are not yet Justified, nor Sanctified; and so not yet Church-members, according to his former doctrine: But seeing he will not acknowledge this; But rather that they are the purest and only Church of Christ, and are Justified and Sanctified, yea and Perfected, whence, I say, can this power of darkness come, to oppose the workings of life, and that when they are most devote, turning in unto themselves to waite upon God, and upon the light; and never but then, when they are about this their soleme worships? (for we hear not much of their quakings, at other times:) or is there alwayes a battel, but they feel it not, till they be about this *Introversion*? And cometh this trembling alwayes, upon their retireing inward? or if not, whence is it, that it cometh more at one time, than another? Is it from the greatness of the opposition made by the power of darkness, or from the greater sense thereof? or both? And whence doth the one or the other come, more at one time, than at another? These things I would have cleared, if he thought fit. Again, is there no striving betwixt light and darkness, grace and corruption, flesh and the Spirit in any, beside them? If *no*; then all others must either be all flesh, or all Spirit; and if this last, these must be more perfect, then they are: If *yes*, how cometh it, that that combare in others causeth not such trembling and quaking, as in them? Is it because corruption in them is more violent, then in others? then their perfection is less; Or is it because they are more sensible, and their life is more quick, &c. their mindes more agitated, and their spirits more stirred? Yet I am sure there might be trembling and quaking of limbes and joynts, more or less, proportionably to the opposition, or to the sense of it, in others: But the truth is,

whatever he feigne. this trembling and quaking hath another cause, and may confirme all rational men, that their way is more of the Devil, than of God, let themselves think what they please.

11. We have now heard of all the parts of their solempne Worshipe. (1.) *Silence*, which is alwayes necessary, and beginneth the action. (2.) *speaking, praying or singing*, as is immediately suggested: but this is not necessary; for it may be wanting; & yet the whole solempne Worshipe be performed to edification; neither is their speaking, praying or singing such as is used in the Churches, as we will hear afterward. (3.) *Their Trembling & Quaking*: & though this, it may be, is not alwayes necessary, yet it is peculiar unto them. Let us hear how he explaineth, or confirmeth these: for, it may be, no other confutation will be necessary. He saith §. 9. p. 23. That *their worshipe doth not consist, in silence, as silence*. Wherein then? *but in an holy and humble, dependance of soul on God; from which necessarily floweth silence, in the first place.* Ans. Dependance on God is good and necessary, and is a part of inward worshipe; but we are here speaking of Outward and solempne worshipe; and this silence must make a necessary part thereof; for he sayes afterward, *we judge in the first place, that there is a necessity of silence, for some time, both for speaker and hearer*. And he told us before, that this silence may be continued all the time, and not one word spoken, and yet the worshipe be solempne and edifying; and he saith the same, immediately thereafter. Must not this be a fruitles and unedifying silence to others, at least present? But when he calleth it thus necessary, there must be some thing more in it, then we can at the first see or he, will think fit to acquaint us with, as yet. What more? *life* (saith he Pag. 232.) *might flow in every one, and be increased, so as words may also well be spoken, by the influence of life; and yet because it was imposed upon none necessarily, they might all for the time, rather choose to possesse God in quietness,* Ans. What this life is, and what the flowings and increasings of it are, we have seen: But as to this Silence, we say, how cometh it, that such, in whom this life floweth, do not speak? Is not this a call sufficient? how then dar they sit and disobey this call? how dar they follow their owne choise? Or is it no call, & that because a necessity was not imposed? why then saith he, that words might well be spoken by the influence of life? Might words be spoken without an inward impulse and call? no certainly, according to his principles. Where are we then?

12. He goeth about to prove this their silence §. 10. And for this end, he tells us, *that to attend and waite upon God is a duty incumbent upon all, and is a part of Worshipe*. And who denieth it? Yet he citeth a number of Scriptures, whereof none speak of such a waiting, as he hath before pointed forth unto us, accompanied with silence, in the publick Worshipe of God; for Ps. 27. 14. speaketh of a waiting opposite to fainting, through unbelief, or doubting to see the goodness and deliverance of God in the land of the living: Psal. 37. 7, 34. speaketh of a waiting opposite to fretting because of the prosperity of the wicked, and a fretting to do evil; and so is a waiting for Gods pleading the oppressed mans cause; & is accompanied with a keeping of Gods way v. 34. not his waiting, that layeth aside Gods way and Ordinances. Prov. 20. 22. speaketh of a waiting opposite to recompensing of evil. Esai. 30. 18. is meant of a waiting for Gods coming

coming with redemption to Zion, *Hos. 12: 6.* speaketh of a waiting accompanied with keeping mercy & judgment, which is more than doing nothing. *Zach. 3: 8.* speaketh nothing of waiting. These are out of the *Old T.* whereby I see, that *O. T.* Scriptures will prove *N. T.* worshipe. Now follow passages out of the *New Test.* *Mat. 24: 42.* & *25: 13.* & *26: 41.* *Mark. 13: 33, 35, 37.* *Luk. 21: 36.* *1 Cor. 16: 13.* *1 Thes. 5: 6.* *2 Tim. 4: 5.* *1 Pet. 4: 7.* which speak of Watching, of and such a Watching, as is accompanied with Prayer and all Christian Duties. *Col. 4: 2.* speaketh of a watching in Prayer; and not of a waiting that putteth away Prayer. *Act. 1: 4.* is a waiting at *Jerusalem*, till the promise of the Father came. *Act. 20: 31.* is a watching over the flock, that it might be kept from wolves. The same line may be drawn over the rest, to wit *Pf. 25: 3.* & *37: 9.* & *69: 6.* *Esai. 40 v. 31.* & *42: 23.* *Lam. 3: 25.* His concordance hath helped him here to no purpose. He must not think for all this, that I speak against that noble duty of waiting on the Lord, in all our wayes; which is accompanied with a care to keep all his wayes. I speak only against his Waiting, which is not upon the Lord; but a waiting for an unhallowed motion of an evil Spirit, like those of old, who were consulting the Oracles of the Devil; & waiting for *Enthusiasmes*, & diabolick Inspirations: which needeth no other confirmation but this, that this waiting is pleaded for, to shut out the Ordinances of Jesus Christs, and to give God no more for all the solemne Worshipe & service, which he requireth, but a dumb mumrie. Nay, this is such a waiting as, first requireth that the man lay aside all Christianity, yea and Rationality and Humanity; that he may become a perfect prey to the Spirit of Delusion: for he saith, that this silence is not only outward, but inward, from all imaginations and thoughts; So that the man must lay aside his very sanctified intell<sup>t</sup> & (if he have it) and rational faculty; and so first un-man himself, that the Devil may make him a beast, or worse. What he saith of the two seeds in man, hath been spoken to long ago, and what he saith further of natural men, and of their various kindes, or actions; is nothing to the purpose; for we confess that a natural man, for all his parts and endowments, cannot Worshipe God in the Spirit; And for anything I can finde, in all this mans writin<sup>g</sup>, concerning Regeneration, I must needs say, that if it be really with the Quakers, according to this mans doctrine, they know no more of Regeneration and true Sanctification, than a Turk or a Pagan doth. Further what will all his speaking *Pag. 235.* of a necessity of a natural mans retiring from himself, as such, & going into his good seed (which is a *non-ens*, & nothing but the ill and wicked seed of Nature) availle here? Can a natural man do this of himself? Can the blackamore change his colour, or the Leopard his spots? And finally, what saith all this for the dumb Worshipe, that he calleth for, even from the Regenerate? Though the rambling discourse, which he hath *Pag. 233.* be utterly impertinent; Yet I wish him to take notice of some expressions. He saith, that one kinde of spiritual wickedness, is when a natural man, in matters of Religion, affirmeth and proposeth from his own conceits and divinations, erroneous notions and opinions. And whether he be not guilty of this, let all sober understanding persons judge. And againe he saith. It cannot be said, that there is so much, as a forme of goodlinesse, where there are erroneous opinions and



*notions.* Let him look to it. And I must retorte his owne words *Page. 234.* upon himself. *This kinde of Idolatry, whereby a man loveth, & Idolizeth the Conceptions, Inventions and Products of his owne braine, is so incident to him, and so seated in his lapsed nature, that, while his natural Spirit is his leader and chiefe Governour, and while he is acted, moved and led by it, in the Worships of God, and attendeth to no other; he can never act any spiritual Worships, nor produce any thing, but what is the fruite of his corruption; For, reflecting upon his false Principles, and Carnal Natural grounds of Religion, opposite to all true Religion and Christianity, I know none, beside himself and his party, of whom this may be more truly verified.*

*13.* He imagineth *Page. 235.* that God is speaking in every man, as one man is quietly talking in the eare of another, or as a Master teaching his schooler, or a Prince is speaking to a person; and that therefore the natural man should not be so rude, and indocile, as not to be silent and hearken, and retire from all the operations of his soul, that he may heare, and the good seed may rise in him. *Ans.* That is, the natural man, that he may hear and learne of God, must lay aside all his senses, inward and outward, all his operations as a man, good and evil; and so fall into something like or rather deeper then a trance and ecstasie, that he may receive the visions of God; And till this be done, he can goe about no act of commanded Worships. Is not this a noble phancie? We are waiting for the proof of this: and how long shall we waite till we see it? Is this the meaning of all these passages of Scripture, that spoke of *waiting and watching*: Is not this like *Socrates* his Demon, that attended him, and to which he must Introvert to hearken? What shall the renewed man do? Is not God as well talking thus in and to him; and must he not also retire from his Humane or Christian acts, and lay all aside, that he may hearken? Sure, it is not seemly even for a courtier, to be talking to his Prince, while his Prince is speaking to him: he should waite till his Prince had done. And so, because we may suppose that the Lord is alway speaking, the whole Worships shall be this silent hearkening. And indeed *Page. 236.* he taketh-in with the rest of the actions, that must be laid by, *Sense and Fear of sin; Thoughts of Death, Hell and Judgment, thoughts of Glory, Prayers, and other Religious Exercises.* Have we not then a clear delineation of this *Quakeristick ecstasie*; and of this silent Worships of theirs? And as if all this were not enough, he saith again. *This great duty of waiting upon God, must be exercised in denying of themselves, and in sole and meer dependance upon God, within and without, in being abstracted from all operations, imaginations and ejaculations of their soul, that being made void of themselves, and wholly crucified to their natural productions, they may be fit to receive God.* Is not this a clear thing? The man then must become no man, nay not an animal; he must not be a living wight, such an ecstasie must he give himself up unto. But I am yet to learne, if this be in mans owne power; or if the Prophets of old were so far master of themselves, as to fall into a trance or ecstasie, (to speak nothing of such an ecstasie as this is, which taketh away all the use of the intellect, and inward motions of soul,) when they pleased; And yet more, if this was called for at their hands alwayes, when they went to Worships God; or if this was their solemne worships, or a chiefe part thereof. Will this *Quaker* do me the favour, to prove these things, and clear his way from Devilrie by undoubted marks of distinction.

14. But now let us suppose the man is brought to this state, either by his owne wonderful dexterity of metamorphosin<sup>g</sup> himself, or by some superiour Spirit, or other; what next? Then, saith he Pag. 236. *the little seed of righteousness, which God planted in the heart, and which Christ procured for man; that is, the measure of grace and life, getteth place to arise, and becometh an holy birth in man? And that divine aere is with which mans Spirit is fermented, and in which waiting he is accepted in the presence of God, and is fitted* (this word I must supply, or his words have no sense) *to stand in his presence, to hear his voice, and to observe the motions of his holy Spirit.* *Ans<sup>w</sup>.* But (1.) We have evinced above, that there is no seed planted by God in all men, or purchased by Christ, that is a measure of saving grace and life. Nature, and its light and power, we grant to be in all; but this will never become a new birth. (2.) Then this work being the same with Regeneration and Sanctification, as we saw above, every man must fall into an ecstasy, and become no man, as to any operation, before he be converted. (3.) Then (and this is the maine thing here considerable.) Every *Quaker*, at every time he cometh to worshipec God solemnely, (it is of this, he knoweth, that we are now speaking) must have this change wrought in him; for it is to this end, that he must retire within himself, and be abstracted from all his Operations, that he may be in case to worshipec: But then observe what will follow; *Quakers*, before they come to worshipec, are unregenerated, without the holy birth; and as oft as they come to worshipec, they must be regenerated, and get this divine aere to ferment their spirits: But how agreeth this with the state of Perfection, he talked of, one degree whereof was; they were able not to sin; and the other, wherein they could not sin? I suppose man, even a *Quaker*, is in case to sin, & cannot but sin, till he be regenerated. Where is this man now? I see, though persons dreaming see not the inconsistency and repugnancy of their dreames, persons awake will see, and smile at fancies, hanging together like ropes of sand.

15. He denieth Pag. 237. §. II. That we can waite upon God, in prayer & preaching: For, saith he, *waiting rather denoteth a passive dependance, than any action.* *Ans<sup>w</sup>.* I confess his waiting is a very passive thing, and inconsistent with any action of Soul or Body; but we are waiting for proof of such a waiting, as he talks of. We know, Prayer and Preaching is one thing, and waiting on God by Faith, Patience and Hope, in these duties, is another thing; And if he think these inconsistent, he knoweth neither Religion, nor Scripture. To pray and preach (saith he) *by the Spirit, presupposeth this silent waiting, that the motions, leading unto these, might be felt.* *Ans<sup>w</sup>.* This is the thing, that is under debate: How can the godly pray for the motions & leadings of the Spirit, if they must first feel them and have them, before they pray for them? Or must they not pray that prayer at all? But the motions of the Spirit they pray for, are not these they have, but others, fitting them for other duties, he will say. *Ans<sup>w</sup>.* The saints even pray for the Spirit to teach them to pray. But he will say; They must have the motion of the Spirit for the first prayer, or it will not be accepted. *Ans<sup>w</sup>.* They may have it, and yet not feel it; and so these motions are not their Rule, The Law of God is the Rule, and what is not done in obedience to a

Command, is no Obedience; for obedience respecteth a command; And thus the Quakers destroy all Obedience. If they cannot Pray, nor Preach without a previous impulse of the Spirit; how can they waite without such a previous motion? Waiting, sure, is a commanded duty, as well as Prayer, and cannot be performed without the Spirit, aright and acceptably, more then Prayer. And if they cannot waite without the previous motion of the Spirit, how shall they waite for that previous motion to wait? I see not how this man can loose this knot.

16. But he proveth, that *this silence is a special and principal part of divine worships, and that necessarily* (though he told us before Pag. 231. that worship did not consist in silence, as silence) *because in many places, where prayer is commanded as, Mat. 26: 41. Mark. 13: 33. Luk. 21: 26. 1 Pet. 4: 7. watching is prescribed, as previous and preparatory.* Answ. But how proveth he, that that Watching is the silence and waiting, he speaketh of? That Watching is not a turning inward but a looking outward also, and a looking to all hands, from whence temptations can come: It is a Watching joyned with Prayer, and a Christian Vigilancy and Circumspection, taking in the lively exercise of all graces, and is accompanied with all Christian duties, as was cleared above, so far is it from having any affinity with his mute Mumry.

17. The more to enforce this Silence, he tells us Pag. 238 §. 12. *that it hath this excellency, that nothing else hath, to wit, It is impossible for the devil to simulate it; and therefore no soul in this exercise can be deceived by him.* This is wonderful if true: but how proveth he it; I would be afayed, that when a Man hath laid aside not only his Senses outward and inward, but his very Rational Judgment, Intellect & all that he hath as a man, or as a Christian, the Devil should then most play master; and I am not sure, but it is so with them. Let us therefore heare his reason. *The devil can only work in and by a natural man.* I had thought that he could also work in a Spiritual man, as in Peter, when the Lord said to him, *get thee behind me Satan*; or else he must say, that Peter was then but a carnal man: And what was the messenger of Satan, that buffeted Paul 2 Cor. 12. what more? *Therefore*, saith he, *where the natural man is silent, he (that is the Devil) must stand.* But why must he stand off, when the natural man is silent? and how proveth he, that there is nothing of a natural man acting in this silence? *When the soul* (saith he) *is come to this silence, and, as to its owne operations, brought, as it were, to nothing, then the devil is excluded.* How is this confirmed? for he cannot endure the pure presence of God then arising, and the clearness of his light, saith he. But we doubt; if the pure presence of God, ~~then~~ arise, or such a light, as shall quite banish the Devil away. This is the maine thing to be confirmed; nay the sequel proveth to us, that all this presence and light is but of the Devils owne making: & how that shall banish him away, I know not? But moreover, though it were granted, that this were the pure presence of God, and a light, that the Devil could not stand before, but behoved to flee from seven wayes; yet he might stay until that light appeared; and according to this mans owne doctrine, this cannot be; until the seed get room to arise, and become an holy birth, and this is not alwayes at the beginning of this silence: but this silence may continue a while

a while, before this birth be, and so though the new birth will affright the devil away; yet he may stay while it is but a forming, and so may worke his work, and play his game, in the time of that silence. Himself granteth *Pag. 232* that this may be, while there is but a silence as to words; but when they once introvert, & reced from all things, then they are in a castle, and feel themselves to be without his reach. But this is the maine thing to be proved: and I am ready to think, that then they are most in his power; for when the strong man keepeth the house, all is in peace. Let them see to it then, that this their greatest security, be not their greatest bondage.

18 The next excellency of this silence, is, That it cannot be hindered, nor interrupted by the Devils malice, which he laboureth to clear §13. p. 239. for saith he, *when we are scattered and separated, one from another, every one, as he introverteth to the measure of life within himself, keepeth a secret union and communion with the rest; which neither the devil nor any of his instruments can hinder.* Ans. So can all true Christians have union with one another, in the Spirit, without this wilde introversion; and so this is no peculiar excellency of theirs: But yet sure, their publick worships is in so farr impeded and hindered, Again he saith, *Their worships cannot be interrupted, when assembled, even by outward molestations, which interrupt another worships.* And what wonder, seeing it is no worships, but a silent inutenesse; and a man may be mute in the midst of the greatest confusion. But all the publick worships, that we read of in the N. T. was such, as could have been interrupted by wicked men. Such as are possessed with a dumb and deafe Devil, can hardly be made to speak, or be interrupted in their silence: is this therefore the excellency of their Condition? He addeth *Pag. 242.* *That as Christs kingdome is not of this world, neither is his worships; and so it needeth not the wisdom, glory, riches and splendor of this world.* This is true; yet his solemne worships cannot be performed without visible and audible actions, which can also be impeded and interrupted by Satans and mens malice. *It needeth not a carnal arme to defend, protect and establish it:* Yet the Lord hath promised that Kings should be the Churches nursing Fathers, and Queens her nursing mothers: And when *Saul's* persecution was at an end, it is said *Act. 9: 21.* *Then had the Churches rest - and were edified, and were multiplied.* And *Paul* exhorteth, that supplications, prayers and intercessions be made for kings, and for all that are in authority, that we may lead a quiet and peaceable life, in all godlinesse and honesty *1 Tim. 2: 1, 2.* Quakers, need not do this, for they can enjoy all their publick worships, who will, who will not; for no man can hinder their silence: & yet he compleaneth elsewhere of wrong done them, by such hinderances. *The worships of Christs followers,* saith he, *is Spiritual, defended by the Spirit; but carnal worships hath need of a carnal arme to defend it.* Spiritual worships doth not stand in need of a carnal arme to promote it, but only to hold off injuries of wicked men, interrupting its free and publick exercise: and as to this, all the publick worships, that ever God appointed, whether in the Old or New Test. had this necessity: But the Quakers worships seemeth to be that, wherewith the Devil is well pleased; and so cannot interrupt, because he will not; for a kingdom, divided against it self, cannot stand.

19. He thinketh §. 15. to prove this silent worshipe from *Iob. 4: 23, 24.* Let us see how, *Worshipe now*, saith he, *is not to be in outward observations, gone about by man, in his own will and proper strength, at certain times.* Answ. And what then? Doth Gospel worshipe put away all external actions? Then their Speaking, Praying and Praising is no worshipe; and so all their worshipe is perfect silence: When Christ preached and prayed, he performed no Gospel worshipe, if this be true: Nor the Apostles, in any of their outward actions; and yet Paul saith *Act. 21: 13.* that *after the way; which his enemies called heresies, so worshiped be the God of his Fathers.* And we finde that by external actions worshipe was performed to Christ *Mat. 2: 11. & 8: 2. & 9: 18. & 15: 25. & 14: 33. & 28: 9, 17. Mark. 5: 6. Luk. 24: 52. Iob. 9: 38.* We finde in the book of the Revelation, the worshiping of God, opposed to worshiping of the Beast; and the Beast was worshiped by visible works and actions. But saith he, *God hath now instituted a spiritual worshipe, oppositero the ceremonial worshipe under the law.* Very true, but hath God discharged now all outward actions in worshipe? or cannot God be worshiped in Spirit and in Truth, where there are any outward actions performed? Beside, that this arguing supposeth, that God goce no spiritual service under the Law, which is manifestly false; we desire him to prove, that spiritual worshipe is inconsistent with any outward action; and consisteth only in silence; and that Christ meaneth no other *Iob. 4.* for all this we deny; and this he undertook to prove: but in stead thereof he confuteth himself; For he tels us, in the end of *Pag. 343.* that *God now taketh the heart of every Christian to be his temple, and there instructeth, how he will be worshiped in (one) (N. B.) external actions.* Now external actions are no silent worshipe. We leave this self confutation, and proceed.

20. He tels us *Pag. 244. §. 16.* That this way of worshipe of theirs was of old practised by some, who therefore were called *Mysticks*; and he citeth some sayings of papists: And though I finde nothing in the words by him cited, giving countenance to his opinion; yet I am apt to think, that his way oweth its original more to the *Monkes Cels*, than to the Apostles and primitive Churches; and am ready to fear, that as it came from thence, so it may lead back thither againe. And though these mystick Monkes & Friars had some ground to speak against the necessity of the Popish Observances, which were but inventions of Men; I can see no ground, why he and his fraternity should enueigh so much against the appointed Ordinances of Christ: And though they call themselves Witnesses for the Truth, and for God; yet it is manifest, that they are real witnesses for Error and for Satan.

21. In the last place §. 17. *Pag. 246. &c.* he cometh to answer some Objections. The first is, That its a very unprofitable thing to do nothing, and that its better to be occupied in meditation & good exercises. And this is very true. What answereth he? *That is not unprofitable, which is absolutely necessary, before any duty be done acceptably.* This is very true too; but he hath not yet proved his Silence to be such a necessary Antecedent. They must (saith he) have but carnal apprehensions of God, who think, men can please him by their proper operations; when we have shown, that the first progress unto pleasing of God consisteth, in ceasing from our own imagination.

*us, that we may suffer God's Spirit to work in us.* *Ans.* we have seen all that he hath showne; and have seen for all that, no proof or demonstration of what he undertook to prove: That Introversion is an Action. Operation or Imagination of a man, though it be attended with a Real or Imaginary, Humane or Satanical Abstraction from all Operation or Imagination. The man, who thus introverts, is not passive, but active; else he should not be said, to introvert, but to be introverted: so that I wonder that this man did not so worde his notions, that they might not destroy themselves. *We must first cease to do evil*, saith he, *before we do good*: Yet ceasing to do evil is not without all action of the minde and will, otherwise one might be said to cease from evil, in order to a doing of good, when he sleepeth, or when he is bound hand and foot, and his mouth stopped: though the Devil be raging in his Soul, Intellect Will, &c Affections.

22. The 2 *Objection* is. If this be all their worships, why have they set times and places of meeting; seeing they might do all that at home, in their several houses? He answereth. *It pleaseth the Lord, to make use of the outward senses of his people, while here, in communicating of spiritual life; and sutable means, as speaking, praying and praising.* But all this is inconsistent with pure silence, which is often all their worships: and with them, Speaking, Praying and Praising are not so necessary. He addeth, *God hath appointed Assemblies to preserve an outward visible testimony for his name.* But there is no visible testimony given to his name, when the duties, which he hath appointed for that end, are not performed, nor the Ordinances observed. *He maketh his life* (saith he) *to abound more unto his owne, when they meet together to waite upon Him.* *Ans.* Well; but that is not by their simple seeing one anothers faces, which may be in the market place, and on the streets; but by faithful and conscientious observation of his ordinances, and not by mute mummie. What he saith of Assemblies from *Mat. 18: 20.* and *Heb. 10: 24.* is true; but maketh nothing for their mute service, of which all the doubt remaineth.

23. The last *Objection* is, That this mute way of worshipping is not found in the Scriptures. And sure, if it be not prescribed, it must be will worships. He answereth. *That they make not silence the only substance of their worships.* Yet be confessed, that sometimes it is the whole of their worships: And though it be not the only substance of their worships; Yet if it be a substantial part, it must be instituted, and warranted by a word of Institution. *Mat. 15. 9. Mak. 7: 6. Esa. 29: 13.* In the primitive times, sayes he, *they prayed and preached by the Spirit.* And if so, what absurdity is it, if we suppose, that the Spirit did not sometimes move them to these outward acts, and that then they were silent. *Ans.* I read of their worshipping in the Spirit *Phil. 3: 3.* but of their praying and preaching by the Spirit. I read not: and though I will not much quarrel about the phrase, yet I think Scripture phrases are best: and I shall adde, that neither name nor thing is found in the Scripture, in the Quakers sense. If they did all in worships, by such previous immediat Impulses, as he dreameth of (which I doubt if ever he shall prove) it must necessarily indeed follow, that they were silent, when they had not such motions; or went on without them: But in this case, their silence was but a pure non-action; it was not a positive part of worships



shipe; nor such a positive active silence or Introversion, as he phancieth. That men must be silent; when they speak not, nor imagine not, is very probable; but that the Silence of the primitive Church, was such a Silence, that not only was without words, but also without thoughts and all imaginations, will be hardly proved by him; And when that is proved, which I look upon as very improbable, he hath not proved his Conclusion; till he withall prove, that this silence was gone about, as a principal part of worshipe. How long time will he take to prove this? How much less shall he ever prove, that the positive part of his silence, I meane the *Introversion*, was observed as a necessary part of worshipe? He addeth, *Act. 2: 1. It is said, they were all in one place, and then it is added, suddenly the Spirit came; but we read not, that any were speaking at that time: And what absurdity, if we say, they were silent? Ans. It is not said, suddenly the Spirit came, but suddenly there came a noise; it is true, the Spirit came, in his glorious Effects: Read we, that they were all silent? Read we that they were all Introverted? Where is then his Institution, or Example for his Introversion? Though they had been silent, that will not say, that they did Introvert; nor will it say, that their silence was a principal part of their worshipe. The man I see must bring forth such proofs, as he hath.*

24. He starteth *Page. 248.* that Objection, That there is no instance of such a silent assembly, in all the Scriptures. To which he Answereth. *That though this be not written, yet such an assembly might be lawful.* But we are seeking a word of Institution, or an approven Instance of their silent worshipe: And he can give neither. But he thinketh that a proof by consequence from other duties pressed in Scripture will suffice; And it is well, that he will admit of Consequences, in this case. What is this Consequential proof? *The Scripture, saith he, commandeth us to assemble together.* This is granted. What then? *And forbids us, while assembled, to pray or preach, but as the Spirit moveth.* Where is this said? why doth he not shew this, that we may consider it? we must take it on a Quakers word. What is his Conclusion? *If being assembled we are not moved by the Spirit, it necessarily followeth that we must be silent.* Truly this is probable; but it is nothing to the point, seeing every silence is not an *Introversion*: but where is the Conclusion, That this Introverting silence is a principal part of worshipe? He must leave this, until the next occasion. Yet I must take notice, that consequentially (if he reason by consequences, he must give us leave to do the same) he here destroyeth all that he said above, upon the head of *the Scriptures*; for there he denied, that they were our Rule; and yet here, he placeth them for the only Rule of worshipe, and would faine seek footing for his way of worshipe in them, were it but by a Consequence; whileas, according to his principles, formerly laid downe, he had no more to say, both to this and the former Objection, then that they were not bound to seek after either Precept or example of their worshipe, in the Scriptures; and this had been a short cur. But in stead of this, he is runneth thorow the Scriptures to seek for an instance, and he pitcheth upon some in the *Old Test.* forgetting what he said in the beginning of this debate about worshipe; to wit. That he was only speaking

speaking here of divine worship now under the Gospel : And he knoweth, that Instances of worship under the *Old Testament* will not be pertinent to prove this, though he should produce multitudes. Could he get no one instance, in all the *N. Test.* ? what if I helpe him to one ? See *Act. 21: 40.* — *Paul stood on the staires, and beckened with the hand unto the people : And when there was made a great silence, he speak unto them.* Here is a Silence, and a Great Silence, and a Great Silence in an Assembly : But I confess this Instance will not helpe him ; for neither was it worships ; nor was there an Introversion here, nor had it on their part, any good issue ; as we see *Chap. 22: 22, 23.* And yet I think their silence is hardly so justifiable, as this was. But let us look upon his Instances out of the *Old Test.* His first is of *Job's* friends sitting seven dayes in silence. But was this a meeting for worships ? was *Job's* friends all these dayes Introverted ? How came it, that when the seed at length got room, and they were prompted to speak, they spoke no more consonantly to truth ? It would seem, that all the light of God, that shined to them, while thus seven dayes long introverted, did not dispel all their darkness, nor banish the Devil away wholly. But the text itself giveth the reason of their silence, to wit, *for they saw, that his griefe was very great.* He citeth next *Ezra. 9: 4* But most impertinently, for this was a silence, not for worships, but arising from astonishment, griefe, sorrow and heaviness, caused by the sin of the people : Here was no Introversion, to seek after the light within ; nor Abstraction from all thoughts and conceptions, for his heart was filled with sorrow, and thoughts of the grievousness of the sin. *Ezekiel 14: 1.* speaketh nothing of silence, nor *Chap. 20: 1.* But of the peoples coming and sitting before him : and if he say, that during this time, they were Introverted, he must say also (and not speak far amiss, I grant) that persons may Introvert, and yet set up their idols in their heart, and put the stumbling block of their iniquity before their faces, as *Ezekiel 14: vers. 2.* and be such as God will not be enquired of *Chap. 20: vers. 3.* If these be his instances, much good may they do him, and I wish he may see in them, his owne picture, and learne from henceforth, to abhor himself, and his diabolical way.

25. Some time after I came this length, I called to minde something I had read of the fanaticisme of the Church of Rome, in *D. Stellingfleece*, which will helpe to informe us, concerning the nature and rise of this doctrine and manner of expression, used by our *Quakers*. *D. Stellingfleece* tells us *Page. 327.* of his book of the *Idolatrie of the Church of Rome*, that the Papiists have their *abstractedness of life, mental prayer* (i. e. our *Quakers* worships) *Passive unions* ; a *Deiform similitude of the soul, a state of Introversion* (whence we see from whom our *Quakers* have borrowed this expression) *divine Inspirations.* He tells us moreover, that, as they speak, the Perfection of this state, lying in an intime union with God, whereby the soul is Desired, is to be attained only in the way of unknowing and of self annihilation : This is the very summe of the *Quakers* doctrine. And *Page. 328. &c.* Out of *Mr. Cressy*, a popish fanatick, his *Mother Juliana's Revelations* ; and preface, to *Santa Sophia*, and the book it self, he citeth several passages, which we may take some notice of, such as these. *The only proper disposition towards the receiving supernatural*

*Irradiations from God's holy Spirit, is an abstraction of life, a sequestration from all business that concerne others (though it be their salvation) and an attendance to God alone in the depth of the Spirit — the lights here desired and prayed for, are such as do expel all images of creatures, and do calm all manner of passions, to the end, that the soul being in a vacuity, may be more capable of receiving & entertaining God in the pure fund of the Spirit. But what is this fund? He tells us out of Lud. Blosius Init. Spirit. that the Deiform fund of the soul is the simple essence of the soul stamped with a divine impress, or, that from whence ariseth a supersensual life. Out of Sancta Sophia we are taught that the way to perfection, is a Contemplative state, rather then an Active, and that because it is more perfect, more easie, more simple and more secure from all errors and illusions, which may be occasioned by an indiscreet use of prayer. What is the active State? It is the use of reasoning and internal discourse to fix our affections on God, and expressing it self in sensible devotion and outward acts of obedience to God's will. What is the Contemplative? Seeking God in the obscurity of faith, with a more profound introversion of Spirit, and with less activity and motion in sensitive nature, and without the use of grosser images. And further it is said, that such souls are not of themselves much inclined to external works; but they seek rather to purifie themselves and inflame their hearts to the love of God by internal, quiet and pure affections in Spirit, by a total abstraction from creatures, by solitude both external and especially internal, so disposing themselves to receive the influxes and inspirations of God, whose guidance chiefly they endeavour to follow, in all things. Is not this the very frame and mould of our Quakers? But wherein lieth the security of this state above the other? In this, that a contemplative soul tending to God, and working almost only with the heart and blinde affections of the will, pouring themselves upon God, apprehended only in the obscure notion of faith — transcending all operations of the imagination, and all subtilty and curiosity of reasoning, and lastly seeking an union with God only by the most pure & most intime affections of the Spirit: what possibility of illusion or error can there be to such a soul? We see whence our Quakers had that, which is touched above §. 20.*

26. Yet more p. 332. & 333. He sheweth us, how they describe the soul's passive union with God, to be In which God after a wonderful and inconceivable manner, affords them interiour illuminations & touches, yet far more efficacious & divine; in all which the soul is a meer patient, and only suffers God to work his divine pleasure in her, being neither able to further, nor hinder it. The which unions though they last but even as it were a moment of time, yet do more illuminate and Purifie the soul, then many years spent in active exercises of spiritual prayer or mortification could do. The progress to this state of perfection they thus describe. He who would come to it must practise the drawing of his external senses inwardly, there losing and as it were annihilating them; then he must draw his inward senses into the superior powers of the soul, and there annihilate them likewise: and those powers of the intellectual soul be must draw into that which is called their unity: and lastly, that unity, which alone is capable of perfect union with God, must be applied and firmly fixed on God; wherein the perfect divine contemplation lieth. In which union all is vacuity or emptiness, as if nothing were existent but God and the soul, yea so far is the soul from reflecting on her own existence, that it seems to her God, and she is not distinct, but one only thing. Is not this the very life of the Quakers publick & principal worshipe?

27. Furder we are told (see Pag. 336.) that they lay down as a fundamental rule. *That God only by his holy inspirations is the guide and director in an internal contemplative life, and that all the light they have therein is from immediat divine illumination -- and that this light doth extend further, and to more and other more particular objects, then the divine light or grace, by which good Christians living common lives in the world are led, extends to.* Very Sutable is this to our Quakers doctrine above And we are enforced further, that Mr Cressy in his discourse of *Passive unioins*, saith *That God reveals himself to the soul by a supernatural species impressed in her, which revelations are either sensible, as apparitions, words &c. or intellectual, either immediatly, or by Angels. The effects of which supernatural species in actions of God, are Raptures, or Extasies, internal visions &c.* Our Quaker might have given us some such thing as a more likely ground of their quaking and trembling. More might be adduced out of that forecited Book, but this taste is sufficient to let us see, that our Quakers way and worshipec hath been long ago in use among, & much applauded by the Fanatick Papists.

28. Afterward, I providentially saw the Sermons of one *Taulerus* a Dominican (who preached at *Colome* about the Year 1346.) translated into Dutch by *Joannes de Lixbona* and printed at *Antwerp*. A. 1647. an Author much commended by *Bzovius* in *Annal. Trithemius*, *Bellar. de Script. Eccl.* & *Blossius*, wherein I found, without any narrow search, several expressions, shewing whence our Quakers have their rare things, of which I shall adduce some instances; not to mention the manner of his conversion, set down in the relation of his life, how, while he was sick, sad & dejected, a voice came & said to him; *Be at peace and relye upon God, & know that when he was in the world in Mans Nature, he cured all their souls whose bodies he cured* (which may be doubted as to the nine Lepers, who did not return to give glory to God *Luk. 17: 17, 18.*) at which he was transported out of himself, and had no use of his senses or of reason for a time: Whereupon his friend, an old man, told him, that now he had felt the grace of God in truth; and was taught by the holy Ghost, had the Scripture in him, and could now understand it all, and reconcile all seeming contradictory places; and that one of his Sermons should now do more good, than an hundred formerly. Waving this, which yet looketh very like our Quakers way, I shall mention some few expressions (of many) in these his after Sermons. In his first Sermon on the first Sunday of the Advent, he saith, that people must *Introvers* into themselves, and abide by themselves, in their inward fund (or ground) and observe there the appointments of God, his drowings and callings, and take these immediatly from God. Whence we may see, where our Quakers have learned their peculiar language: But moreover in his second Sermon on that day, he speaks of an *Essential Introversion* into the fund of the soul, where God dwelleth, and the true light shineth without any error. And afterward tels us of three men in every man, *The outward man*, that must be exercised with fasting, watching, Prayer &c. *The inward man*, or the Soul, which must be exercised with inward devotion, earnest desires &c. And then *The fund of the soul*, or the most inward Spirit, exercised in essential, or substantial Introversions, and true unitings with God, beyond all works, thoughts, and enjoyments or embracings.

29. In his sermon on the first Sunday after Candlemas he told his hearers, that in order to the new birth, they must Introvers and abide in their noblest part. to wit, in to the fund; for there is the place of this birth: and next, That they must not have so much as one thought of God, as only Wise, Almighty &c but must be empty of all Thoughts, Words and Works, and of all Formes and Images of the understanding, and only suffer God to worke in them; and become thus holys empty. A little after, he saith, That this fund of the soul is the secretest part of the soul, in which the soul worketh nothing, knoweth nothing, understandeth nothing; here the soul doth nothing by her powers of memory, understanding and will, but immediatly by her own essence: and all the powers, whereby the soul worketh, flow out of the fund of the essence, in which fund is the inward silence: and in this alone is rest and waiting for this birth, and there doth God the father speak out his Eternal word: and in this fund of the soul cometh God wholly, as he is, and not divided: and no creature can come there, but must abide without in the powers. Nay he told his hearers afterward, That in the fund of the soul God begetteth his Son, the same way that He begot him from eternity, that is, by knowing and seeing himself perfectly by himself, and in his own essence. And this Introversion from all thoughts & imaginations, he afterwards saith, is like Paul's being out of the body 2 Cor. 12.

30. In his first Sermon on new Years Day, he saith, That the Person that doth essentially give himself alwayes unto God, as a prisoner, hath God also given up to him essentially as a prisoner; and that this person is turned into the essence of God, in some sort; and that God is alwayes sensibly present with him, in all things. And in the same Sermon he saith, Man must in all his work Introvers, and wait on God there, and let him work, and look on himself but as an Instrument, and do all by suffering and permitting, and not by working, and so continue one that worketh inward and dwelleth inward, and so draw himself in, and sink into the fund of the soul (where God is present and dwelleth) — he must give himself to God, beyond and above words, thoughts and understanding, and in a suffering - permitting - way go off himself, and sink, after an inward and unknown manner, into the darkness of pure naked faith: So in his second Sermon on that day, he hath these words, When a man hath given himself wholly over as denuded of himself, of all propriety in things, and of all things here, all that is borne in him, is not his but Gods — and againe, when once a man, in an upright and well ordered inwardness, is drawn by God to higher things, he shall put away all outward works and exercises, were it even such, as he had bound himself unto by oaths and promises.

31. In his Sermon on the first Sunday after the three Kings Day, he tells us, that in order to this new birth, our understanding must rest from all work, and be void of all knowledge, and abide in darkness and ignorance, and not seek to return to its former knowledge: and that this state of darkness, is called a possible reception; for there remaineth (saith he) no more in the soul, but a possibility, or capacity to receive that, which will perfect it, and the man must labour more and more after this possibility, till his minde be satisfied, and become all things, that it can receive: And the more empty and unknowing that the soul is, is it the nearer unto God. So in his Sermon on the first Sunday after the Three Kings Day he saith, I dar boldly say, that he that introvers not, once at least every day, and turns not in accord-

ing to his power into his fund, doth not live as a Christian; But such as are busie with their fund, and empty themselves of all things, and lay aside all imaginations, that the Sun of righteousness may send out his beames of Light, in their inward fund, finde the yoke of Christ easie. So againe saith he, Truly if any man could finde within himself, know and see, how the eternal God hath founded himself, in the inward fund of the soul; and how he is there hid, and, as it were, soaked, he should be happy.

32. In his Sermon on Trinity Day, he tels us, That God begetteth in the fund of the soul his only begotten Son, an hundred thousand times more quickly, than in a moment, in a now of eternity, alwayes new. And thereafter, That he who would finde this, must introvert beyond all the workings of his outward powers and phantasies, and must sinck there into the fund; and then cometh the power of God the Father, and in him calleth upon him, through his only begotten Son ——— and as the Son is begotten of the Father, and floweth againe into the Father; so is this man begotten of the Father, and floweth againe with the same Son in the Father, and becometh one with him. And afterward, In this fund a man shall pray for his friends, both dead and alive; and such prayer is more powerful then to sing, or say many Psalmes by mouth: and then finde we the witness of the three, that bear witness in heaven, that is, in the inward heaven, in the fund of the soul. Moreover in his first Sermon on the third Sunday after Trinity, he hath these words The penny must have its weight, and its image; the weight, that the man may fall and sinck againe in Gods fund, as he is come out of it ——— his image is ——— that image, which is God himself, in his own pure divine essence, in which God knoweth, loveth and enjoyeth himself; in which he liveth, is and worketh, by which the soul wholly Goddyed (or like God) and becometh divine: and in this union with and sincking into God, he becometh, through grace, all things, that God is by nature also. ——— So that if he could see himself, he would think himself to be God, and every one that could see him in that cloathing, dye, forme and divine essence, would become happy in that sight ——— The man casts away againe unto God, who gave all; all things, & becometh so naked and empty, as one that is nothing and hath nothing: And thus the created Nothing sincketh into the uncreated nothing. And thus one abyffe calleth unto another, the created abyffe calleth unto the uncreated abyffe; and these two abyffes become as one, a pure divine essence, where the Mans Spirit hath lost its self, in the Spirit of God, being drowned in that bottomless sea, (the like he hath in his Sermon on the eleventh Sunday after the Trinity.) In his second Sermon on that day, he tels us, that the little shipe (mentioned Luk 5.) signifieth the inward conscience, or minde, the fund of the man, where our Lord truly dwelleth, and where his rest and joy is, in case the man will alwayes carefully observe this inward fund, and in the love of God, forsaking all things, will introvert into this fund &c. Again, if one, while singing or reading, be moved to introvert into the inward fund, and finde that that exercise should hinder his introversion, he must leave that, and all other good works, and introvert, and in this introversion give himself wholly up unto God, and follow the divine pull, withall his heart. So he expoundeth Christs sitting in the shipe, and teaching, to be Christs sitting in the inward fund of the obedient



man, and there teaching him his most acceptable will; and (saith he) such a person is able sufficiently to teach the whole world.

33. In his sermon on the third Sunday after Trinity, he saith, *this weakness* (speaking of Pauls words 2 Cor. 12:9.) cometh not from outward exercises, but from an overflowing of the outpourings of the Godhead, that is so poured forth on the man, that the poor earthly body cannot endure it: For God hath now so brought him in, that he is wholly like God, and all that is in him, is, in a hyperphysical manner, transformed, so that God now worketh all works in the man, so that justly he may be called one like God, for whosoever should see him aright, would see him, as God (that is by grace) for God liveth, doth and worketh all in him; yea enjoyeth himself in him. So on the fourth Sunday after Trinity, speaking of prayer, he saith, the man that would pray must recollect himself and introvert into his inward fund, with his mind lifted up, and his power stretched forth, and with an inward regarding of God's presence, and a real desire, above all things, to do God's will, going out from himself and all created things, and sinking himself there deeper and deeper, in the clarified will of God ——— and this is to pray in the Spirit. And againe, he tells us, the third degree of an inward life is a going over into a God-likeness, by union of the created Spirit with the essential Spirit of God: And this, (saith he) may be called an essential turning. Thereafter speaking of this same matter, he saith, Then doth God draw the man out of the humane forme into the divine forme, and then is he so Godded, and so divine, that all he is, and doth, God is that, and doth it; and he is so exalted above his humane forme, that he becometh that, through grace, which God is by essence: then he seeth, what he hath lost himself; and he knoweth and findeth himself nowhere, he knoweth nothing else, but only one simple essence. And in the next sermon he tells us, That God would rather live in a soul, then in heaven; and is more in a gracious soul then in heaven, and that more properly: for God worketh all the mans works not only in him, but for him, and then giveth them to him, &c. he rather begetteth his only begotten son in the soul, as truly; neither more, nor less, then as he begetteth him in eternitie. And he tells us, That this, which is begotten in the soul, is not any thing that is of God, or divine, but is God himself, the same Son, which the Father begetteth from eternitie; nothing else but that same lovely divine word, which is the Second Person in the Trinity: And thereafter tells us, that all rational creatures, by nature love God, more then themselves. And in his second sermon on the eleventh Sunday, he saith, this inclination to God doth not leave the soul even in hell: So also in his sermon on the 17. Sunday.

34. In his sermon on the fift Sunday after the Trinity, he tells us, That when a soul receiveth the body of Christ in love (to wit, in the masse) it is transformed or changed into the body and soul of Christ, yea into whole Christ, and moreover also in his Godhead. ——— This is the nature of divine love, that it carryeth the soul above its nature, and transformeth it into the bottomless Godhead; so that it knoweth nothing of itself, nor findeth nothing in the spirit, but only is findeth is self wholly transformed into Christ. And thereafter he saith, that when one receiveth in the Sacrament the life and love of Christ, they are changed into God, as the meat and drink is changed into them. In his sermon on the seventh Sunday after Trinity, he hath these words

Therefore

Therefore it is alway necessary, that men turn the eyes of their understanding alwayes unto that ground, where the man is by God eaten, digested, incorporated, and united with God. In his second sermon on the eleventh Sunday he saith, the best and inward part and excellency of the soul is called by some, the sponk of the soul; by others, the centre of the essence; by others, the image of the Trinity, and this flyeth so high that the understanding cannot follow it, for it tasteth not until it cometh into the fund of the Godhead, out of which it came, and where it was before it was created. The like he saith in his sermon on the seventeenth Sunday.

35. In his sermon on the thirteenth Sunday, he hath these words, when men by all their exercises draw in their outward sensible man to the inward reasonable man, & those two together, go in into the inmost man, or most hidden man of the Spirit (where the true image of God lyeth,) and then presse in into the divine abyss, in which man was from eternity, ere he was created; and when the merciful God seeth the man turned in so him, in such purity and nakedness, the divine fatherly abyss boweth down, and sinketh into this pure introverted fund of the man, and changeeth, by a certain transformation, this created fund into his divine essence, and maketh the mans Spirit so one with himself, that were it possible, that he could see himself in this state, he should see himself so exceedingly excellent in God, that he should think that he were God himself. So in his sermon on the seventeenth Sunday, speaking of the soul, he saith this called mens, the minde, that is the fund, where the true image of the Trinity lyeth hid; and this is so excellent, that we can at little give it a proper name, as we can give God himself: And could any see how God dwelleth in this fund, he should be happy: The nightness and affinity that God hath there is wonderful great, that we neither can nor dar speak thereof. Again, as our soul doth wholly sinke in and melt with its most inward into God's most inward, and becometh there renewed, our Spirit is there so much more reformed by God's Spirit, as we take the right and pure way; for God poureth himself forth into our Spirits, as the Sun doth its light into the aire, so that the whole aire is transformed therewith, that no difference can be seen: much more in this union, which transcendeth all natural union, shall no man be able to difference the created Spirit, from the uncreated Spirit of God — for were the created Spirit seen in this union, without doubt, it should be taken for God.

36. In his sermon on the nineteenth Sunday, he tells us of some, who having turned away from themselves and all things, and turned in to the true light, these (saie he) with an inward silence, sinke from all their strength, and dissolve in God their original, and retire themselves into the darkness of the divine wilderness — and there thrust themselves so far in, that they lose all difference in the unity of God, and lose also themselves, and all things, and know nothing else but one bare pure and simple God, wherein they sinke to the ground. In his sermon on the two and twentieth Sunday, he saith, This image and superscription is savingly made perfect in the most inward part of the soul, in that place, which God hath prepared and appropriated to himself — to wit, the glorious pure substance of the soul — hereby is the most inward part of our soul made perfect, and united with the most inward part of the high Godhead, where God the Father is alwayes begetting his everlasting word, his only

begotten Son. And thereafter he tels us, *when the soul is emptied of all things, is answered that only one, which is God; so there is nothing there, but pure God alone.*

37. So in the sermon on the feast of Mary, he tels us, *that she Introverted all wayes into her fund, where the divine image lay hid; her fund, and all her inwards were so like unto God, that if any man had seen her heart, there he should have seen God, in all his beauty, and have seen the outcoming of the Son and of the holy Ghost, in a substantial manner.* And in his second sermon on the birth of John Baptist, He saith, *in the fund of the soul, there is a certain light, which testifieth, that man was in God from all eternity, ere he was created: And when he was so in God, he was God in God — so that what he is now since he was created, that same was he from eternity in God, being one substance with God.*

38. In his book of the Imitation of the poverty of Christ, part 1. Ch. 21. N. 134. he tels of two heavens, one bodily, which is above us; and another spiritual, which is the essence or substance of souls, in which God is; and where God is, there is the Kingdom of heaven; and of that speaketh Paul, *when he saith, the Kingdom of heaven is in us.* And thereafter N. 138. he sayes, *when man hath laid all his imperfections aside, and is carried into the essence and nakedness, he staresth God in his bare essence, and with that staring presseth in to God, and uniteth himself with him, and God carrieth the man with himself in himself, and so he hath be an eternal ingoing into God — and he is wholly embraced of God and loseth himself, and so he drowneth into the bottomless sea of the Godhead, and swimmeth as a fish in the sea.* And in the following Chap. he speaketh much of a silence, and an hearkening to the eternal word within. And Ch. 23. he tels us, *that this inward speaking is in the essence of the soul, where God speaketh, when the soul turneth all to rest and silence, & is gaping after in the fund of her naked substance: And this bearing is nothing else then an inward feeling, which floweth out of God in that essence of the soul, which is so full, that it runneth over in the powers: And he that findeth this is happy.*

39. More of this and the like trash, may be found, in that book: but here is, I suppose, enough to discover, what affinity this Quakers doctrine hath with the fancies of Taulerus; and whence possibly, he and his fraternity have learned their rare Notions and Expressions: to which end only, I have troubled the Reader with these few passages; as also to shew, that there may be greater affinity and affection betwixt Papists, and our Quakers, then they will yet be willing to acknowledge, or suffer us to say: But a little time will discover much. I now proceed to

## Chap. XXIII.

## Of Preaching.

1. **A**FTER his discourse, concerning their manner of Worshipe, this Quaker cometh to speak more particularly of some parts of worshipe; such as *Preaching, Praying & Singing*, against all which he hath something to say *Pag. 248. &c. §. 18.* And he beginneth with *Preaching*, telling us, that as *Papists & Protestants* use it, it is after this manner: *One taketh a certain place or verse of Scripture, and speaketh upon it, for an houre or longer, these things, which he had before studied or premeditated, and had set together either out of his owne proper invention, or from the writings or observations of others, and committed them to this memory: in opposition to this, he tels us, what their way is: thus, When the Saints assemble, and every one introverts to the gift and grace of God, in himself, he, who ministereth, should speak, acted by that grace in himself, what the Spirit giveth unto him, not affecting wisdom and eloquence of words, but the demonstration and power of the Spirit, and that either by interpreting some place of Scripture, if so be the Spirit lead him to it, or otherwayes exhorting, reprovins, instructing, or by speaking out the sense of some Spiritual experiences, all which are to be consonant to the Scriptures, though perhaps not relative to any particular chapter, verse, or text.*

2. Having thus laid down the two different wayes, in such a manner, as he thought most advantageous for himself, he saith, *Let us now examine and consider, which of these are most consonant to the precepts and practice of Christ, his Apostles and primitive Church, as recorded in the Scripture.* Before we come to this tryal, I must tell him, That I am glade to hear him insinuating so much, as that the Scriptures are our Rule in worshipe, and that, that very mode of worshipe must be chosen as the best, which agreeth most with the primitive way, laid down in the *New Test.* Only I would entreat him to reconcile this with what he said on the *Scriptures.* One thing more I must tell him: If he can prove the very first step of his way; that is, the *Introversion* of all the members of the Assembly, unto the gift or grace of God, in themselves, to be consonant to either Precept or Practice, recorded in the *N. T.* I shall give up the whole cause, in this mater. We heard how straitened he was to finde an instance of this, towards the end of the foregoing Chapter, when he did run as far back as to *Iob's* dayes, to seek one: but, as to the primitive Church, we must have patience, till he think of one; and for precept, he could give none, that came within a look of *Introversion.*

3. It is necessary before we proceed, that we take a view of the proposall he hath made of our way, and compare it with his; that a just estimate may be made. And (1.) The speaking from a word of Scripture maketh not the difference; for they do that themselves sometimes; as he saith here, though he said it not before. Nor is it unlawful, else I cannot think that the Spirit would prompt them to it, if that Spirit be the Spirit of God: And I finde that Christ spake from a text, and so did *Peter Act. 2.* from a passage of *Jeh.* And to say, as he doth to this

this *Pag.* 249. that they did not this without an immediat motion of Spirit, is but a confirmation of what I am now saying viz. that it is lawful. So then as to this, there can be no debate, nor difference. (2.) That ministers read and study, and make some use of their reading, in their sermons, can give no just ground of offence; seeing we finde the Apostle Paul, in his sermon to the *Athenians*, making use of what he had read out of one of their poets *Act.* 17:28. And we finde him pressing *Timothy* to study, and meditation, and that in order to preaching to, and profiting others. *1 Tim.* 4:15. *Meditate upon these things, give thy self wholly to them* (this sure importeth earnest and diligent study, when the Apostle saith, that he should be *in these things*, as it were wholly exercised therein, and taken up therewith) *that thy profiting may appear to all.* And in that same *Chap.* *vers.* 13. he sayes, till I come, give attendance to reading, to exhortation, to doctrine. So that this reading was not for his owne private satisfaction, but in order to a fitting him better unto exhortation and doctrine. And againe he recommends to him *a continuuing in the things he had learned*; whereby we see, that he had learned something; and was to keep it, being assured that it was truth, knowing of whom he had learned *2 Tim.* 3:14. And after that Paul had appointed him to continue in what he had learned him, he recommends to him the diligent perusal of the Scriptures, with which he had been acquainted from his youth: as being able to make him wise unto salvation, &c perfect, as a man of God *v.* 15, 17. Moreover among the qualifications, which Paul requireth in ordinary teachers, this is one *1 Tim.* 3:2. *that he be apt to teach*, so also *2 Tim* 2:24. And this is such an Aptitude, as must be tryed and known before hand; as well as the other qualifications, mentioned in both these places; And so it saith, that such ministers should have gifts and abilities, acquired by reading and other meanes, whereby they might be fitted for this work of the ministry. This is plaine and manifest; but nothing of this kinde is requisite in our *Quakers* speakers, in order to their speaking. Yet more, Paul tells *Titus* *Cap.* 1:9. that the preacher must be one, *that holdeth fast the faithful word, as he hath been taught* (or as in the margine, *in teaching, or which maketh for doctrine*, that is, fitreth and qualifieth him for teaching and edifying. See *Beza* in loc.) *that he may be able by sound doctrine, both to exhort and convince the gaine-sayers:* He must then be a learned man, able to teach; and acquainted with the controversies of the time, that he may be in case, by sound doctrine to put gaine-sayers to silence. Adde one word more, *Act.* 18:24, 25, 26. We finde that *Aquila and Priscilla* took *Apollon*, that was an eloquent man, and mighty in the Scriptures, and was instructed in the way of the Lord, and had taught diligently the things of the Lord, and expounded unto him the way of God more perfectly: And all this in order to his preaching further the way of God; for it is said *vers.* 27, 28. And when he was disposed to passe into *Achaia*, the brethren wrote, exhorting the Disciples to receive him, who, when he was come helped them much; which had beleevd through grace; for he mightily convinced the Jewes, and that publicly, shewing by the Scriptures, that *Jesus was Christ*. Here then we have both practice and precept for Ministers studying, that they may be able to preach sound doctrine? But possibly the thing at which he most carpeth, is that Ministers should study their

their preachings immediatly before they preach them: If it be so, he must be a silly man; for what is the difference betwixt ones studying a few dayes before, and ones studying some yeers before; when the one hath a more tenacious memory, then the other? But this was the errour of the *Familists* in N. England and of *Salem* opposed by worthy Mr *Rutherford*.

4. (3.) He saith that our Ministers study their Sermons, and digest them, and commit them to their memory, having gathered them together out of their own invention, or other folks writings. To which I only saith (1.) That, as it is already manifested, he cannot make it appear to be dissonant to primitive practice or precepts, that Ministers be learned, especially in the Scriptures; and thereby fitted for preaching: And if their memory be so happy, as to retain all they have learned and read; and their Judgment so solide, as to improve it pertinently, according to the occasion, they will have the less need to study, with much paines and labour, every Sermon; but if both their Judgment & Memory be a little blum, is the matter great, if they put to a little more strength, and be a little more diligent? (2.) But how shall we be assured, that the *Quakers* use no such leger-de-maine, as to make us beleve, they speak all, without one previous thought, and yet have all, to a word, well studyed and premeditated? Such cheatry hath bin in the world; and I know not, why one might not doubt of the truth of what they say; especially when I finde credible persons saying, that they can lie, as well as others. (3.) He speaketh thus of all the Ministers in common, making no difference; and if he be only acquainted with some, (and sure I can not tell, how he should be so well acquainted with all, as to know their way of studying, and preparing themselves for preaching) and intend them, he dealeth not ingenuously, nor candidely, to speak thus of all. What knoweth he, but there may be some, that study the most of their Sermons on their knees? What knoweth he, but there may be some, that read very little (save the Bible) in order to preaching; and have such a ready gift, as to be in case to preach, upon a very short times advertishment? What knoweth he, but there may be some, who study most, to get their heart in a right frame to preach, and brought under an impression of the weight of the truths, they are to deliver? What knoweth he, but there may be some, that write none of their Sermons, nor commit them to their memory but having the heads of truths, they are to deliverer, digested, waite upon the Lord for his assistance in utterance and delivery? What knoweth he, but there may be some, that never digest their preachings so, as not to lye open to the influences of the Spirit, and to welcome his seasonable and useful suggestions, and so speak many things, which they had not once premeditated? What knoweth he, but there may be some, that being called, have gone to preach, when they knew not well what to say in particular, nor from what text? What knoweth he, but there may be some, who after they have studied, and been at paines to prepare themselves; yet coming to speak, have been so lead of the Lord, that they spoke little or nothing of all they had thought to speak? What knoweth he, but there may be some, who upon their way to the Assembly, have been constrained to alter text, and all, which they had purposed to speak upon it? If he knew none of these things, he should have



have learned better, before he spoke thus: and he cannot but be blamed for his rashness.

5. But all this will not helpe the matter, for (4.) The *Quakers*, saith he, they affect not *wisdom* or *eloquence* of words, but the demonstration of the Spirit and power. And hereby he insinuateth, that our Ministers do the contrary. But he must know, that I will not beleeve all that he saith in this: if he hath his eye upon some particular persons, or sort of Ministers; I will tell him, he dealeth not fairly, to impute to all what he observeth in some; and I think it sufficient to tell him, I know some that affecteth only that *Wisdom* and *Eloquence*, that may contribute to the winning of souls: and that, though they will not boast much (as our windy *Quakers* do) of their preaching, as being in demonstration of the Spirit, and of power; yet dar say, in some measure of singleness, that they corrupt not the Word of God, but as of sincerity, but as of God, in the sight of God, they speak in Christ, and that they have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully, but by manifestation of the truth, commending themselves to every mans conscience, in the sight of God. (5.) They are the men that exhort, rebuke and instruct, and speak out experiences. And thinks he, there are none such with us; or that our Ministers preachings have no tendency hereunto? If he do, he is mistaken; for our Ministers Sermons have all these uses, and some more, as to Comfort, Convince, Confute &c. And though they bring not forth fancies and delusions, instead of experiences, yet they can speak from experience; and appositely apply themselves to loose the doubts, & remove the difficulties that trouble weak consciences; and in some measure, in the strength of the great Master of Assemblies, speak a word to such as are weary. But he will say, it is not so with all: and I will not contradict him in this, yet what I have said is sufficient to discover his unfaire dealing, in stating the opposition or comparison here. And how shall we beleeve, that any or all of the Quaker-Preachers do, as he sayes? His naked word is no very sure ground of faith to me.

6. The maine difference now followeth to be spoken to. He supposeth, that our Ministers do all without the Spirit; and their speakers do all in and by the Spirit. As concerning Ours, he must know, that there are among them, who depend upon the Lord in their preparation for preaching, seeking by prayer from him what to say; & that he would lead them to and suggest unto them, that matter and purpose, which may be most for edification: who, when after Meditation and Prayer they have gotte something to say, give it up unto him, that he may give it them to deliver, or not, as he thinketh good: who depend upon Him, even for Utterance and Expression: who look to him, and by faith depend upon Him, in the delivery of what they had thought upon, less or more; that they may be helped to preach with that Faith, Fear, Awe, Reverence, Weightedness of heart, Love; Zeal and Faithfulness, that becometh, to his glory, and to the edification of the Church: who depend upon Him for the blessing, knowing that all their words of Perswasion, Conviction, Rebuke, Instruction, exhortation, and Consolation, without the power and blessing of his Spirit concurring, and carrying the same in upon the heart, will prove  
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ineffectual: who receive with thankfulness, what he offereth and suggesteth, in the time of their preaching; and with singleness declare it unto their hearers: who often times being called to speak, without fore-thoughts, go in the strength of the Lord, not seeking to commend themselves as able or learned men, but to commend themselves to every mans conscience, in the sight of God: And who, when they have finished their discourse, give up all by faith into the hands of God, that He may bless it, as He thinketh good, in Jesus Christ. He will possibly say, That it is not thus with all; and I shall readily grant it: But will he be satisfied with this, and account this spiritual preaching, or preaching in the Spirit? I suppose, he will not be satisfied. And then it is not to him sufficient, though all should study and preach after this manner.

7. Let us therefore a little examine his way. He *first* would have all Study, all Meditation, all Prayer and wrestling with God in prayer (for this with us is a maine part of study & preparation) laid aside; & Ministers going to the Assembly, as naked and void of all knowledge of spiritual matters, as if they had never heard of any such thing. Then being *Tabula rase*, they must introvert unto that Grace or Gift, which is in them, & there receive their Call: their Furniture, their Preparation both in matter & words, whether with a text or place of Scripture, whereupon to ground their discourse, or to explaine and clear up, or without any such passage; as that inward teacher will *Lasly*, when they are thus called, and fitted by this thing within, then they speak in the Spirit, & are acted by the Spirit. But now to canvass this (not mentioning that which was spoken to before; *to wit*, that by their way, all are alike preachers; and none must speak, but such as are thus acted by the Spirit; and all thus called and prompted may and must;) I shall propose these things to the Readers consideration. (1.) This Gift and Grace within, is, as we saw above, no singular thing; it is common to all men and women breathing, to Turks and Pagans, as well as to Christian Ministers: And therefore can have no affinity with the Spiritual gifts, which Christ giveth unto his Church, and endueth his messengers with all, that they may be enabled for the work of the ministry, and for building up of his house; nor hath it any affinity with the special and saving grace of God, which Christ hath purchased for and bestowed upon his redeemed ones: For neither of these are common to all the children of men, as the whole Scripture declareth: far less can it have any affinity with the Spirit of God, which Liveth, Abideth, and Worketh in the Justified, Adopted, and Sanctified children of God. It can therefore be nothing else, than the reliques of nature, the natural light, and natural Conscience, which God hath left in every man. So that all the qualifications, which the *Quaker* Preachers have and seek for, are but what a Pagan may have, that hath a Natural Conscience, and the Light of Common notions, concerning a God-head, and equity and right among men: This dim & darkened, and now malignant, light is the Magazine and Storehouse of all their Enduements and Qualifications: this is the sole fountaine and spring of all their furniture; sufficient, I am sure, for none, but for Pagan - Preachers. (2.) Their Introverting unto this, to consult this

Goddess, as the Pagans did turne-in to the Cels of *Apollo*, to receive the Oracles, hath a more diabolick aspect; for, what can it be that they would thus consult, after they have unmanned themselves; or laid aside all motions of Soul and Minde, (which is not natural, nor practicable without diabolick assistance, if it be, as he saith) but some Spirit? And what Spirit can we suppose to be in Pagans, and every Son of *Adam*, before grace come and make a change, but the *God of this world* 2 Cor. 4: 4. the *Prince of the power of the aire*, the *Spirit that now worketh in the children of disobedience* Ephes. 2: 3. and that strong man, that keepeth the house? Is it not then manifest, that this introverting must be a real confusing with, or giving themselves up unto the instructions and directions of this Prince of darkness? If he say, that they are Regenerated, and so under the power and direction of the Spirit of God, I Answer, I have seen and considered what he saith upon this, and have found, that it is nothing but the operation of pure Nature, wrought by the strength of corrupt and wicked Nature, that is an enemy to the Gospel, and to all the wayes of God; and if this hath not been sufficiently evidenced above, the Reader is free to judge: And if nature, and this Prince of darkness, who hath now a sovereignty over all the unrenewed Sonnes of *Adam*, can or will destroy the works of Satan and of Nature, and embrace the Gospel, and the Spirit of Christ, according to the Gospel, let all, who understand and believe the Gospel, judge, (3.) This Spirit then, which acteth and moveth them, or in them, can be nothing else, (if it be any thing distinct from Nature, seconded with and corroborated by fleshy Imaginations, strong and proud Fancies, raised and ruffled Braines, deluded Mindes, and perturbed Affections, together with the cooperations of the Spirit of darkness) than the Devil acting, moving and carrying them, and speaking in them or by them, as he seeth good, for his owne corrupt ends. All which is further confirmed by their stated and fixed Opposition to, and irreconcilable hatred at the Gospel of the grace of God, and all the Ordinances of *Jesus Christ*, manifested in their Preachments and scriblings; for though corrupt nature, and the carnal minde be enmity against God, and neither is, nor can be subject to his Law, and cannot understand the things of God; yet their bitter Opposition to all the wayes of Christ, and their active, indefatigable and industrious labour and paines, to destroy, so far as they can, the whole Gospel, and bring their profelytes back to Paganisme; and their fury, and rage, transporting them to the height of Blasphemy, against the pure doctrine of the Gospel of the grace of God, saith to every considering person, that there is something, stronger then corrupt nature, acting and driving them; even that wicked Enemy, whose works Christ came to destroy. This is plaine and manifest: let them see to it. And let the Reader now judge, what for Preachers these are: and whether their Talkers, or our Preachers, be most acted, and led by the Spirit of God.

8. Though what is said may be sufficient, to obviate all that he can say, either for himself, or against us; yet for further satisfaction, let us state the question thus. Whether Ministers, in their preaching, should act as Christians, & goe about the work with an holy and Christian dependance by faith, in the use

of lawful and approved meanes, upon the Spirit of God, for Furniture and Assistance: or should waite for and expect immediat Impulses, for all they say and do, and never goe about this work, in whole, or in part, but when, and as, they are thus immediatly Excited, Prompted, Acted, Moved & Carried by the Spirit; and speak nothing but what is thus immediatly and extraordinarily, put into their mouth by the Spirit of God; or rather is spoken by the Spirit, using them as meer organs. If the question be thus stated; though I know, the *Quakers* will arrogat this last way unto themselves, and assert this to be the only way, now called for; yet how far they are from it, is manifest from what is said: But as to the matter, I assert the *first*, and deny this *last* to be the way, which Christ hath appointed. My reasons are these (1.) This would render all previous Paines, Labour, Study and Reading even of the Scriptures, useles, as to the work of preaching, contrare to what is already said. (2.) Paul could not then have said, as he doth 2 Tim. 2: vers. 2. *And the things, that thou hast heard of me, among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.* For to what purpose should there be such care had, that sound doctrine be transmitted from one to another, and the same committed to faithful and trusty persons, who will faithfully preach and deliver the same to people; if all must be done and carryed on by the immediat Inspirations and Motions of the Spirit? (3.) Nor was there any ground, why the Apostle should say 1 Tim. 1: 3, 4. *As I besought thee to abide still at Ephesus — that thou mightest charge some, that they teach no other doctrine, neither give heed to fables &c.* Because such as must act by the immediat impulses of the Spirit can receive no charge from man; nor regulate themselves in their teaching accordingly. (4.) Nor could Paul say to Timothy 1. Tim. 4: 6 *if thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained:* For Timothy might have replied, I cannot be stinted unto these doctrines, which you desire me to put the brethren in remembrance of; for I must speak as the Spirit speaketh in me, and must receive all that I speak, immediatly from the Spirit. And he might have said also, I cannot put others in remembrance of any thing; for they must do, as the Spirit acteth them. (5.) Nor could he give that command vers. 11. *These things command and teach;* For the same reason: as is manifest. (6.) Nor could he give him in charge, as followeth vers. 13, 14 15, 16. *give attendance to reading, to exhortation, to doctrine; neglect not the gift that is in thee — meditate upon these things, give thy self wholly to them, that thy profiteing may appear to all. Take heed unto thy self and unto the doctrine; continue in them:* for this one reply, I must follow the motions of the Spirit, would have made all null: for there is no place left for attendance to Reading, to exhortation, to Doctrine, for not Neglecting the gift, for Meditation, for Heeding the doctrine, or continueing in it; where all must be done by the immediat Impulses of the Spirit. (7.) Nor can such preachers, as may and must do nothing but as the immediat Impulses of the Spirit acteth them, be rightly said to *laboure in word and doctrine*, that is, (as the word importeth) to labour painfully, till they be wearied, with much travail and toyl, with strength and earnestness, as Rowers with oars. See Leigh's

*Critica sacra.* on the word *νομιμα*, & yet this word is used of ministers, and of their work. 1 Cor. 15: 10. & 16: 16 Gal. 4: 11. Phil. 2: 16. 2 Thes. 5: 12. 1 Tim. 5: 17. 2 Tim. 2: 6 (8.) There could be no ground for that heavy charge, which is laid on Timothy; 1 Tim. 5: 21. *I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things.* And againe 1 Tim. 6: 13. *I give thee charge in the sight of God, who quickeneth all things, and Christ Jesus, who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of the Lord Jesus Christ &c.* if ministers were to do nothing in their ministrie, but as they were Acted; Inspired, Moved and Immediately Influenced of the Spirit; as every one may see. (9.) Nor was there place for that. 1 Tim. 6: 17 *Charge them that are rich in this world, that they be not high minded &c.* For Timothy might have said, I must only speak as moved by the Spirit; and am not master of my self. (10.) Nor for that *ibid. vers 20. O Timothy keep that, which is committed to thy trust &c.* For to what purpose, might he have said, seeing I may not use it, as I will; but must do all as immediately Acted? (11.) If matters were thus; why did Paul say, as he doth 2 Tim. 1: 6. *Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee; seeing gifts were of no use, and the stirring up of gifts were in vaine, because all, without gifts, or stirring up of gifts, was to be done by the immediate impulses and motions of the Spirit? (12.)* in vaine also should he have said, as 2 Tim. 1: 13, 14. *Hold fast the forme of sound words, which thou hast heard of me -- That good thing, which was committed unto thee, keep by the Holy Ghost: For, he was to regard no forme of sound words, nor take any notice of that good thing, which was committed to him; but do and say, as he was acted and inspired. (13.)* what roome is left by this opinion, to that word 2 Tim 2: 14. *Of these things put them in remembrance, charging them before the Lord, that they strive not about words; For he could remember them of nothing, nor lay any charge upon them; if they were to do all as the Spirit moved them (14.)* The following injunction *vers. 15.* is made also use'less by this way; *Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth:* For it taketh away all care and study, in this matter; and the preacher can make no other division of the word of truth, than what is of and by the Spirit; and that must alwayes be right. (15.) All that the Apostle sayeth 2 Tim. 3: 14, 15. should also be in vaine, and to no purpose (16.) If this way be the truth, why did the Apostle say 2 Tim. 4: 1, 2. *I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom; Preach the word, be instant in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine? might not Timothy have replied; I have nothing to do with that charge, I cannot, I may not, preach either in season, or out of season; nor can I Reprove, Rebuke, nor Exhort, nor have I Doctrine, wherewith to do it, The Spirit doth all, & must move me, and inspire me to every Doctrine. Preaching, Rebuke and Exhortation, and that at every time and season? (17.)* H. rebey that should be also rendered use'less, which is said. 2 Tim 4: 5. *But watch thou in all things, endure afflictions, do the work of an Evangelist, make full proof of thy ministry: (18.)* If this be the way, why did Paul say to Titus Chap. 1: 17. — *wherefore rebuke*

rebuke them sharply, that they may be sound in the faith, seeing Titus could have said againe, I shall do, as the Spirit moveth; and more I cannot, I may not? (19.) So it taketh away the force of Paul's injunctions Tit. 2: 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 15. For Titus was to have his eye upon no Doctrine, but speake what the Spirit moved him to speake; nor was he to speake to either one or other, age, or sex, or quality, but as the Spirit acted him; and what Uncorruptness, Gravity, Sincerity, was requisite in his doctrine, he was not to be anxious there about; all would be so, because dictated and inspired immediately by the Spirit: And what soundness of speech was requisite, the Spirit would see to that: and therefore he was not to regard, what the Apostle enjoined vers. 15. *These things speak and exhort, and rebuke with all authority* (20.) The command Tit. 3: 1, 2. *Put them in minde to be subject to Principalities &c.* must hereby be laid aside, as not obliging Titus, who was purely to follow the Motions of the Spirit. (21.) How opposite unto this opinion, is that word Tit. 3: 8. *This is a faithful saying, and these things, I will that thou affirm constantly?* What, was not Titus to waite upon the motions of the Spirit? (22.) If matters be thus, how could the Colossians say to Archippus, *take heed to the ministration, which thou hast received in the Lord, that thou fulfil it*, seeing Archippus was to follow the free and arbitrary motions of the Spirit? (23.) This opinion rendereth that injunction of Paul's unto the ministers of Thessalonica 1 Thes. 5: 14. *useless, Now we beseech you brethren, warne them that are unruly, comfort the feeble minded, support the weak &c.* as to preaching, (24.) It would hence follow, that all that such ministers spoke, were infallibly true; for what the Spirit speaketh, through men, or by men, as his meer organs, must of necessity be truth, and nothing but truth, and that certainly and infallibly; and so must be esteemed of, and regarded as Scripture. (25.) If the matter be thus, it is all one thing whether the preacher be Young or Old, a Child or a Man of experience; for it is not he, that speaketh, but the Spirit in him: yet Paul requireth, that he that is put into the Ministry, *be not a novice* 1 Tim. 3: 6. (26.) Thus did the Prophets and Apostles preach, and declare their visions, as under moral commands, (though they were under no such commands, to receive the visions, where they had no election) Jer. 1: 17. & 26: 15. Eze. 6: 8, 9. Jer. 15: 19, 20. 1 Cor. 9: 16.

9. More might be said, upon this head; but this may suffice, and I have said the more of it, because they use to make it one of their common themes, while they would, in their popular discourses, inveigh against the Ministry, & seek to make it contemptible with people. Let us now come, and consider what he saith. And first he beginneth to speak against the methode: Pag. 249. And what is this methode? Ministers are free to follow what method they think most edifying; and are not bound to one certain prescribe methode. But, sayes he, *when Christ sent his disciples to preach, he told them they should not premeditate what to say, nor speak of themselves, but the Spirit should in the same houre teach them.* Mat. 10: 20. Mark. 13: 11. Luk. 12: vers. 12. Ans. Knoweth he not, that at that time, Christ gave them their preaching with them, telling them what they should say, saying. *And as ye go, preach, saying the Kingdom of heaven is at hand.* Mat. 10: 7. Knoweth he not, that in these places by him cited, our



Lord is speaking of their appearing before Magistrates and Higher powers, where they might, through fear and anxiety, be so discomposed, as not to know well, how to speak in their owne defence; and that our Lord addeth these words to free them of all anxiety about the matter: But, sayes he, *if it was so with them, when standing before men, much more in preaching, when they stand before God.* *Ans.* This consequence is weak, and contradicted by the Text it self, where we see, they had their sermon taught them before hand; and beside, when they were sent out to preach, they knew, what they were to say; but when called before Magistrates, they could not know before hand, what questions might be proposed unto them, and upon that account, might be anxious, and troubled; which to prevent, this promise is made.

10. He proceedeth; *After the pouring forth of the Spirit, Act. 2: 4. they are said to speak, as the holy Ghost gave utterance; and not what they had studied.* *Ans.* It is very true, The Apostles then got their divinity and knowledge in the mysteries of the Gospel, miraculously taught them, by immediat Infusion, and withall got the gift of tongues, to speak to all people and languages: And such as would expect such teaching now, may as well expect the extraordinary gift of tongues, which the Apostles got: And who seeth not, how absurd this is? Beside, what was granted to the Apostles, was not granted to all the Church Officers in those dayes, no not to Evangelists, who were extraordinary; let be to ordinary Pastours and Doctors: Nay none of all the extraordinary officers had all that the Apostles had: One thing I would learne of him. Can he tell me, when and where these Apostles did *Intervent* to the gift within them, in order to the obtaining of these rare qualifications, or to the preaching of the word? If he cannot do this, he will finde no ground for his methode, in this that is said of the Apostles: They were infallible, and acted by an infallible Spirit, in their Teachings, and Writings; thinks he, that this is expected or required of all Ministers now? Or thinks he that his *Quaker-Prattlers*, are such? Whatever he may dreame, the Christian world may see the contrary. What he citeth out of *Lambertus*, I freely assent unto, for my part.

11. Next he tels us *Pag. 250. §. 19. That our way of preaching is hurtful and destructive, because contrarie to the nature of the Christian and Apostolicke Ministrie.* 1 Cor. 1: 17. Wherein? *It is not by the motion and acting of the Spirit, but by mens Invention and eloquence, by natural strength and acquired learning: the Apostles preaching was not so.* 1 Cor. 2: 3, 4, 5. *Ans.* The Spirit helping by ordinary meanes is not contrary to himself, helping in an extraordinary way: The Apostles way was peculiar to themselves. It is a groundless imagination to think, that all that is spoken by dependence upon God, in the use of ordinary meanes, and not by immediat Inspiration, is wisdom of words making the Cross of Christ of none effect, or is enticing words of mans wisdom, opposite to the demonstration of the Spirit and of power. If any man study painted words and rhetorick, to darken the wisdom of God in this mystery, I will not approve of it; but to study to finde out acceptable words, as the Preacher did, *Eccles. 12: 10.* And words to render the Gospel plaine, and intelligible to the hearers, with a single dependence on God, for his assistance herein, I shall never think, that *Paul* condemned

demned this. *But* (sayes he) *the Preachers themselves confesse that they are strangers to the Spirit of God, and to his Operations.* *Ans.* Not all, I hope; though I hope also, that none of them will, with these bold and blasphemous *Quakers*, pretend to immediat Inspirations. This *Quaker*, it seemeth, knoweth nothing of the workings of the Spirit of God, in and by meanes; and will have all by immediat Revelations and Inspirations; and before he want these, he will go to the Devil to get them; as *Saul* did go to the witch at *Endor*; when the Lord would not answer him by the meanes then usual.

12. Again, he sayes *Pag. 251.* *It is contrary to the order and methode of the primitive Church,* 1 Cor. 14: 20. &c. Not considering that these were extraordinary Prophets. Readeth he, that these Prophets did *Inverto* into the light within them, to get these Revelations? However we see, that *Quakers* are all Prophets, in their owne account, But sure I am, they are not Prophets of the living God; nor are the Revelations, which they boast of, divine, but diabolick. His last argum. is *that by our way the Spirit of God is excluded.* What way? He tels us not, and we can not beleve him. But he addeth, *And the natural wisdom and learning of man is exalted.* This is his mistake, which he could see, if the beam were out of his eye. All their learning and wisdom is the pure product of Nature, if not worse; as we have oftentimes manifested; for it cometh not from the Spirit of God, neither mediately, nor immediatly; but riseth out of the dung hill of nature, and is extracted thence by the natural strength of man; and all its works and effects, are like the cause and original, except where the Devil getteth in his finger, in a more immediat way. *This* is, sayes he, *the chiefe and great cause, why preachings are so unfruitful.* Poor man, knoweth he no better? Did not Christ and his Apostles preach to many, that were not converted thereby? Thinks he that the only cause, why our preachings are so unfruitful, is because we preach not by Inspiration? And are their preachments so fruitful? It may be too fruitful, but that is no proof to me, that they preach by the true Revelations and Inspirations of God; for I read, that when the Lord sends strong delusions, men will beleve a lie. I read that all the world wondered after the Beast: I have heard it said too, that all the world became *Arian*. All the world is not yet become *Quakers*: see also what is said, 2 Pet. 2: 1, 2, 3. *Yea* sayes he, *according to this doctrine the Devil himself, may and ought to be heard, seeing he knoweth the notion of truth, and excelleth any of them in learning and eloquence* — we see, when the Devil confessed the truth, Christ rejected his testimony. *Ans.* Why doth the man thus speak untruth? Do we say, that every one, though he were the Devil, if he speak truth, should be heard? What countenance doth our opinion, in this matter, give to this dreame? I should think his judgment speaketh fairer for it; for, I trow, the Devil needs no study, nor read books; but can give our Revelations and Enthusiasmes, as many, as you will. And be it, in whomsoever he speaketh, by Revelations, or Inspirations, or Enthusiasmes, *Quaker*, or other; Christ and his Apostles will reject his testimony, though it should be true upon the matter. And therefore, after the example of Christ and his Apostle *Paul*, we receive no testimony from *Quakers*; themselves giving such palpable evidences of the Devil speaking in them, and by them.

13. To an Objection taken from the experience of all ages, since the Apostles dayes, to wit, that God by his Spirit hath concurred with our way of preaching to the conversion and edification of many, He answereth §. 20. thus, *That though he will not deny this; yet it will not follow, that that practice was good, more then it was good for Paul to go to Damascus to persecute the Saints, because he did meet with Christ in the way.* *Ans.* His simile is a dissimilitude, and hath no correspondence with the thing in hand. Our Argument is, That since the Apostles dayes, and the ceasing of extraordinary gifts, there hath been no other way of preaching, but by ordinary gifts, studied and acquired, through the ordinary assistance of the Spirit, who hath distributed these, in their several measures, as he hath thought good, to some more, and to others less; and thus the Church hath been preserved, and souls have been converted: But never, that we hear of, by Enthusiastick persons, or persons pretending Revelations, after *Introversions*: of many souls perverted with such like pretensions, we have Instances in too great abundance. The whole worshipers of Mahomet are one great instance: many there are also in Popery: the Followers of John of Leyden, David George, Swenckfeldus, and the like in Germany, may serve for a third Instance: And our Quakers come in for a fourth; for boast they, as they will, of their converts, their converts and profelytes are not made Christians, but perverted from Christianity to Paganisme. *It cometh to passe,* sayes he next, *sometimes, that God, regarding the Integrity of Preachers, or hearers, touched by his power the heart of the Preacher. and lead him to speak, that which he had not premeditated, and these became more profitable, than what was premeditated.* *Ans.* If he will take these for Revelations, and Inspirations, severals of our Ministers can pretend to them; and what hath he then to say? Is all his gall spit out against premeditation? But hath he never heard, that premeditated sermons have been blessed also? But for all this he holdeth fast his conclusion, that *these preachings are not approved, but contrary to the primitive practice*: And what remedy? But how hath he proven his practice? Not one instance hath he brought for that, nor can he bring, nor precept either. And I doubt, if ever such an *Introversion*, as he formerly spoke of, was heard of, in all the Christian world, till the *Introverted Seck* of the Quakers arose, except what was among some Papists, as we heard above.

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## CHAP. XXIV.

### Of Prayer.

1. **WE** have heard what for Preaching the Quakers owne, and practise in their publick Worship, and what he had to say against our practice in that; we come next to hear their judgment of Prayer, another necessary piece of solemne service, performed unto God immediatly; for He is therein and thereby solemnely acknowledged to be the true God, and the only living God,

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the searcher of hearts, 1 *King*. 8: 39. *Aff*. 1: 24. *Rom*. 8: 27. and the only hearer of the requests of his people *Psal*. 65: 2. Pardoner of the finnes *Micah* 7: 18. and the fulfiller of all their desires *Psal* 145: 18, 19. As also that He is God, in whom alone we ought to believe, and on whom we ought to relye and depend *Rom*. 10: 14. and is to be worshiped with religious worships and service *Mat*. 4: 10. Whereof prayer is a special part. 1 *Cor*. 1: 2. Yea the very light of nature sheweth, that there is a God, who hath Lordshipe and Sovereignty over all, is good, & doth good unto all; and is therefore to be Feared, Loved, Praised, Trusted in, Served, and Called unto with all the soul, and with all the might *Rom*. 1: 20. *Aff*. 17: 24. *Psal*. 119: 78. *Jer*. 10: 7. *Psal*. 31: 13. & 18: 3. & 62: 8. *Rom*. 10: 12. *Job*. 24: 14. *Mark*. 12: 33. And therefore Prayer with Thanksgiving, being one special part of religious Worships. *Phil* 4: 6. is to be performed by all men *Psal*. 65: 2. The light then within teaching this piece of service, to be performed unto God; it is but consequential to think, that *Quakers*, who owne nothing for their Bible and Teacher, but that should not be wholly against this duty; yet, though they do not directly deny and condemne the same, they do assert that, which, in effect, is to deny it, and to lay it aside; for, as if it were no duty, required by the law of Nature of all persons, they cut many off from it, as we shall hear; And as for that, which is a principal and necessary Ingredient in this duty, to wit, the name of Christ, in which it ought to be gone about if acceptably done. *Iob*. 14: 13, 14. & 16: 26. *Dan*. 9: 14. they make little mention of this; though, such be our distance from God, because of sin, that we can have no access to him, without a Mediator *Iob*. 14: 6. *Eesai*. 59: 2. *Ephes*. 3: 12. And Christ Jesus be that only Mediator *Job*. 6: 27. *Heb*. 7: 25, 26; 127. 1 *Tim*. 2: 5. and therefore all our prayers can be accepted only through him, and must be performed in his name. *Col*. 3: 17. *Heb*. 13: 15. for from him alone must we draw all our encouragement to pray, and our boldness, strength and hope of acceptance in Prayer. *Heb*. 4: 14, 15, 16. 1 *Job*. 5: 13, 14, 15. And moreover they assert that, as necessarily antecedaneous unto the performance of this duty, which tendeth to the laying of it wholly aside, to wit, a waiting for the Impulses of the Spirit: hence they inveigh against Prayer, whether in private or in families, morning and evening, or other fit and convenient seasons; and will not fixedly seek a blessing from God, at receiving of meate, nor give God solemn thanks therefore; yea and in their Publick Worships, this hath no fixed place, but may be and oft is, quite laid aside; and alwayes, unless the Spirit come, with his Inspirations and Impulses, calling and prompting them thereunto.

2. Let us hear this *Quaker* speak his minde, on this subject. His discourse is ushered-in with an untruth; for he saith. *That our whole Religion is for the most part external, and the acts thereof are merely produced by the strength of the natural will, for we can pray, when we please.* Ans. we acknowledge, that true Religion is principally seated in the heart; but while we are speaking of solemn worships, the Religion of the heart ought to appear in solemn exercises, prescribed by God: we owne no actions of Religion, as acceptable to God, which are produced without grace in the heart, or by the meer strength of nature. Prayer

being a duty called for, at all occasions and seasons, and in all exigences, we ought alwayes to be in a frame fit for offering up this service unto God, in the name of Jesus, and by the helpe and assistance of his Spirit, and especially in our solemn worshipping of God: as for what he addeth of certain and prescribed prayers, or formes of prayer; he knoweth they are not owned nor approved by all. But he saith, that we all agree in this, that the motions and inspirations of the Spirit of God, are not necessarily previous thereto. Wherein he is either ignorantly or maliciously mistaken; for he might see, in our larger Catechisme, the 182. Question. *How doth the Spirit help us to pray?* answered thus; *We not knowing what to pray for, as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer, is to be made; and by working and quickning in our hearts (although not in all persons, nor at all times, in the same measure) those apprehensions, and affections, and graces, which are requisite, for the right performance of that duty.* Rom. 8: 26, 27. Psal. 10: 17. Zach. 12: 10. And therefore, in the very description of prayer Quest. 178. the help of the Spirit is taken in. We owne, as absolutely necessary unto the right performance of this duty, the Influences of the Spirit of God, putting the heart in a frame for the work, stirring up, blowing upon, and enlivening his graces in the soul, and contributing his assistance in the carrying on and performance of it; But the Motions and Inspirations, which he pleadeth for, as the only ground and call to the action, and which we do not owne, nor expect, are the extraordinary and immediat Impulses of the Spirit, carrying the soul forth unto the duty: such as the Prophets had, when inspired to write Scripture, and to declare the minde of the Lord, in several cases. And as to this, I see no ground to assert, that even the Apostles, who had an extraordinary measure of the Spirit of grace and of supplication, and of the ordinary Influences and Assistances of the holy Ghost, in this duty, were thus alwayes called and carryed forth unto this duty of prayer, I mean, by these extraordinary Impulses, and physical Motions of the Spirit, which they could not withstand, but yeeld unto; or by these immediat Revelations calling them to the discharge of this duty *hic & nunc*: What might be, and possibly was, at some certain times and occasions, I determine not; but what which I affirme is, that I see no ground to assert, that to all their acts of Preaching and Prayer, they had an immediat and extraordinary Revelation, Inspiration, and Impulse calling them forth, and setting them on to the duty *hic & nunc*; so as they never acted therein, upon the ground of a moral command, or were pressed thereto out of conscience to a command, or from the consideration of an ordinary call, whether because of the work they were about, or the circumstances of time, place, and occasion, inviteing thereunto, or the like.

3. But why supposeth he, that we account all motions of the Spirit unnecessary? It is because, we have certain and prescribed times, viz. before and after sermon; morning and evening in private devotion: before and after meate. Ans. This is the old plea of Familists; but though we owne no Canonick houres, nor the superstitious observation of fixed times and places, for this or any other religious act of worship; knowing, that we are every where to pray; *lifting up both hands,*  
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without wrath and doubting, 1 Tim. 2: 8. and to continue instant in prayer, Rom. 12: 12. and to pray without ceasing, 1 Thes. 5: 17. and that we ought alwayes to pray with all prayer and supplication, in the Spirit, and to watch thereunto with all perseverance, and supplication for all saints. Ephes. 6: 18. And therefore dar not re-  
 strick the exercise of this duty, to determinat times and places, invented and prescribed by men, without warrand from God: Yet we say, there are special times, wherein the Lord calleth for this duty; not only times of trouble, Psal. 50: 15. times of affliction 1 Sam. 5: 13. times of mourning Esai. 22: 12, 13. Job 2: 12--17. Esth. 4: 3. Ezra. 9. Neh. 9. Dan. 9. Jer. 31: 9. and the like; but also solemne times, as when the Lord is solemnly to be worshiped, in the assemblies of his people, as 1 Cor. 11: 4, 5, 13. Act. 2: ver. 42. and other occasions, when either the work we are about, or the season calleth for it; for Nature it self teacheth, and Christian prudence faith, that when we are assembled to the solemne worships of God, prayer ought to be offered up unto God, and that to do it before and after sermon, is most fiteable, and corresponding with Christian order and decency, which ought carefully to be observed in the whole worships of God, 1 Cor. 14: 40. and the work of preaching and hearing, which ought to be gone about with all Reverence, Attention, Faith, Understanding and Serioufness, 1 Sam. 1: 21, 23. Act. 10: 33. Mar. 13: 19. Heb. 4: 2. Esai. 66: 2. calleth for prayer to God, for his blessing and breathing, without which the work will be fruitless, and that both before and after; when withall there ought to be an Acknowledgment of our unworthiness; and of Gods rich mercy and grace, following us with such gracious opportunities, and a serious begging of pardon for sinnes committed both before, and in the work of Preaching and Hearing: so that all things plead for the performance of this duty then. As also the very law and light of nature would call for a solemne Acknowledgment of God by Prayer and Supplication, Morning and Evening, and oftner too and that fixedly, providing no dispensation of providence occurring did call off for that time; and that both by families, and by private persons in secret, Jer. 10: 25. Deut. 6: 6, 7, 8. Job 1: 5. 2 Sam. 6: 18, 20. 1 Pet. 3: 7. Act. 10: 2. Hence we read of praying in the morning Psal. 5: 3. & 88: 13. & 119: 147. and evening Psal. 141: 2. and of morning and evening both Psal. 55: 17. and of day time and night Psal. 22: 2. Yea we read of prayer performed three times a day Psal. 55: 17. Dan. 6: 10. & 9: 4. And the morning and evening sacrifices, which were offered under the Law, do point this forth to speak nothing of that solemne houre of prayer Act. 3: 1. And that word in the Paterne of prayer, taught by Christ, give us this day our daily bread, Mar. 6: 11. faith that prayer is a duty, daily to be performed. And as for our acknowledgment of God, in the use of his good creatures, the very light of nature might instruct us, as to this; and that petition in the paterne of prayer, but now mentioned, pointeth forth this duty; which is also clearly laid upon us by that word of Paul's, 1 Tim. 4: 4, 5. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer, and the example of Christ and of Paul is not, I suppose, to be slighted: see Mark. 6: 41. Job. 6: 11. Act. 27: 35. By all which we see, that the Christian observa-



tion of times and occasions, for this duty of prayer, is well consistent with the ordinary Motions, and Inspirations of the Spirit, which we owne, and are to labour for, in the discharge of this duty; but are utterly repugnant to and inconsistent with these extraordinary and immediat Calls and Impulses, which he looketh upon, as the only warrant of performance of the duty. And hereby it is also manifest, what unfriends they are unto this great and necessary duty of Prayer, and what an irreligious Religion that is, which they owne and profess, and what arendency their doctrine hath to banish Prayer away, which is the native and kindly breathing of the Spirit of Adoption. *Gal. 4: 6. Rom. 8: 15.* and is the distinguishing Mark of the people of God, from the wicked, that do not call upon him. *Jer. 10: 25. Psal. 10: 4. & 14: 4.* and the neglect thereof hath been charged by the Lord, upon his owne people. *Esa. 43: 22. Hos. 7: 7.* and acknowledged by them, as their sin. *Esa. 64: 7. Dan. 9: 13.*

4. Yet he granteth, that *prayer is Profitable and necessary, a duty commanded of God, frequently to be gone about by Christians.* What would he then, be at? But, sayes he, *as without Christ, we can do nothing; so neither can we pray, without the help of the Spirit.* And this is very true. But will this say any thing against what we hold? Or make any thing for his way? Knoweth he no difference betwixt the ordinary and usual Assistance of the Spirit, without which, we can do nothing aright; and that extraordinary Impulse of the Spirit, which he would be at, and supposeth to be the only lawful call unto this duty; and really taketh away all conscience of duty, or obligation to it? Nay, doth he think that that more ordinary assistance of the Spirit, Preparing, Disposing and Framing the heart for the work, by blowing away the ashes from the coal of grace within, stirring up the graces of his Spirit, enlarging the heart, giving a deep sense of unworthiness and necessities, setting faith, love, zeal and fervency a work; and so putting the soul in case to sail faire before the winde; doth he think, I say, that this work of the Spirit is the only ground and call to the performance of this duty? and that till this be once, there is no warrant to set about it, or attempt it? When we heare his proofs for this, we shall consider them: At present, I shall only say; That as there is nothing in all the word, giving ground for this conjecture; so the frequently reiterated command of God. (which himself acknowledgeth, and which we finde not qualified and restricted, as some commands are) laying on an obligation, taketh all colour for such a pretence quite away: the word of command being our rule, the obligation to duty flowing therefrom is not enfringed by the Lords free not-blowings, or restrainings of the Influences of his Spirit, wherein he acteth according to the good pleasure of his will; sometimes out of meer sovereignty, because so it seemeth good in his eyes, sometimes in way of holy Justice, punishing for misimproving his former breathings, for not watching over the heart, nor guarding against such sinnes as grieve the Spirit. These motions of the Spirit are no rule to us, being the free and arbitrary actings of the Lord, who giveth an account of his matters to none. The Law is our fixed rule; and by this opinion, the Law and Command of God is made of none effect; for to all injunctions, this shifting returne might be given; Let the command be never

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# Chap. XXIV.

## Of Prayer.

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so peremptour, and pressing; Yet till the Spirit breath first, and act upon me, I can do nothing; and therefore am under no obligation; And thus all conscience of and mourning for sin, all godly sorrow for our indisposition for, & neglect of the duty, and all serious and earnest prayer and wrestling with God for his breathing and gracious quickenings, are taken away; and a plaine path made for Negligence, Security, Indifferency, and Deadness. And if this hold as to prayer, it will hold also as to all other Christian duties; Yea and to all duties enjoyed by the law and light of nature; for neither can we performe these acceptably, and in a gracious manner, without the special Breathings and Communications of divine Influence and Assistance; and so, until such quickning & upstirring breathings & gales of the Spirit come, we are not to love God, nor our neighbour, to eat, drink and sleep; nor may the labouring man plow or sowe: nay, nor must we abstaine from murder, adultery, incest, and other wickednesses, that the very light of a natural conscience condemneth: as if all those commands were not given to us as rational creatures, under subjection, or as Christians under the law and command of the Gospel; but only as creatures and Christians so and so spiritually qualified and disposed; and as if the Lord's gracious communications, which are acts of soveraigne grace, let out freely according to his owne will and pleasure, without the least of our deservings, were to restrict and limite the obligation of his lawes: and as if his free restrainings and withdrawals of these qualifying and disposing influences, did put a check unto, and controule his Authority, as King & Lawgiver. Whatever this man may think of this, I can put no other construction upon it, than that it is a turning of the grace of God unto lasciviousness. This same was the opinion of *Swenckfeldius*, *H. Nicholas*, the Father of the *Family of love*, *John Wallesse*, the *Antinomians* of N. England, &c. of *Del & Saltmarsh*.

5. He tells us next, in order to the clearing of the question *Pag. 253*. That there is an inward and an outward Prayer. *Ans.* We know, there is a speaking to God in the heart, when the voice is not heard *1 Sam. 1: 13. Neh. 2: 4*. there are ejaculatory Prayers, swift postes sent to heaven, in thoughts, sighs and groanes *Rom. 8: 26. Psal. 6: 6. & 12: 5. & 79: 11*. And there is a speaking to God with words, a glorifying of him with our glory and tongue *Psal. 57: 8. & 108: 1*. which we are here mainly to consider, being speaking of solemne worships: but this, though outwardly, as to the expressions, differenced from the other; yet not rightly separated; for in all Prayer, the heart must speak to God, for Prayer is an offering up of our desires to God *Psal. 62: 8*. and in publick and solemne Prayer, the heart must so speak, as the tongue must speak also, and the gift of Prayer be employed, for the solemne and professed glorifying of God, and for the edifying of others, who must hear and concur *1 Cor. 14: 14, 15, 16, 17*. Let us hear, how he explaineth these, *Inward Prayer*, sayes he, is that secret intercession of soul, which being secretly done, and the Light of Christ being awakened in the conscience, and so being humbled in the sense of sin and unworthiness, breaths to God, and sendeth up constantly secret desires unto Him, and to this he applyeth *Luk. 18: v. 1. 1 Thes. 5: v. 17. Ephes. 6: 18. Luk. 21: v. 36*. *Ans.* That there are secreete groanings and breathings unto God, I have shewne: That to these, sense of sin and unworthiness, as also sense of want,

and dependence on God is requisite, with Faith, Love, Zeal, Submission, and other graces, I readily grant; and hence inferre, that if the places by him cited command this (as I think they do; and also a constant habitual frame, and disposition for Prayer, with a readiness to go about it on all occasions offered, without disputing or delay, and that with constancy and perseverance) we cannot shift this inward Prayer, upon pretence of the want either of a gracious frame, through the breathing of the Spirit; or yet of a secret, stroing and extraordinary impulse. But as to that introversion, (whether he make it inward Prayer, or only a preparation to it, his words give us no distinct account) remembering what was said of it above, we can neither look upon it as inward Prayer (except it be inward Prayer to corrupt nature, or to the Devil, and so, utterly abominable; seeing all our prayer is to be unto God only, and to none else *Mat. 4: 10. Rom. 10: 14. Deut. 6: 13. & 10: 20.*) nor as any fit preparation to prayer; for, as he did describe it to us before, it did unman and unchristian the man, taking away all Sense and Reason, all actions of Minde and Understanding, yea and all sense of sin and wants. And further, this Light of Christ, is but the Light of Nature and of a natural Conscience, which is common to all Men, as such; and so not that Light of Christ, which is purchased by him, for all his owne, and is conveyed in and by the New Covenant of grace; the method wher of is, that a soul be first interested in Christ by true faith, and united unto him, and then enjoy the benedictes and blessings promised. So that all this awakened light of the conscience, being but what is natural, is no gracious preparation unto a serious approaching unto God, by prayer, through Jesus Christ; of whom the man, in whom he supposeth this waking to be, after this Introversion, is wholly ignorant, having never so much as heard of him. Nay, what he addeth a little thereafter, giveth us a more clear discovery of the nauhtiness hereof, as (sayes he) *this inward prayer is necessary at all times; so man, so long as the day of his visitation lasteth, wanteth not an influence more or less, unto its practices; for the soul is sooner introverted, and considereth it self in the presence of God, than it prayeth thus, in part.* For, not to enquire of him, whether a soul can makethis introversion while the man is sleeping, and so can pray inwardly; or not; nor to speak any more of that day of visitation, of which we said enough above *Chap. IX.* this is enough to discover of what nature it is, that every man, Jew, Heathen, Barbarian, &c. hath influences; sitting for it, and so it may be gone about, without grace in the heart, and without the least rumore of Christ coming to the eare; yea it is in part done, when the soul but introverts; that is, when the man goeth in to himself, he goeth out to God, or rather he goeth in to the God that is within him, the God of this world, the Prince of the power of the aire, the Spirit that worketh in the children of disobedience; for, in the presence of what God else, can the introverted Pagan consider himself, who is without Christ, an alien from the common wealth of Israel, a stranger from the Covenantes of promise, having no hope, and without God in the world *Ephes. 2: 12.* And who walk in the vanity of their minde, having the understanding darkened, being alienated from the life of God, through the ignorance, that is in them, because of the blindness, or hardness of their heart, who

who being past feeling have given themselves over unto lasciviousness to work all uncleanness with greediness Ephes. 4: 17, 18, 19?

6. But what meaneth he by *Outward Prayer*? He saith, *This is, when the soul (sitting in this exercise of Introversion, and feeling the Inspiration of the divine Spirit) receiveth the powerfully inflowing power and liberty, the motion and influence of the Spirit being superadded, either of emitting ejaculations to himself in the heart, though not in an audible distinct voice, or of speaking by words or groans, and that either, in publick assemblies, or privately, or under degustation, or tasting.* *Answe.* Not to take notice, that speaking by groanes, not being by any distinct articulat voice, which others can understand, might rather be referred to inward prayer, seeing none can thereby particularly understand what the desire of the soul is, but God, who knoweth the thoughts of the heart: Nor to trouble myself to search after the meaning of this *Quaker degustation*, which is made a state of prayer, distinct both from publick and private prayer; and yet can by no etymology import solitary prayer: I take notice (1.) That he speaketh of ejaculations, without any audible distinct voice, as belonging to this outward prayer, and as distinct from inward prayer; whereby we perceive, that the breathings or spirations of the soul unto God in the introversion, which formerly he mentioned, while speaking of inward prayer, were not ejaculations of desires to God, but something necessarily previous; and what that is, he would do well to expaine. (2.) What meaneth he by ejaculations emitted to mans self? *Velfibi in corde—ejaculationes mittendi?* Are ejaculatory prayers to be darted up to a mans self? This looks like a piece of *Quaker idlarity*: for prayer, as we heard, even ejaculatory, is to be performed to God alone. And how differeth this from a mans communing with his owne heart *Plal. 4: 4. Eccles. 1: 16. Psal. 77: 6?* But (3.) We see, that to publick prayer this Introversion is requisite, as he more fully affirmeth afterward; and that this Introversion was either humanely impracticable, or diabolick, we cleared above *Chap. X XII.* And beside this simple Introversion, there must be a continuing in it, and how long I know not; He tels us himself, that sometimes, all the time of their publick worships is spent about this *Introversion*, and it issueth in neither Prayer nor Preaching. (4.) Beside this Introversion, he sayes, there must be the Inspiration of the Spirit, and not only that, but a feeling of the same Inspiration: But what is this Inspiration? Is this a blowing of the Spirit upon his owne saving graces in the soul? No, that it cannot be; for this Inspiration may be, where ever this Introversion is, and this Introversion may be in those, who are yet without the Covenant with promises; so that it can be nothing, but some perception of the Light of Nature, and dictates of a natural Conscience; if it be not the breathings of the Spirit of darkness working in the soul. (5.) Beside all this, there is a superadded motion and influence of the Spirit; but for what end, he tels us not; nor cleareth he to us, how it is distinguished from the Inspiration; unless by the Inspiration he meaneth the immediate Impulse, extraordinarily setting the soul to work; and by this Influence, a power or work of the Spirit, qualifying or fitting the soul for the duty. But then (6.) What can be the import of that *powerfully inflowing efficacy and liberty, to speak in words, &c?* And how differeth this.

this from what was said before? But now, when we have heard this unintelligible description of outward prayer, we would desire one passage of Scripture, or instance to clear and confirm the same to us: for the braine-sick nonsensical dictates of *Quakers*, are neither a Rule, nor Confirmation to us of any thing, in the matters of God.

7. If he had spoken here, as he speaketh a little afterward, of the Lords pouring forth a Spirit of Prayer and exciting his people to it, he had been better understood, for we acknowledge with thankfulness, the Lord hath made such a promise, and doth performe it unto his owne; & by his Spirit moveth and exciteth their drouzie and sleeping souls to a serious calling upon him *Cant. 5: 4, 6.* But that this is common to all, as well without, as within the Church; as well such as never heard of Christ, as those, who are truly unite unto him by faith; or to all, who can make this Introversion, is a quakeristick antisciptural dream. And beside, what will this contribute unto the maine business; *to wit*, to prove that there ought to be no prayer, in publick or in private, till this sensible Impulsion, Excitation, and Influence with liberty, come, and set the soul and all its wheels agoing? And what will this say, against calling upon God at times and seasons by him appointed? His saying *Pag 254. that praying to God without the feeling of the Influences of the Spirit, were a coming unto God, without due preparation and so a tempting of him:* Is but a groundless imagination; and is ill helped by his Introversion; for the Lord no where requireth such a preparation in us, before we pray; He no where saith, that we must not pray, but when we feel his influences; yea the sense of the want of them, is ground and warrant for his children to go and seek to him for them; Hence we finde *David* so oft *Psal. 119.* crying for quickening *vers. 25, 40, 88, 107, 154, 159.* See also the Church crying for this preparation, *Psal. 80: vers. 18. quicken us, and we will call upon thy name,* as also *Psal. 143: vers. 11.* But this mans preparation is a meer *Pelagian* preparation, wrought by the strength of nature, and which a Pagan may attaine unto, by his owne industry and paines: Nay, if this were true, all the commands to pray, which are innumerable in Scripture, were useless, and might be eluded by this; we dar not pray, till we feel the influences of the Spirit; and when they come, to excite us and drive us to the duty, then we shall goe: but then where would obedience appear? for to goe when the Spirit driveth, is not filial obedience; for then nothing is done out of conscience to a command. This way is the loose way of *Libertines*, making the Law of God of none effect, taking away all conscience of sin, in this matter, loosening the wicked from obedience to the Law, putting the blame of all not-praying, on the Spirit, who breatheth not, and breatheth not so, as we may feel it. This excuse of the *Quaker*; to wit, fear of tempting God, is like *Aha's* colouring his disobedience to the command of God, with this, *I will not ask, neither will I tempt the Lord Iesa. 7: 12.* The ground of all this, is the *Pelagian* maxime, which this man hath laid downe as a principal ground of all his Religion, *to wit*, That God requireth no duty of us, but what we have full and compleat strength to do, if we will use it. Yet he tels us afterward, *that they sin, who neglect to pray.* But wherein lyeth their sin? In this, sayes he, *that they come*

*not into that place, where they may feel that, whereby they may be led to pray. Ans.* Though I plead not for rash and inconsiderate rushing into the presence of God, knowing that this is another extremity to be shunned; yet there is a midst between this, and a waiting till extraordinary Impulses come; or till we feel the Influences of the Spirit: And as for that Introversion, or turning-in to that place, which he speaketh of, he must cleare it, and prove it better to me, than he hath done, before I can say that it is any mans duty to do so; and that in order to prayer, or any other commanded duty. And then, seeing he told us before, that they may be long Introverted, and yet the Spirit not suffer them to pray; the duty is not done, and they want not the preparation, and so are guiltles. How then can all the non-performance of this duty be charged on this? He saith afterward, *God may oftentimes call and invite to prayer, and yet they through negligence do not heare.* Which is very true; whether we speak of the call and invitation of his word, or by passages of his providence, clearing up the present exigent: but will he say, that this was all, which he meant by the inspiration, superadded motion and influence, powerfully insflowing strength and liberty to pray, given by the Spirit to the soul, sitted in this Introversion? And is this the exciting with the pouring out the Spirit of prayer, which he talketh of? Is this the drawing of the Spirit, which he spoke of, in this same Page? What inconsistencies are these?

8. After this confused and inconsistent, yea self-destroying stating of the question, he cometh *Page 255. §. 22.* to prove their method in praying. And first he citeth these passages, where *watching* is joyned with prayer, such as *Mat. 2: 42. Mark 13: 33. & 14: 38. Luk. 21: 36. Ans. Put Mat 24: 42.* maketh no mention of prayer. We willingly grant, that *Watching* and *Prayer* should go together, and that we should *watch in prayer, Col. 4: vers. 2. and unto prayer. 1 Pet. 4: 7.* But this watching is not *Introversion*, but quite opposite thereunto. This watching is an exercising of all the sanctified powers and faculties of the soul, to keep the heart in a right frame, to guard against all temptations tending to slacken diligence in this duty, or to marre the right discharge of it; and a watching unto all opportunities of setting about this duty, and so a plaine & careful circumspection, and eyeing of adversaries, both within and without: And so hath no affinity with their abstracting from all Exercises, Thoughts, and Motions of soul and minde, and going in to consult we know not well what. No, sayes he, *this watching can be nothing but the souls attending on the Spirit, that it may feel him leading unto prayers; and so watch that opportunity.* *Ans.* This is the thing which he should prove, and not poorly beg. Though we willingly grant, there are kindly motions of the Spirit, fixing the heart, and oyling it for this duty, and stirring up the leazie sleeping soul, through preventing grace; and such sweet opportunitiesshould not be carelessly looked to: but the thing, which he should prove is, that the soul should never set about this duty of Prayer, till it feel all this, and be sure of it: and that this may be attained and felt, the soul is to go in, by his Introversion, to natures light, or to common sights within, which Pagans have, as well as Christians; or to some Demon. And when he shall bring some Scripture evidence to prove this, we shall consider it.



9. He citeth next *Rom. 8: 26*, by which indeed we learne, that it is the Spirit that must helpe, and teach us how and for what to pray, and must quicken those graces in us, which are requisite unto the right performance of this duty; but how it can prove his method by *Introversion*, and there waiting for the drawings and impulses of the Spirit, which we must feel before we set about the duty, I see not; Yea, I think the text clearly enough importeth the contrary; *to wit*, that when the honest believer, out of conscience to the command, with the little strength and ability he hath, is aiming at the duty, and setting about it, the Spirit cometh with seasonable help, and helpeth his infirmities, and maketh intercession for him, with groanes, that cannot be uttered, and this the greek word importeth, *to wit*, the Spirit's lifting at the load, lest the beleever should be crushed under it: see *Calvin* and *Beza*, on the place. But he frameth an argument thus *Pag. 256*. *If man knoweth not how he should pray, nor can he pray without the help of the Spirit, then he prayeth in vaine without him: But the former is true. Therefore. Ans.* What will this conclusion do for his purpose? It cometh not neare to what he should prove, by many stages. Will he hence inferre; Therefore man should not pray until he feel the Impulses, Motions, Influences and Drawings of the Spirit? By the like consequence one might prove from *Psal. 127: 1, 2*. That no man should put to his hand to build, and no man should set a watch upon the walls of a besieged city; and no man should labour in his ordinary calling, till he finde the influenceing motions, and concurrence of the Spirit poueing him forward, and driveing him to the work. But how ridiculous this is, every one knoweth: To tell a dream is sufficient to refuse it.

10. He citeth next *Ephes. 6: 18.* and *Jud. vers 20.* And inferreth, that that is as much, as if he had said, ye must never pray without watching unto it. *Ans.* Because we are commanded to love the Lord with all our heart, soul and minde. &c. will he say, that that is as much as if it were said, ye must never love the Lord except it be with all your heart, &c? So he may say, we should never pray, except we pray with all prayer; and we should never watch unto prayer, except we watch with all perseverance, and supplication for all saints; for these things are in the text too. But againe, though we should never pray without the Spirit, will it hence follow, that we should never set about the duty, till first we feel the Leadings, Driveings, Motions and Inspirations of the Spirit? And then lastly. Though we should never pray without watching unto it, how will it follow, that we should never pray without an *Introversion*? These things hang together like ropes of sand. What sayes he to the place of *Jude: Jude*, sayes he, demonstrateth, that prayers in the holy Ghost are those, whereby the Saints are built up in their most holy faith. And what then? Are no prayers meanes to build up saints in their most holy faith, but such as are gone about, after we have Introversed, and felt the Influences, Inspirations, Leadings and Drawings of the holy Ghost? This is like the rest of the *Quakers* consequences, loose and sandy.

11. He citeth, *1 Cor. 12: 3.* ——— No man can say, that *Jesus is the Lord*, but by the holy Ghost. And thence inferreth, far less can he be called upon acceptably, without

*without him.* And what is this to the point? Say we, that any can pray acceptably without the Spirit? It is one thing to pray without the gracious and ordinary influences of the Spirit, helping our infirmities; and another thing to pray with the feelings of the Impulses, Motions, Leadings, Pousseings and Driveings of the Spirit: When will he conclude this last; which is the thing he should conclude? He addeth *Paul 1 Cor. 14: 15. said, he would pray in the Spirit.* And so should we all do, and with understanding too. But this is an evident Testimony, saith he, *that he did not use to Pray without the Spirit.* *Ans.* Though the consequence be not good; yet I think the consequent is true. But where sayes the Apostle, that except he felt the Motions and Drawings & Inspirations of the Spirit, & that after he had Introverted, he would not pray? And when he writteth to the Churches, and presseth them to pray for him *1 Thes. 5: vers. 25. 2 Thes. 3: 1. Heb. 13: 18. 2 Cor. 1: 11. Phil. 1: 19. Rom. 15: 30. Philem. 22. Col. 4: 3.* Where addeth he that clause, *If ye feel, after an Introversion, the Inspirations Motions, Influences, and powerfully inflowing might and liberty: so that they might not attempt it otherways? Let him cleare this, and win the cause.*

12. He addeth *All prayers without the Spirit are abomination Prov. 28: vers. 9.* *Ans.* Though that be true of the wicked, yet I durst not say, they were not called to pray; seeing it is a command of Natures Law. See *Esai. 55: 6. Ps. 107: 19, 28. Exod. 22: 23 Job 8: 5. & 36: 13. Jer. 36: 7. & 42: 9.* Not to mention the word of *Peter to Simon Magus*, of which afterward. I know the plowing of the wicked is sin *Prov. 21: 4.* Must I therefore say, the wicked man must never plow? The sacrifice of the wicked was also an abomination *Prov. 15: 9. & 21: 27.* was it therefore a good consequence, under the Law, that such persons should have brought no sacrifices? Knoweth he not, that the substance of an act may be good, and yet for want of several things, not be accepted at the hands of the wicked? We know, that in many things we offend all, but he dreameth of perfection. He addeth *1 Job. 5: 14.* and thence inferreth, *but if they seek not according to his will, they have no cause to be confident, that he will heare them.* Which is very true, when they seek any thing, that is not consonant to his revealed will. But what then? *His adversaries*, sayes he, *grant that prayers without the Spirit, are not according to the will of God.* We grant indeed, that as to the manner, such prayers are not according to the command; but *John* is not speaking of the manner of prayer, but of the thing prayed for. What will he say next? *To command any to pray without the Spirit, is to command them to see without eye, work without hands, or walk without feet.* *Ans.* I knew, we should land at *Pelagianisme*; Nay he is worse than *Pelagius*, for *Pelagius* only said, that whatever God commanded us to do, he gave us sufficient strength to do it with all; but this man saith, except we know and feel that we have not only sufficient, but all working strength, we have nothing to do with the command; nay, except the Spirit, which must do all, come and move, carry and drive us forward; yea and we feel it and know it, we are not once to take notice of the command. This is *Quakerisme* indeed.

13. What he addeth *Pag. 256. §. 23.* of some turning superstitious, some idolatrous and others formal, upon this account; if he meane it of all that op-

Pose him, and contradict his opinion, I look upon it, as a groundless calumny if he meane it only of some. I have no minde to defend them in it: Nor shall I need to retaliat, and say, that their leaning to these false Inspirations, and diabolick Excitations, having forsaken the good old way, are direct meanes, through the judgement of God, to confirme them in their Paganisme, and Paganish Antichristianisme; for the matter is notoure enough, though I mention none of their other miscarriages, even after their Enthusiastes, wicked Inspirations, and Introversions.

14. Before he come to answer Objections, he speaketh Pag. 257. § 24. to the defence of their irreligious, profane and contemptuous carriage, in our Assemblies for worships, where they love to come, to do open affront both to God and men: for even intime of prayer or praise, they will remaine covered, He saith, they do *this only to keep their conscience unburnt*. But if there were such hazard of sin in joyning with us in our worships; why come they to the place of Worship? Their end can be nothing else, but to do open contempt; if they beleeve, as he saith, that our worships is an abomination, they should keep far aback from it; but the truth is, their Antichristian Spirit, which acteth them to an height of rage, will not suffer them to see Christ worshiped in his way. And how knoweth he that our ministers pray alwayes without the Spirit? Hath he the gift of discerning Spirits? And can he go in to the heart, and see how matters stand there? *We profess that we pray without the Spirit, and have therefore our limited times*, sayes he. But he is a liar, we say no such thing. The gift and the grace of Prayer both is of the Spirit, and though it too often falleth out, that there is not that faith in dependance on the Spirit, that there ought to be, both for the gift and for the grace; yet it is not our profession, that prayer should be without the Spirit; and this praying with the Spirit, can well consist with praying at such and such times. But that Spirit, without which, we say, we pray, is your Spirit of delusion, or your fantastical Dreames, Impulses, Drawings and Inspirations; which, for any thing we can see, are diabolical. But it seemeth, they have a sagacious Spirit of discerning, when one prayeth in the Spirit, and when not: for he sayes, *though one in our presence, should beginne to pray, not expecting the Spirit; yet if it appeared that the Spirit of the Lord concurred with him, we would also joyn*. And what is that, I pray, that will make this manifest unto them? Is it talking in the Quakers dialect? Or the Mimical posture of the body? Or what is it? I am apt to beleeve, it must only be something of that nature. As for Alexander Skeins Propositions, I meddle not with them, because some other hath answered them; and the substance of them I have already confuted.

15. He cometh, after this digression, to examine Objections Pag. 260. § 25. And the first is this. If such inward motions and impulses be necessary to Outward acts of worships, why not also to Inward? Nay much more they must be necessary; for the special motions of the Spirit are more necessary unto the grace of prayer, than unto the gift; and in the outward exercises of worships, there is more of a gift required, than in inward. What answereth he? *Unto these general duties, the motion and influence of the Spirit, durceing the day of visitation, is alwayes present, striving with the man; so that, if he but stand, and be ab-*  
strated

*fracted from his evil thoughts, God is near to help him: But external actions stand in need of greater and more particular influences* *Ans.* Not to insist here on the confutation of the marrow of *Pelagiansme*, which is laid downe for his ground, that being done sufficiently above; I only take notice here, that with our *Pelagian Quakers*, an Heathen, or a Pagan, can love God with all his heart, a love, fear, believe in him, and performe all inward worships of this kinde, easily, when he will; he hath divine influences at his command; nay, the Spirit is within already for that end; so that if he will but sift his course, and abstract from his evil thoughts, which he may very easily do; God is at his hand, and the work will go on; but as to uttering of words, much more is requisite; that is, if I be not far mistaken, Nature can help him to performe all Inward worship, but he must have the supervenient Influence of an evil Spirit to act him, before he performe any publick act of worship: Such an enemy is this Spirit, that acteth the *Quakers*, unto all Publick profession of the name of Jesus, and worshiping of him openly, that he will never suffer any thing, that looketh there away, to be done, until he have his hand so in it, that he shall be sure, it shall be more worship & service to himself, than to Christ:

16. It is Objected againe. That by this principle, no man should do a morall duty, as honour his parents, do justice to his neighbours, plow the land, until the Spirit move him: for no service else can be accepted: He answereth, *There is a difference betwixt those general duties, and particular acts of worship. These are spiritual, and are commanded to be done by the Spirit. Those some way answer their end, as to them whom they immediately concerne, though they proceed from a meer natural principle of self love* *Ans.* Who denieth that there is a difference betwixt them: yet each of them must be performed in the right manner, else they are not acceptable; and the right manner cannot be without the Spirit. This he confesseth: And therefore must yeeld the argument: And we deny that worship is to be done in the Spirit, according to his sense, and no other way: that is, only by the immediat Inspirations and Impulses and Drawings of the Spirit; we affirme worship ought to be performed in the Spirit, that is, by his gracious Assistance, gracing the soul, and breathing on his graces, that they may act seasonably. But sayes he further, *As a natural Spirit is required to performe natural acts; so the Spirit of God is requisite to the performance of Spiritual acts.* All is granted: yet he knoweth, that to performe natural acts in a spiritual manner, the Spirit of God is requisite; and if natural acts be not performed in a spiritual manner; they are not accepted of God: and therefore according to his principles, we must not eat, drink, sleep, walk, work, plow &c. till the Spirit stirre us up immediatly, and carry us to the duty; because without this previous motion of the Spirit, we will but commit abomination, in all these actions; as well as in worshiping without the Spirit. So that, if this man will speak consequentially, he must come to this at length; for he will never be able to loose the connexion.

17. Another Objection is. That thus a man may neglect prayer all his dayes, alleiging the Spirit hath not moved him to it: And indeed the *Quakers* doctrine hath a direct tendency, to the utter neglect, and laying aside of all the wor-

shipe of God, what answereth he? *He should come to that place or state, where he may feel the Spirit leading him?* That is, he should Introverte; but when he hath Introverted, he can pretend the Spirit doth not yet breath; as themselves do sometimes. *They sin*, sayes he, *in not praying, but the cause hereof is; they watch not.* Nay, for themselves Watch and Introverte, and yet pray not. *Our adversaries say*, sayes he, *that no unworthy person should come to the sacrament of the Supper, & such as know themselves unprepared should abstaine; and so, though it be a duty to come to this sacrament, yet it is necessary, that they first examine themselves.* Ans (1.) The use of this Sacrament is a part of instituted worships, and so may have its owne limitations, conditions & restrictions according to the will of the Instituter; it is not so with prayer, which is a piece of moral natural worships; incumbent to all, by the very law of Nature. The Scripture saith indeed, *let a man examine himself, and so let him eat; but the Scripture saith not, let a man Introverte, and so let him pray.* Under the law, no stranger was to eate of the Paschal lamb, till he and his males were first circumcised; can he shew us any such condition put upon strangers, in reference to praying unto God? (2.) In the matter of the sacrament, there is a previous condition required of comers, and when that condition is performed, they must come, or else sinne: but the condition, which he requireth in the matter of prayer, may be performed, and yet the person may not, must not pray; For though a man introvert, and do all that is required of him in order to prayer; yet he must not pray until the Spirit draw and inspire him. So that his *simile* halteth miserably.

18. To the Objection, taken from *Peters* enjoyning prayer to *Simon magus* *Act. 8. 22.* He saith. *That Peter bids him first repent; and the least measure of this cannot be without some introversion.* Ans. Peter bids him not repent in order to prayer; but repent and pray in order to pardon: and so though he was in the gall of bitterness, yet it was as well his duty to pray, as to repent: But, I see, with our *Quaker*, a graceless person can repent, but he cannot pray; nature can help him sufficiently to repent, but he must have some more before he be in case to pray, or under an obligation to pray, with him. (2.) Though the least measure of repentance could not be, without this Introversion; Yet what would that avail? *Simon Magus*, though he had Repented & Introverted too, might not pray until the Spirit Inspired him, and Acted and Drew him; if our *Quaker* speak truth: And so *Peter* was mistaken, to enjoyne him to pray; and should have said, Repent, and when thou art introverted, waite for the Spirit to draw, and inspire thee to prayer; and then pray, and not till then.

19. The last Objection is, Many prayers begun without the Spirit, become afterward affectual; yea the prayers of some wicked persons, as of *Ahab*, have been heard and accepted. Ans. Of *Ahab's* humbling himself and fasting, &c. I read, but I hear not of his prayers: but as to the first part of the Objection, I think it strong and considerable: For who of the saints have not found it true, that though they have gone about this duty, without these previous impulses, yet have got a far slying answer? Yet he answereth. *Acts of divine indulgence, are no rule of our actions.* The wicked are oft sensible of the motions and influences of the Spirit, before their day of visitation expire, and by those motions they may some time pray

pray acceptably, not remaining wholly impious, but thus entering into the beginning: of piety, from which afterward they fall away. *Ans.* (1.) Acts of divine indulgence: so frequently manifested, are strong inducements and encouragements; and when they are conformable to a gracious promise they confirm the rule, which we walk by, and sufficiently evince that there is no rule to the contrary. (2.) The motions and influences, that wicked persons living without the Church are sensible of, are nothing but the stirrings of a natural conscience; and such as some within the Church meet with, who remaine ungodly, are but common, and not special and saving. (3.) If they be such, as will warrant acceptable prayer, they must be indeed special and saving, strong and mighty Influences and Inspirations, giving great power and liberty, and that after a serious Introversiō; according to his doctrine. (4.) Now at length we see, that all the great business of preparation for prayer, by Introversiō, by the Inspirations, Impulses, Motions, Influences, and Drawings of the Spirit, is just nothing, but what a wicked wretch or a Pagan is capable of. (5.) As for his day of visitation, and falling away from grace, (which here he minceth, by calling it only beginnings of piety) we have said enough above of both.

## CHAP. XXV.

## Of singing Psalmes.

1. **A**S to singing of Psalmes he speaks but little *Pag. 262. §. 26.* granting it a part of divine worships, and sweet and pleasant, when coming from the sense of God's love in the heart, and when it ariseth from the divine influence of the Spirit, whether it be in words of *David's* Psalmes, or of the songs of others, such as *Zachary, Simeon* and *Mary*. And I need to say the less, seeing I have said enough of this elsewhere, This man if he pleaseth, may take some notice thereof, in my last book on the Sabbath, where I am speaking of the right sanctification of that day, in publick. I grant, we are to sing with grace in our hearts to the Lord, *Col. 3: 16.* and we are to make melody in our hearts to the Lord, *Ephes. 5: 19.* But I dar not say, that no man must sing, but he who hath the sense of Gods love in the heart, seeing I finde so many Psalmes sung, that were of a far other straine, as for example *David's* Penitential Psalmes, as they are called, such as *Psal. 6. & 32. & 38. & 51. &c.* as also that of *Heman Psal. 88* and others. As for the influence of the Spirit, I acknowledge, that without that neither this, nor any other piece of worships can be rightly performed: but that neither this, nor any other part of religious worships should be gone about, till there come an Impulse of the Spirit; or till the soul finde it self in a fit frame, is that which I deny, for reasons given in the foregoing Chapter.

2. What are then his exceptions, against our singing of Psalmes? There is no footstep, saith he, in the Scriptures, of our formal and common way of singing. *Ans.* The



The Scripture mentioneth singing, and commandeth us to sing; but, it is true, prescribeth not this, or that particular mode of singing; but leaveth that to our liberty, that it may be done according to the general rules of the word, that is, that it be done with gravity, in a way suteable to the worships of God, without vanity, lightness and affectation; and such, I suppose, is our manner. Will he sing none, till he finde what mode of singing is particularly prescribed in the word? I fear he shall then lay it aside altogether: or will he waite till the Spirit inspire the notes and manner, as the matter? where is his warrand for this? is there a promise of such a communication?

3. He saith next, *our way hath this peculiar abuse attending it, that thereby frequently horrid and abominable lies are uttered unto God, while every profane wretch must personate David's condition; and others also must sing Psal. 22: 15. & 6: 7. Answ.* But he little considereth, that the same abuse, if it be an abuse, did attend their singing of old, as well as now; for these same Psalmes, and particularly Psal. 6. & 12. were put into the hands of the chiefe musician, and so were to be sung publicly by others; And we conceive the same of the rest, that want this expresse title, because of what we read 1 Chron. 16, 17. for there the 105 Psalm, which in the book of the Psalmes hath not these words, *To the chiefe musician &c.* prefixed, is expressly said, to be delivered by David, into the hands of Asaph, and his brethren. And why may not we sing with the words of David and of Asaph the Seer, as well as they did in Hezekiah's dayes, 2 Chron. 29, 30? Could the Levites, and others that joyned, say all that of themselves, that David did say of himself? Hence then he may see the ground of his mistake: for he supposeth, we should sing nothing but what is our owne particular case, as if the dispensations of God, towards others of his Children, did not concerne us; but what then meaneth the Psalmist Psal. 66: 6. to say *He turned the sea into dry land, they went thorow the flood on foot; there did we rejoyce in him?* How could he and others say, that they rejoyced at the red sea, when the Lord brought his people thorow it, when they were not then in being? And how is it, that such as had gotten victory over the Beast, did sing the song of Moses, the servant of God Revel. 15: 2, 3? As the joyfull, so the sad condition of others, being turned into a song, may be matter of a song to us, as we are members of the same body; the favours & deliveries, bestowed upon others, should be looked upon by us, as favours conferred upon ourselves.

3. What next? *And sometimes, immediatly after singing, they will,* sayes he, *in their prayers confess themselves guilty of these vices, for redemption from which they had been praising God with David.* The inconsistency here is in his owne imagination, for he supposeth, that the case of others, which we sing, we sing it as immediatly our owne: But may we not blesse and extol that God in praises, who hath redeemed others from these sinnes, under which we yet groan? And may not the singing of this contribute to the strengthening of our faith and hope of the like redemption? And may not we, in the singing of such experiences of others, be raised up to see what an high and rich favour it is to be blessed with such a redemption? And cannot all this be done without hypocrisie?

4. But now I would know, what sort of praises, and songs, they would offer unto God? *These*, sayes he, *that proceed from a pure heart, that is, from the word of life in the heart.* And cannot we sing from a pure heart in the words of David, as well as they did, in the dayes of *Hezekiah*? But what is this *word of life in the heart*, which is made the original and leader of their songs? 'Tis that sure, that is common to all men, *Turks & Pagans, Scythians & Barbarians*: And we look not upon that, as grace, from whence spiritual songs can arise. I would enquire, if the Spirit ever moveth them in their Assemblies to sing, and what for Psalmes they sing? Are they immediatly Inspired by the Spirit, or not? If not, how can they, according to their owne principles, sing them? If they be immediatly Inspired; how can others concur, who never heard of them before? What if they do not agree with the present condition of every member of the Assembly? And how can others sing with them, without the same previous motion of the Spirit? Or is it enough, if one sing alone? And if so, how can that be an act of publick worships performed by the whole Assembly? These things, if he be for singing at all, in the publick worships of God, he would do well to cleare to us: And withal tell us, if the Spirit inspireth also the meeter in the song, and the tone of the singing?

5. He tels us next, that *there is no warrand in the New Covenant for Organs* (which I plead not for, nor for any such instrument) *nor for artificial musick with the voice.* But if there be warrand for singing, (as there is, himself not denying) there must be warrand for some sort of artificial musick; for singing is something else than reading or speaking: and how is it distinguished, but by notes of modulation, and that must be either natural or artificial, and the first must be helped by the last, else in an Assembly, where one and the same thing is sung by all, there will be a discord, instead of a concord: And for the artifice, I shall not plead, that it be very fine: if it be modest and grave, I am satisfied. And he knoweth, there is no great ground of exception against our manner of singing, upon this account, *in Scotland.* This is all, he hath to say against our singing of Psalmes, and why he doth not declare unto us, what their peculiar way is, I know not.

## CHAP. XXVI. •

## Of Baptisme.

1. **T**O manifest the perfect and compleer hatred, which this Paganish Antichristian Spirit, which reigneth and rageth in the *Quakers*, hath at all the Institutions and Appointments of our Lord Jesus Christ, we have here a clear demonstration of the height thereof; and of their designe; as acted by the same. It will not satisfie them to plead, with other *Anabaptists*, against the baptisme of Children, and so be *Antipaedobaptists*; but they must be *Antibaptists* and joyne with the late *Ranters*, *H. Nicholas* & *Antinomians*, as enemies to the

whole of the Institution; and so not only be against all the Churches of Christ, from the very beginning of christianity to this day; but also against all the Several Sects of *Anabaptists*, or *Catabaptists*, that we have heard of; and joyn with *Socinus*, who at first, would have had this Ordinance wholly laid aside: And dissembling *Socinus* & his followers policy or prudence, who afterwards perceiving what an odium this would be to all Christendome, & how detestable it would render them, condescended at length, that the outward forme should be observed; but peremptorily adhered to this, that it was no Ordinance of Jesus Christ, constantly to be observed by the Churches, by vertue of a command, but only a meer indifferent thing: These men, with gigantine audacity, dar appear, and downe right plead against any use of it at all, upon any account; whence its evident, that they would have this Ordinance quite taken away, that so there might not be so much as an outward signe of Christianity left, or any thing remaining, that might give the least import or signification of a relation, that people have unto Jesus Christ, as being once baptized in his name, and solemnely by profession given away to Him, and publickly received in his Kingdom and visible Church, and so distinguished from such as are without. What a paganish designe this is, to take away all outward and visible discriminating differences betwixt Christians and Turks or Pagans, every one may see; Thus would they bring-in Pagans, as equally sharers of all external privileges of the Church, with Christians; that so Christ might have no distinct house, or Kingdom. This was several times hinted to us before, but now the vaile is taken off their faces, and their designe is open and manifest. Hereby also we see how near a kin this Spirit, that acteth them, is unto the Spirit, that covenanteth with and acteth in the witches; for as these miserable creatures must, in the entry of their covenanting with the Devil, renounce their baptisme; so the *Runners*, as being more active and masculine servants, will not only renounce it for themselves, but will have all others, whom they can seduce to their party, do the like; and so far as they can by their penne; make it null every where; that so the very profession of Christianity might be banished out of the world. O! what desperat Runagadoes must these men be?

2. We need not here spend time, in the confirmation of this Institution, which was never, in all the ages of the Christian world, called in question, till Antichristian *Socinus*, and *Swenckfeldus* arose, except what the *Manichees* of old said, and a Seck called *Whippers*. It cannot be denied, that *John baptist* had a commission from heaven to baptize. *Iob* 1: 25, 26, 28, 33. *Luk*. 3: 2, 3. *Mat*. 11: 25. *Luk*. 7: 29, 30. It is also certaine, that Christ, who came to fulfil all righteousness, did submit unto it. *Mat*. 3: 13 &c. *Mark*. 1: 9. It is likewise unquestionable, that the disciples of Christ baptized, which would not have been without his warrant; for its said of him, that he baptized, though not in his owne person. *Iob*. 3: 22. & 4: 1, 2. And a commission is amply, & in full forme, given to the disciples, by him, after the resurrection, to baptize in the name of the Father, of the Son, and of the Holy Ghost. *Mat*. 28: 19. *Mark*. 16: 15, 16. And its no less evident, that in obedience to this command, his Apostles did baptize, wherever they came, and made converts. *Act*. 2: 41. & 8: 12, 13,

98. & 9: 18. & 10: 48. & 16: 15, 33. & 18: 8. & 22: 16. 1 Cor. 1: 13. What unparalleled boldness must it then be, to call this ordinance into question, which hath such a divine original, such a manifest divine warrant, and was so religiously observed by the Apostles, and by all the Churches of Christ, since their dayes, unto this very day? And who can sufficiently admire the madness of these men, who would have us lay aside and cast away such an ordinance, so appointed, and so observed; and which withall is so usefull and necessary, being not only ordained to be for a solemne admission of the party baptized into the visible Church. 1 Cor. 12, 13. but also to be a signe and a seal of the covenant of grace, (whereof these Quakers know nothing) Rom. 4: 11. Col. 2: 11, 12. And to be unto the beleever a signe & seal of his ingrafting into Christ. Gal. 3: 27. Rom. 6: 5. of his Regeneration Tit. 3: 5. of Remission of sinnes. Mark 1: 4. of his Adoption. Gal. 3: 26, 27. and Resurrection unto life. 1 Cor. 15: 13. And of his giving up unto God, through Iesus Christ, to walk in newness of life Rom. 6: 4. And by which, when rightly used, the grace promised is not only offered, but really exhibited and conferred, by the holy Ghost to such (whether of age, or Infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time Gal. 3: 27. Tit. 3: 5. Ephes. 4: 25, 26. Act. 2: 38, 41. Would we but seriously ponder, What is briefly set down in answer to the 167. Question, in our *Larger Catechisme*, we might see what desperate enemies unto true Christianity these Quakers are, who would despoile us of this profitable and advantageous Ordinance, which might and should be improved to rich advantage. How is our baptisme to be improved by us? *Ansio.* The needful but much neglected duty of our improving our Baptisme, is to be performed by us, all our life long, especially in the time of temptation, and when we are present at the administration of it to others (Col. 2: 11, 12. Rom. 6: 4, 6, 11.) by serious and thankful consideration of the nature of it, and of the ends, for which Christ instituted it, the privileges and benefites conferred and sealed thereby, and our solemne Vow made therein. (Rom. 6: 3, 4, 5.) by being humbled by our sinful defilements, our falling short of and walking contrary to the grace of baptisme and our engagements. 1 Cor. 1: 11, 12, 13. Rom. 6: 2, 3) by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that sacrament (Rom. 4: 11, 12. 1 Pet. 3: 21.) by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin and quickning of grace (Rom. 6: 3, 4, 5.) and by endeavouring to live by faith (Gal. 3: 26, 27) to have our conversation in holiness and righteousness. (Rom. 6: 22.) As those that have therein given up their names to Christ (Act 2: 28.) and to walk in brotherly love, as being baptized by the same Spirit, into one body (1 Cor. 12: 13, 25, 26, 27.

3. These things considered, and thereby it being manifestly discovered, what a relation this Ordinance hath unto the cardinal duties and privileges of Christians, to wit, Faith, Repentance, Remission of sinnes; Regeneration, Adoption, Justification, Sanctification and Salvation. Luk. 3: 3. Mark 16: 16. Act. 2: 38, 41. & 8: 36, 37. & 16: 14. & 18: 8. & 12: 6. Rom. 3: 4, 5, 6. 1 Cor. 12: 13. Gal. 3: 27. Ephes. 4: 5. Col. 2: 2. 1 Pet. 3: 21. And withall considering how dangerous it is to neglect it, and contemne it. Luk. 7: 39. And how by Christ's owne appointment, it is to be continued in his Church, untill the end of the

world *Mat. 28: 19. 20.* We see a necessitie of maintaining it; and withall have ground of hope, and confidence, that Christ; who, when he had given this in commission to his disciples, to teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost, promised to be with them alway, even unto the end of the world, will owne this Ordinance by his power and presence, and rub shame on these professed enemies to the very name of Christianity; and defate all their desperate Counsels and Machinations. Amen.

4. It is time now we see, what this man would say. Towards the end of his harangue, (which we have nothing to do with) with which he ushereth in his discourse upon this subject, he tells us *Pag. 165.* *That there have been moe contests and disputes about the Sacraments, than about any other Christian doctrine.* And good man, to render is he of the peace of Christianity, that to prevent any further dispute, & to end all these many controversies, he hath found out a medium; that is, to take them away altogether; as if a man would deny all Christianity, to the end, all controversies in Christianity might cease, and we might live all together in peace, and beleeve no more of Christianity, than Pagans; such a short cut hath this man found out, to bring us all to an agreement among ourselves, by becoming all Pagans: And yet this peacable man, is a wilde man for *Ishmael-like*, his hand is against every man, and every mans hand is against him; for all those who upon each side, maintaine these controversies, do owne their being, & would defend the same against him, & many of their controversies thereabout speak out their care to maintaine this Ordinance.

5. He taketh, in the first place, exceptions, at the name *Sacrament*, as not being a terme found in Scripture; So tender would he seem to be of all things: But I pray him tell me, where, in all the Scripture, readeth he of his *Innovation*; a very great matter with him? Where readeth he of *fermentation*, of the *vehicle* of God, and I know not how many more? He is beholden to the *Socinians* for this exception: and they will tell him also, he must except against the *Trinity*, upon the same ground: It is a poor thing to move debates about a word, especially for him, who denieth the thing. Knoweth he not, what we mean by that word? Knoweth he not, that we are not masters of words, but that use ruleth that? But sayes he, *if this name be laid aside, the controversie about the number of Sacraments is at an end, for there will be no Scripture terme found, that will give occasion to that debate.* No? He is mistaken: the same debate will remaine, if in stead of *Sacrament*, we use *signes and seals of the Covenant*, and these are Scripture termes, *Gen. 17: 7. 10. Rom. 4: 12.* Knoweth he not, that in that debate, the question is not about the name; but about the thing imported by the name? This he is not sensible of; for sayes he, *if we define a Sacrament, to be an outward signe, whereby an inward grace is either conferred, or only signified, that will agree to many other things.* No sure, if we define a Sacrament to be an outward visible signe, whereby inward grace is not only signified, but really exhibited and conferred to the worthy partakers; far lets, if we define a Sacrament thus. *An holy signe and seal of the Covenant of grace, representing Christ and his benefites, and confirming to the right receivers, their interest in him.* Can this definition, thinks he, agree to any other thing, to Prayer, Preaching,

Preaching, or any good work? But, sayes he, *the Spirit only is called the earnest of our inheritance*, Ephes. 1: 14. & 4: 30. 2 Cor. 1: 22. And profane men may partake of the Sacraments. *Ans.* That the holy Spirit is the earnest of our inheritance, and doth seal believers unto the day of redemption, inwardly by his grace in the soul, and by his abiding there, as a sure and real pawn of the future inheritance, is most true; but yet the Sacraments may be and are outward seals and pledges, unto the true Believer: hence 1 Cor. 10: 16. *the cup of blessing is called the communion of the blood of Christ; and the bread, the communion of the body of Christ*, as not only representing it; but as sealing to the beleever, his real interest in the body and blood of Christ. So also it is called the *New Testament in Christs blood*, 1 Cor. 11: 25. As Circumcision was a signe and a seal of the righteousness of faith, Rom. 4: 11. So believers are buried with Christ in Baptisme, and risen with him, through the faith of the operation of God, Col. 2: 12. Rom. 6: 4 5. Though wicked persons may partake of the outward elements, yet they become no seal unto them; because the Sacraments seal only unto them, who have the righteousness of faith; and exhibite the benefites only to the worthy receivers: that is, to such as beleeve in Christ, and are united to him by faith.

§ 5. To the end he may quite destroy and abolish this Ordinance of Baptisme, he layeth down three Propositions §. 3. the proving of which, he supposeth, will evince, that there is no such ordinance as Baptisme. The first is. *That there is only one Baptisme*, Ephes. 4 5. *Ans.* But the Scripture no where saith that there is but one Baptisme. Yet what would he make of this? Not to mention the Baptisme of affliction, Mat. 20: 22. nor that extraordinary Baptisme, whereby the extraordinary gifts of the holy Ghost were conferred Act. 1: 5. as not being here understood; because the consideration of either, or both of these, hath no interest in the argument; which the Apostle is here adduceing, to press an endeavouring to keep the unity of the Spirit, in the bond of peace vers. 3. The Baptisme here meant, is the Baptisme, which we contend for, the outward signe and seal of the new Covenant, whereby all visible professors are solemnly admitted into the Church and Kingdom of Christ; And this Baptisme is one, not only because it is not to be reiterated; but because it is the same way a ministr'd, and hath the same ends and uses to all visible Professors, unto whom Paul is here speaking: Yet we must not consider hereby the bare outward element, abstracted from what is thereby signified, or from its ends and uses, according to the Institution; but the whole Institution including both the outward element, and the thing represented and sealed thereby; or the Ordinance with its ends and uses. But our Quakers thinketh, that this will make two Baptismes, whereas there is but one, as there is one faith, &c. And hereby the whole ground of his mistake. And upon this same ground, he might say, there were two circumcisions under the Law, because sometimes the inward grace, signified and represented by the outward act, and really bestowed upon beleevers, is called circumcision; as where mention is made of circumcision of the heart Deut. 10: 10. And because the Apostle saith, Rom. 2: 28, 29.

— *neither is that circumcision, which is outward in the flesh, but circumcision is that of*



*the heart, in the Spirit, and not in the letter, whose praise is not of men, but of God.* And Col. 2: 11. *In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sinnes of the flesh.* But who would not smile at this? The Apostle saith here also, *there is one faith.* And upon the same ground, our Quaker might argue, that the doctrine of the Gospel, which is the object of faith, is not faith, though the same Apostle calleth it so, Gal. 1: 23. and elsewhere; and that the outward Profession of the truth is not faith, though it be so called, *Act. 8: 13.* 1 Tim. 1: ver. 19. & 3: 9. & 4: 1. hence the historical and temporary faith, and the *faith of miracles*, should be no faith; because not the faith here meant. As also because the Apostle saith here, *there is one body*, he might thus reason. Either the mystical body of beleivers is not the body; or the universal company of Professours is not the body. But as the *body* here comprehendeth both, and the *Faith* taketh in both the outward profession, and the inward grace; so the *Baptisme* comprehendeth both that which is inward and outward, not the one with the exclusion of the other, as making up that one Ordinance of Baptisme, the consideration of which, is a strong motive to union among Church-members, made partakers thereof. But he thinks, that he is confirmed in his opinion, if we say, *that the water is one part of Baptisme, as being the signe, and the Spirit is the other, as being the thing signified.* But we take the thing signified to be Christ and his benefites; for it leaeth to the believer an interest in him, and all the promises of the new Covenant, whereof the promise of the Spirit is a grand and comprehensive one. Let us hear his reason. For saith he, *if water be the signe, it is not the mater of the one Baptisme; and the one Baptisme is to be taken for the mater, and not for the figure, type or signe.* Answer. Whether he call it mater or signe (as a figure or type we owne it not) this is certain, that the outward element administred according to appointment, is the outward visible part of that Baptisme, which comprehendeth both the outward and inward part. But he supposeth, we say it is a part of the inward grace; which is his dream: and he speaketh of the inward grace, as separated, and considered wholly as distinct from the outward part; and will have it only called Christ's Baptisme: which may be true in some sense, because it is which he doth and worketh by his Spirit: but it is not that baptisme, whereof the Apostle speaketh, *Ephes. 4.* that, so abstractly and separately considered, having no force of an argument or motive in it, to pers Visible Professours to an endeavouring of unity; but as conjoined with this outward administration, wherein all were solemnly dedicate to God, and wherety they were solemnly admitted as members of one visible body, and vitibly separated and differenced from all the rest of the world, and so, engaged to be wholly and only the Lords, and to lay out themselves for the good one of another, and to seek by all lawful means possible, the welfare and felicity of the whole body, and to demean themselves as members one of another, for the glory of their one Head Christ. This is plaine and obvious to every one, that will but open his eyes. See 1 Cor. 12: 12, 13, 14, 25, 26, 27.

6. Having laid this sandy foundation, in his mistake of that one baptisme mentioned by Paul, *Ephes. 4: vers. 5.* he proceedeth to his second Proposition

*Pag. 267. which is this, That this one baptisme, which is Christ's Baptisme, is not the washing of water, Mar. 3. vers. 11. Hence he argueth Pag. 268. If they, who were baptized by the baptisme of water, were not therefore baptized by the baptisme of Christ, then the baptisme of water is not the baptisme of Christ. But the first is true. Therefore &c. Again, If they who did truly and really administrate the baptisme of water, did nevertheless declare, that they neither did nor could baptize with the baptisme of Christ; then the baptisme of water is not the baptisme of Christ But &c. Ans. This man's triumph, though he stand upon the shoulders of his friend Socinus, who spoke thus before him, is a meer glorying in a thing of nought, and both his arguments may be blowne away with one distinction; thus, if those who were baptized with the baptisme of water, were not therefore baptized with that baptisme, which Christ himself by his Spirit, and not by the ministrie of men, was to administrate; than the baptisme of water is not this baptisme, which Christ was to performe by his Spirit, without the ministrie of men, true: then the baptisme of water is not the baptisme which Christ hath instituted, this is false. The Assumption is only true in the first sense, and not in the last. And so his Conclusion proveth nothing. The baptisme of water and this baptisme of the Spirit are different, we confesse; and the baptisme by water is not the external part of this baptisme of the Holy Ghost, nor a signe, far lesse a type or figure: nor is this baptisme of the holy Ghost the baptisme, whereof the Apostle speaketh *Ephes. 4. 5.* Nor is this baptisme that, which Christ did institute, and whereof we speak. He citeth further. *Act. 1. 4, 5.* but to no purpose, for we confesse this baptisme, where with Christ was to baptize the Apostles, was far different from that, which *John* did administrate; and from what Christ's owne disciples did, and were, after his resurrection, according to his injunction, to administer, and which is it, we speak of. To the same purpose he citeth *Pag. 269. Act. 11: 16* whereby every one may see what that baptisme was, which is mentioned, as differing from *John's*. But what is there here to prove, that only this baptisme with the holy Ghost is to be called Christ's baptisme, and none else? or that there is no other baptisme now to be administered? And who, I pray, shall be the administrators thereof? But, saith he, *if there be now but one Baptisme, as is proved, this baptisme, must be the baptisme of the Spirit.* But where readeth he of but one baptisme? And as to the consequent, how doth it follow? Rather the contrary, seeing that baptisme of the holy Ghost and with fire is ceased: on whom, I pray, doth the holy Ghost now fall, as it did on the Apostles *Act. 2: vers 4.* and on those *Act. 11: 19* who are thereby enabled to speak now with strange tongues? Are the *Quakers* thus baptized? why do they not evidence it by their extraordinary gifts? if not, why do they not hold one baptisme, till they get another? But then, sayes he, *it should not be Christ's baptisme that remaineth.* Ans. It should not be that baptisme by the holy Ghost, which he promised to his disciples, it is true; but it is false to say, It should not be that baptisme, which Christ did institute, & appoint his Apostles to administer. Read we not of some baptized in the name of Christ, who yet had received none of these gifts *Act. 8: 16.* and yet sure, that baptisme was Christ's. His following words, I have nothing to do with; for I say not, that *John's* Baptisme was a figure of this extraordinary baptisme by the holy Ghost, and by fire.*

I observe moreover another piece of this mans ignorance or deceit, where upon he would found his discourse here: he imagineth, that these extraordinary gifts of the holy Ghost, are the same with the Spiritual things signified, conferred, and sealed in baptism. And when the man doth shut his eyes, and then run on furiously in his blindness; what can we do, but stand by and be sorry at his folly and madness? Hence he will have none said to be baptized in the Spirit, but such as are baptized and endued with these extraordinary gifts of the Spirit; and because we admit not now such a baptism of the Spirit, he inferreth, that we are only for the bare forme and shadow of baptism, and he is for the substance. Who would not pity such a man, that taketh upon him to condemne, (as the *Manichees* did of old, and a Seck called the *Whippers*, that arose in the 13. Century) our baptism; and therein to condemne all the Churches of Christ, when he hath need to goe in among the Catechumens and be catechized. I say againe, if he and his fraternity be thus baptized with the Holy Ghost, as the Apostles were, and these mentioned *Act. 11*. Why, do they not shew it? The fire in the Apostles could not be hid, they spoke with tongues; but our *Quakers* do no such thing (except by a new kinde of non-sense he would have us understand their speaking with tongues: And indeed they are all baptized with this baptism) These were extraordinarily endued with learning and all abilities, to set forward the Kingdom of Christ: but our *Quakers* are ignorant, and yet they imagine they are learned; and with what they have, they destroy, so far as they can, this kingdom; and therefore if they be extraordinarily baptized with a Spirit, it must be with a blake Spirit, Christs enemy. And further, the baptism of the holy Ghost, with which the Apostles were baptized, made them not enraged against the baptism of water, but more careful to observe it, and administrate it, according to Christs appointment; and that even to such, as had also received that extraordinary baptism: As *Act. 11*. these same persons, on whom the holy Ghost fell, were baptized with water. But it is otherwise with our *Quakers*, the Ghost, which they suppose themselves baptized with, is a Ghost opposite to all Christs Appointments. Let them then consider, whence he came, and whether he leadeth them.

*¶* 7. He citeth further *Pag. 270. 1 Pet. 3: 21*. plowing with *Socinus*'s hifer, and supposeth, that there is here given a definition of Baptisme, and it is true the Apostle sheweth what that baptism was, which he was speaking of, to wit, not the bare outward element, and the application thereof, which alone cannot be effectual to salvation; but the principal thing here requisite is, the answer of a good conscience, which all must have, who shall expect any good of Baptisme; And thus the Apostle doth plainly establish this Ordinance, as a like figure unto that, whereunto *Noahs* Ark was a figure, which proved a mean of saving none, but faithful *Noah* and his family: And this truth we owne, so wis, that the outward washing of water can save none, where there is not the stipulation of a good conscience toward God. Shall we hence with *Swenkfeldus* (whom *Calvin* on the place confuteth) say, that the outward Ordinance is null? Or shall we with Papists stick in the outward element? No; Christs way is the best; we owne both what is inward, and what is outward, and

give

give each its due place. What would our *Quaker* now say? He sideth with *Schwenckfeldus*, and *Salmarth*, and would have the outward part wholly laid aside, and why? Because *Peter* sayes, *Baptisme is not the putting away the filth of the Flesh.* *Ans.* *Peter* sayes not, that there is no putting away of the filth of the Flesh, in Baptisme; but that the baptisme, which will save, must have some other thing, then outward washing; to wit, the answer of a good conscience toward God. Againe he joyneth with *Papists*, and will have baptisime to be that, which was really typified by the Ark, whileas it is but a corresponding exemplar, carrying some analogy or proportion therewith: let him Read *Calvin & Beza* on the place. But saith he, *As all in the Ark were saved by water, so all should be saved by outward washing, if that were baptisme.* *Ans.* If we made the outward washing, as separated from the inward grace, the whole of Baptisme; the *Quaker* had some colour to speak thus: but when we speak of Baptisme, as saving, we comprehend both the outward washing and the inward grace, the answer of a good conscience; for where this is not, the outward washing in baptisme is ineffectual: One thing more, How will this *Quaker* prove, that this answer of a good conscience, is the extraordinary gifts of the Spirit, which were poured forth upon the Apostles? Or is that baptisme by the holy Ghost and by fire, whereof Christ speaketh, *Act 1: 4*? His saying *Pag. 270. that none can give this answer, but they whose soul the Spirit of God hath purified, and whose corrupt nature, the fire of his judgments hath consumed,* is but to show his profane dexterity in allegorizing, and playing with the word of truth; let him plainly tell us, if he thinketh, the Apostles had no grace, no corruption purified, until the day of Pentecost came; and so that the thing, which Christ had promised, and which then was fulfilled, was this Spirit of Sanctification, and nothing else? And if he dar not say this, let him consider, to how little purpose all this is said.

8. He citeth also, but to the same purpose (stealing from *Socinus*) *Rom. 6: 3, 4. Gal. 3: 27. Col. 2: 12.* for the Apostle is not speaking of the outward washing, abstracted from the inward grace; but is speaking of whole baptisme, & that as administered to such, as he supposed beleivers, and speaketh unto as such, pressing duties and mentioning privileges, that agree to them only: And thus all which our *Quaker* saith, is obviated; for we say not, that the things, there mentioned, are to be understood of bare outward washing, but of the Ordinance, which includeth the inward grace, in order to these privileges and benefites. We do not say, that all who are only outwardly washed in baptisme, are therefore crucified with Christ, or have put him on; but that baptisme seal-eth this to such as do really beleieve. But let us hear his arguments. *If the baptisme of water, was that one baptisme, that is, the baptisme of Christ: then as many as were baptized with water, did put on Christ. But this is false. Therefore. &c.* Againe, *If so many as are baptized into Christ, that is, with that one Baptisme, which is Christ's baptisme, have put on Christ, then the baptisme of water is not the one baptisme, the baptisme of Christ. But the former is true: Therefore &c.* *Ans.* Not to trouble him with that distinction, which yet enervateth both his arguments, viz. That such as are baptized with water, and have no more, though they have not put on

Christ in truth and reality; Yet they have put on Christ in profession, and thereby have publickly declared their engag'dment to the duties press'd: Conformance to what was said, I *Answer* to his first argument thus. If the baptisme of water, abstracted and separated from the answer of a good conscience, was the baptisme of Christ, then his *Minor* is true: But if baptisme of water, and the answer of a good conscience, therein required, be Christ's baptisme, then it is true, that as many as are thus baptized, have put on Christ; and so his *Minor* is false, and his *Conclusion* is vaine. So as to his second *arg.* I *Answer* thus, if so many, as are baptized into Christ, have put on Christ, then the baptisme of water without the answer of a good conscience, is not that one baptisme; true: then the baptisme of water including the answer of a good conscience is not that one baptisme; It is false. The *Minor* is true of this last, but not of the former; and so againe his *conclusion* is a *non-sequitur*. Thus he may see his folly, in disjoyning and separating, what should be conjunctly considered. In all this, what hath he said, to Prove, that the baptisme, whereof the Apostle speaketh in the places cited, is nothing else, then the very baptisme of the holy Ghost and of fire, wherewith the Apostles were baptized in the day of Pentecost? One might admire at this mans folly, in all this discourse; but we cannot expect better from the *Quakers*.

9. After this he giveth us *Page* 272. §. 5. his Third Proposition, which he hath leant, belike, of *Saltmarsh* the *Antinimian* or *Familist*; and it is this, That *Johns Baptisme* was a figure of Christ's, and when Christ's, baptisme is come, the figure must cease. That is, *Johns* baptisme was a figure of that baptisme with the holy Ghost and with fire, with which the Apostles were baptized on the day of Pentecost: And thus we see, that no part of this proposition is true; It is not true, (how confident soever he be of the truth of it) that *Johns* baptisme was a type of this; nor is it true, that when this came, the baptisme of water (which he meaneth, by *Johns* baptisme) ceased, but rather encreased, for that very same day, there were three thousand persons baptized *Act.* 2: 41. He proveth that *Johns* baptisme was a type of this, because the baptisme of water is a figure of the baptisme of the Spirit. Which is also denied, and is but a fiction of his own braine. But he proveth his Proposition thus. No baptisme is now to be continued, but the one Baptisme of Christ: Therefore the Baptisme of water is not to be continued; for that is not Christ's baptisme. *Ans.* If by the one baptisme of Christ he meane, the baptisme with the holy Ghost and with fire, the *Anteced.* is false: if he meane the baptisme which Christ hath instituted, it is true, and his consequence is null: For baptisme with water is instituted by Christ; and therefore is his, and is only that one baptisme, mentioned by *Paul* *Ephes.* 4: 5. which the *Quaker* might see, if he would; for he durst not say, that all the members of the primitive Church and of *Ephesus* were baptized with the Baptisme, wherewith the Apostles were baptized on pentecost day, and some few others afterward. But he will prove that *John's* baptisme is wholly ceased, from *John* 3: 30. where *John* speaking of Christ saith, he must increase, and I must decrease: As if *John* and baptisme with water were all one, and Christ one & the same with the baptisme of the holy Ghost.

10. When this will not do, he trieth another way, and goeth about to prove, that

that baptisme by water is ceased, by this argument. If baptisme by water be an ordinance, that was to continue; then Christ would either have used it himself, baptizing some, contrary to *Job. 4: 2.* or would have commanded his Apostles to have used it. But this I could never finde written, sayes he, *Ans.* Though Christ did it not himself: Yet his disciples did it, with his warrant and approbation, at least; if not an expresse command: For though we read not of an expresse command given before his resurrection; Yet the usual and constant practice of the disciples, in his presence, saith, they wanted not his warrant. Neither were they so rash, as to take up a practice in the worships of God, at their owne hand, and continue it, without all divine warrant: And though they had been so rash, yet we may not think, that Christ was so untender, in the matters of worships, and so little careful of the Christian deportment of his disciples; as not to rebuke them for will worships; or to suffer them to continue so long in that sin, without once challenging them, and rebuking them for it. We inferre from their continued practice, a divine warrant, till he let us see an expresse, or a virtual prohibition: He may thank the *Socinians* for this. We finde also an expresse command given to his Apostles, *Mat. 28: 18.* And we finde a constant practice of this through the Acts of the Apostles; and their practice, after they were endued with an infallible Spirit, and authorized with power to establish Gospel ordinances, is warrant enough for us, though there were no more. So that this argument of his is every way weak.

11. He addeth another *Socinian* argument §. 6. *Pag. 273.* saying, *that it is contrary to the nature of Christian Religion, which is pure and spiritual.* And why so? *This washing with water,* sayes he, *was a legal rite* *Heb. 9: 10.* *Ans.* That under the Law there were several ritual and typical washings, is true; but that the baptisme of water unto repentance, and in the name of the Father, Son and holy Ghost, was of the same nature, is not only false; but the asserting of it, is a manifest condemnation of *John Baptist*, of Christ himself, and of his Apostles: *John Baptist* had an expresse command for it; which needed not, if it had been of the same nature with the legal ritual washings: It is called the baptisme of repentance, *Mark. 1: 4. Luk. 3: 3. Act. 19: 4.* which we read not said of the ritual washings under the Law. It had a strick connection with his doctrine, which was not legal: hence *Peter* saith *Act. 10 vers. 37.* — after the baptisme, which *John* preached, Christ himself appointed it to be observed unto the end of the world, *Mat. 28: 19, 20.* The Apostles, who were crying downe the Law of ceremonies, did nevertheless constantly in all Churches practise this. And in their Epistles teach us, what excellent use and improvement, we are to make of it, as was seen above, All which saith, that it is a notorious untruth, to say that it is repugnant to a Gospel state. Nay the Apostle, even in that Epistle to the *Hebrewes*, where he is shewing the nullity of all the ceremonial rites used under the Law, now under the Gospel, asserteth the doctrine of bapismes, to be one of the foundations. *Heb. 6: 1, 2.* And in these Epistles, where he speaketh most against the Ceremonial Law, as to the *Romans*, *Colossians* and *Galatians*, he maketh honourable mention of baptisme, and pointeth forth the noble advantages had thereby, and uses that should be made thereof. And shall we think, that



when Peter said to the Jewes, *Act. 2: 38.* --- *Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sinnes*, he looked upon baptisme as nothing else then as some of their legal washings? And would Christ have spoken so of it, as he doth *Mark. 16: 16.* *He that beleeveth and is baptized shall be saved*? But to shew, that it is of the same nature with these, He saith, *the water is the same, the Author is the same.* And the ends are the same, he thinks, because the end is but to signifie inward purification by outward washing. Wherein his mistake is manifest, for we have shown, that our baptisme is instituted to be a signe and seal of ingrafting into Christ. *Gal. 3: 2.* of Remission of sins *Mark 1: vers. 4.* of Regeneration *Tit. 3: 5.* of Adoption *Gal. 3: 26, 27.* of Resurrection unto eternal life *1 Cor. 15: 29.* *Rom. 6: 5.* And to point forth other duties towards members of the same body, *Ephes. 4: 5.* *1 Cor. 12: 12, 13, 14, 15.* Can he demonstrate these of legal purifications? We value not his crying out, that we herein judaize, seeing it is a falsely grounded blasphemous reflection, injurious to Christ and his Apostles; and therefore we may bear it the more patiently.

12. He citeth next (stealing it from Socinus) *1 Cor. 1: 17.* And thus argueth, *If baptisme with water were a Gospel institution, Paul would have been sent to administer it: But he saith the contrary. Therefore. Ans. (1.)* If Paul had not been sent to baptize, why would he have done it? He tels us, that he baptized even some at *Corinth.* But saith our Quaker Pag. 276. *this was to comply with them in their weakness, as elsewhere he circumcised Timothy.* And if so why did he not also circumcise some of them, as he did Timothy? Did ever the Apostle Paul practice Jewish ceremonies among the Gentiles, such as these *Corinthians* were, to comply with them? Why was he then so offended at Peter *Gal. 2?* *Timothies* mother was a Jewesse, and he circumcised him because of the Jewes, which were in these quarters, *Act. 16: 1, 3.* But hear what he saith of *Titus Gal. 2: 3, 4, 5.* *But neither Titus, who was with me, being a Greek, was compelled to be circumcised, and that because of false brethren unawares brought in, who came in privily to spie out our liberty, which we have in Christ Jesus, that they might bring us into bondage. To whom we gave place, by subjection, no not for an houre, that the truth of the Gospel might continue with you.* (2.) Not only at Corinth did Paul baptize, but elsewhere also. *Act. 16: vers. 15, 33.* And shall we think, that Paul would have done this, without a commission? (3.) These words therefore must not be simply, but comparatively understood; as if he had said, my principal business was not to baptize, but to preach the Gospel. See the like expressions *Jer. 7: 22, 23.* *Job. 15: 22, 24.* & *Hos. 6: 6.* *I desired mercy and not sacrifice*, &c. To this our Quaker saith, It is added, and the knowledge of God, more then burnt offerings, and so burnt offerings are not excluded: But there is no such thing there. But that posteriour expression learneth us, how to interpret the prior. And what sayes he to Christ's saying simply, *go ye and learne what that meaneth, I will have mercy and not sacrifice*, and that twice over *Mat. 9: 13.* & *12: 7.* and in neither of the places, addeth he the latter clause, must we therefore take his meaning to be simply this, that God would not have sacrifices, because he addeth not the explication? (4.) Why should Paul have said simply, that he was not sent to baptize? Was there any difference betwixt his commission, and the commission given to other Apostles, to whom the

Preaching

Preaching of the Gospel was principally committed, & baptizing as an accessory? Our Quaker answereth by saying. *That though as to the preaching of the Gospel he was no less eyed than others; Yet Christ did not require of him, that he should lead his Proselyts into Jewish ceremonies and baptisines, howbeit such things were permitted unto and practised by the rest among the Jewish Proselytes.* But then it seemeth the other Apostles had another commission, than Paul had: and in their commission, they had power, to admit their Proselytes into the Jewish ceremonies: thus must his discourse run, if he speak sense; but he saw how odious this was and false; and therefore speaks of permission only granted to the rest, and that only among Jewish Proselytes; and yet neither hereby can he gaine any thing, for among the Jewes, Paul was as condescending as any; for he circumcised Timothy, because of the Jewes; and unto the Jewes he became a Jew, that he might gaine the Jewes, 1 Cor. 9: vers. 20. See also what he did Act. 22. which occasioned all his aftertrouble: The answers, which he starteth and answereth Pag. 277. I meddle not with, satisfying my self with what is said.

13. Let us now see what he saith to our Arguments. To that taken from Christs submitting himself unto Baptisme Mar. 3: 13. He saith, *that Christ was also circumcised and yet it will not follow, that that is therefore to be continued.* Answer, That Christ was under the ceremonial Law, we know: But this baptism was no part of the ceremonial Law, being but newly institute, and John receiving a special command from heaven to go about it; and if it had been a ceremonial rite, free for any to have used, why would the Jewes have asked him; how it came to pass that he baptized, seeing he was neither Christ, nor Elias, nor that Prophet; Job: 1: 25? and why would the Jewes have stood so mute at Christs question, when he asked them, whether Johns baptism was of God, or of men? Mar. 21: 35. Mark. 11: 30. Luk. 20: 4. And why would John have scrupled it, as he did, saying Mar. 3: 14. *I have need to be baptized of thee, and comest thou to me?* And Christs answer vers. 15. *Suffer it to be so now; for thus it becometh us to fulfil all righteousness,* saith, that it was a divine institution; and that righteousness required his submission to it: but there was no divine institution, for it under the Law: therefore it must have been a Gospel institution and consequently a continuing institution, having such necessary ends and uses, as it hath: and Christ did this to consecrate our Baptisme in his own person.

14. Unto that expresse command of Christ to his Apostles Mar. 28. 19. He granteth all, supposing that it is not meant of baptism with water, as not being expressly so called in the text; and remitteth the proof to us. Wherein he is beholden unto the Socinians, never man having the forehead to call this into question before them: But these things make it evident (1.) This is but an enlargement of a former commission, as to the Object, whileas before they were limited to the house of Israel. now they are to go to all Nations; And before this we heard of their baptizing with water, with Christs warrant & authority, so as that it was accounted Christs deed Job. 4: 1. & 3: 16. (2.) It is joyned here with discipling, *disciple all nations baptizing them:* and so was it formerly their way of making disciples among the Jewes, *they made and baptized disciples* Job. 4: 1.

(3.) Their constant after-practice declareth this to have been the meaning of the command. (4.) This is the proper acceptation and import of the word, and himself saith, that *the propriety of Scripture words must not be forsaken, nor must we run to a figurative sense, unless necessity urge*: Now there is no necessity apparent enforcing a figurative sense here: And all greek lexicons can tell us, that βαπτω & βαπτίζω signifie *washing with water*. (5.) This is the constant acceptation of the word in Scripture, except in three or four places, where the circumstances enforce a metaphorical acceptation, which is not in the least apparent here, (6.) The word is taken in a threefold sense only, so far as I remember, in the N. Test. as, for baptisme with water, for baptisme with the holy Ghost, and for baptisme with the crose Luk. 12: 50. Now neither of these two last senses can be here admitted; for it cannot be meant of baptisme with the crose, as himself will grant: nor can it be meant of Baptisme with the holy Ghost, for these extraordinary gifts of the holy Ghost were not common to all the disciples: See Act. 8: 16. nor had the Apostles power of bestowing these gifts upon the disciples; nor read we that ever they baptized any that way: We read of their laying on of hands, and of the holy Ghost's coming upon some then Act. 8: and 19. but we read not of their baptizing with the holy Ghost,

15. But he hath reasons to the contrary 1. *We must not depart from the propriety of words, till necessity force us.* Answer. This is for us, for we owne the word in its proper sense; let him give us a more proper or usual sense, out of any or all Greek Authors; if he can. 2. *The Baptisme, which Christ commanded his disciples, was one baptisme, Christs owne baptisme: but that was not baptisme by water, as is proved.* Answer. (1.) If he thinketh, that one Baptisme only is to be called Christs baptisme, What will he say to that Luk. 12: 50. *But I have a baptisme to be baptized with, and how am I strained till it be accomplished?* I think this must be it; for this was every way peculiar unto Christ, and to none else: and what will then become of all his former discourse? (2.) We have showne, that that one baptisme Ephes. 4: 5. is only to be understood of the baptisme, we speak of, for no other was common to all professors, no other was a fit argument for unity and concord; and so no other could suite the Apostles scope there. (3.) All the three sorts of baptismes are Christs, in several senses: That baptisme of the crose, was his; because he alone, in a peculiar manner, was to be baptized therewith: the share that others were to get thereof Mark. 10: v. 39. was but little, in comparison with what he was to suffer. Baptizing with the holy Ghost was his, because he was to bestow and poure out these gifts, as the anoynted and crowned King Ephes. 4: 8, 11. &c. Baptisme with water was his also, as being instituted by him. So that this mans argueing is a manifest fallacy. 3. *The Baptisme enjoyned to his disciples, was such, as who ever were thereby baptized, did put on Christ, But this cannot be said of Baptisme with water.* Answer. All who are baptized with the baptisme of water, without the inward grace, have put on Christ by profession: All who are baptized with water, having the inward grace required, have put on Christ in truth and in deed. 4. *The baptisme that Christ enjoyned his disciples, was not Johns baptisme; but the baptisme of water was Johns*

*John.* *Ans.* It was the same with *John*, as to the substance, as our Divines shew against the *Papists*; and our *Quaker*, inadvertently, to destroy his own argument, proveth this *Page* 279. yet he tells us there, that *εἰς τὸ ὄνομα* is *in nomen*, not *in nomine*, and the name of the Lord, in Scripture, signifieth his power and vertue *Psal.* 54. 3. *Can.* 1: 3. *Prov.* 18 10. And so the Apostles did baptize unto this name and power, as appeareth from that word, as many of you as are baptized, have put on Christ. *Ans.* By this he tacitely condemneth our manner of baptizing in the name of the Father &c. but in vaine; for the name of the Lord doth in Scripture signifie not only his power, but all that whereby he maketh himself known; but here, to be baptized in the name, or into the name, can import nothing else, then to dedicate unto God, Father, Son and holy Ghost, as is clear from that expression of *Pauls* 1: *Cor.* 1: 13. were ye baptized in the name, or into the name of *Paul*? That is, were ye in baptisme consecrated unto him, as your Lord and master? The meaning cannot be, were ye baptized into his power and vertue? Nor doth that word, which he citeth, evince any such thing, for though the putting on of Christ doth not necessarily follow the outward washing with water, unless we mean only an outward profession; yet it necessarily followeth the right receiving of this ordinance, according to Christs Institution; for all such as have true faith (and to none else doth baptisme seal the great things promised) do in baptisme solemnly and formally put on Christ. And knoweth he not, that *εἰς* oft put forth? see *Mark.* 2: 1. & 13: 16. & 5: 34. *Act.* 2: 31. *Mark.* 1: 9. in *Jordan*, will he have this to be into the power of *Jordan*? But further to shew, that these words in the name of the Father &c. import no forme of words to be used, at the celebration of baptisme, he saith *Page* 280. that *εἰς* is not mentioned, in the *Acts*, where the Apostles baptizing is mentioned. *Ans.* And what then? will it follow, that they never used that manner, because it is not in so many words, expressed? How will he prove this Consequence? He addeth, *It is said of some Act.* 3: 16. & 19: 5. that they were baptized in the name of *Jesus*. *Ans.* He hath this also from *Socinus*, but without any advantage; for these that were baptized, in the name of the Lord *Jesus*, were virtually baptized in the name of the Father, of the Son, and of the holy Ghost: *Luk* is not speaking of the manner and forme of their baptisme, but only showing, that though they had been baptized and received as Christs disciples; yet they were not as yet made partakers of the extraordinary gifts of the holy Ghost; which, by the way, destroyeth the ground formerly laid down by our *Quaker*; for we see some baptized in the name of the Lord *Jesus*, and consequently with his baptisme; who yet were not baptized with the holy Ghost, and with fire, as the Apostles were, on the day of Pentecost. And further, our Divines against the *Papists*, *Anabaptists* & *Socinians*, evince that that baptisme mentioned *Act.* 19: 5. was not administered by *Paul*. He saith next, that baptisme in the Spirit is here meant. But what doth that import? *Is importeth to reach the hearts and soften them*, saith he, *Ans.* That was not the work of the Apostles, nor of men: the Spirit of God alone could do that. He saith further. *That men can do it instrumentally.* *Ans.* This is true, but nothing to the purpose, unless to make Christ tautologize; for that was sufficiently

ciently expressed in that word, *Teach*, or disciple *all nations*. And to what end should Christ have said the same thing over againe? Where ever readeth he, that the Apostles are said to baptize with the Holy Ghost?

16. To the argument taken from the constant practice of the Apostles, he answereth *Page. 281. §. 9. That the contrary is made out by Paul's example: And yet Paul baptized both at Corinth & else where: & that he baptized not moe at Corinth, is nothing; for what he did not, another did; & seeing there were others that went about that work, he minded that, which was more painfull. And by this constant practice of all the Apostles, we are confirmed, as we said, of the meaning of their commission Mar. 28: 19. for they did it by vertue of that commission; or by vertue of no commission: If they had no commission, how could they be approven in it? They might have done it, sayes he, by permission for a time, seeing they were in use of it before Christs death; & because the people, being educated in, were used with these, outward ceremonies; as they used circumcision, & other legal purifications, for a time. Ans. (1.) He thinks that his may be will strongly evince a must be. (2.) we shewed above, that what they did in this, before Christs death, was not by meer permission, though he & his Fathers the Socinians think so. (3.) If this practice had been only among the converted Jewes, his supposition would have some colour; but it being also among the Gentiles, amongst whom the Apostles would bring in no such ceremonies; but only desired, that they might for a time abstaine from things offered to idols, and from blood, & from strangled A&F. 15. which restraint Paul took off in his Epistle to the *Corinthians*, his supposal is utterly destitute of reason; for we hear not of their circumcising the Gentiles, but much to the contrary. He addeth; *That it is no absurdity to say, they did not then understand the meaning of their commission; as they did not, in respect of teaching the Gentiles.* Ans. But though at the first, they did not fully comply with that meaning of the enlarging of their commission; Yet afterward they came to understand it fully: But when came they to understand baptisme otherwayes? It seemeth, neither they, nor any of the Churches understood this matter till of late, that the *Quakers* arose; for we hear not this sense put upon the words, even by *Socinus* himself, which this *Quaker* mentioneth; And as for that word of *Peter*, it giveth no countenance hereunto, as we shewed: Yet he addeth some probable ground of their mistake. *The Chiefe of them had been Johns disciples, and kept a venerable esteem of Johns Baptisme, and so took Christs spiritual baptisme, for Johns baptizing with water.* Ans. Strange confidence; Will he tell us, who these chiefe were? Where is there any colour or probability for this consequence? What *Quakers* cannot do with reason, they must do, with confident and bold lies.*

17. To that of *Peters* baptizing of *Cornelius* and his company, even after they had received the extraordinary gifts of the holy Ghost A&F. 10: 47, 48. he replyeth *That this will only prove that Peter did for that time baptize them.* Ans. Yes it will also prove, that there was a baptisme with water in use, beside the baptisme with the holy Ghost: & it will also prove, that *Peter* had an eye to the commission, when he saith, *can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we?* For thereby he evinced their right to the Ordinance of baptisme, because it was manifest they were disciples, by receiving

receiving of the holy Ghost. Next he sayes, *These words*, and he commanded them to be baptized, *prove only a fact, but no right; and prove not, this to be a permanent institution.* Ans. How intolerable is this, that these *Quakers* must condemn *Peter's* fact, as being without warrant, when all the rest of the Apostles approved of it, in the next Chapter? And *Peter* there giveth the reason for what he did, saying *vers. 1.* — *what was I, that I could wish against God?* Importing that he durst do no otherwayes, then he did, for asmuch as he saw, God had given them the like gift; as he did unto the Apostles? And when the rest heard these things, they held their peace and glorified God, saying then hath God also to the Gentiles granted repentance unto life *vers. 18.* But our *Quaker* will not for all this hold his peace; but will condemn *Peter*, and all the Apostles, for company; because they rested satisfied with what *Peter* had done. We do not from this one single passage, prove the permanency of this Institution. But when we have the practice of all the Apostles, together with the command of Jesus Christ, and that with a promise, that he will be with his servants; in this and the rest of their ministerial work, unto the end of world; we think they must have an hard forehead, who dar call this lasting Institution into question. He addeth, *why should this fact of Peter more prove the permanency of baptisme, than his compelling (which yet is more than a command) the Gentiles to be circumcised: when he did this to Cornelius, the common opinion was, that the Gentiles should be circumcised.* Ans. Where readeth he, that *Peter* compelled the Gentiles to be circumcised? That failing of his *Gal. 2: 12.* will not prove this much; and this was also after the unanimous resolution of the Apostles and Elders at Jerusalem, *Act. 15.* not to put the burden of circumcision, & other Jewish ceremonies, (beside the few excepted, for avoiding of Scandal) upon the neck of the Gentiles. And though this calumny of the *Quakers* had some ground, Yet the difference betwixt the one practice & the other is great: Christ by his death did break down the middle wall of partition, & so put an end to the Jewish ceremonies; but he did not so with his owne Gospel Institutions; but rather confirmed them. Where readeth he, that at that time, when *Cornelius* was baptized, it was the common opinion, that the Gentiles should be circumcised? And how came it, that *Peter* did not circumcise *Cornelius*, if that was the common opinion? But we must take dreames for reasons from *Quakers*: For it is much, that they will give any thing like a reason, though it be but a reason with a rag, and sometimes worse.

18. Against the native signification of the word *בִּישְׁתָּהוּ*, I wash with water, he giveth in his exceptions *Page 283. §. 10.* & saith. *That baptisme with water was in use among the Jewes, before John's dayes, as Paulus Riccius witnesseth, and so that ceremony got the name from the nature of the thing.* Ans. Though all this were true, it will be but a confirmation of this native signification of the word: And he and his *Paulus Riccius* both, will have enough to do, to make it but probable, that baptisme was in use among the Jewes, before *John Baptist's* dayes; for as for the Jewish writings, the eldest whereof come not near to *John's* dayes, we owe them no faith, their designe being the same with the *Quakers* designe, to wit, to destroy Christianity, the foundation of which was laid by *Rabbi Jehuda Hakkedosh*, about the year 190. or 200. when he wrote the *Mishnaioth* or



*Jewish Alcoran*, He addeth, *Christ and his Apostles give these terms a more spiritual signification.* Ans. That the word is sometimes taken figuratively, as when we read of baptizing with the holy Ghost, and with fire, we know; as we read also of circumcision of the heart, will he therefore interpret the Law, concerning Circumcision of the heart, excluding the outward circumcision of the foreskin of the flesh? Why hath he forgotten his owne axiome, granted by all, mentioned Pag 278. that the propriety of the word should not be forsaken, nor a figurative sense admitted, unless necessity compels? May not this serve to convince him, that we must hold by the proper signification of the word, and reject his figurative, till he demonstrate the necessity. He addeth, *if we hold to the etymology of the word, we must dip in baptisme.* Ans. Whether we baptize by dipping or sprinkling, it is all alike to him; for neither will please him, and either will prove that baptisme is with water: Neither doth the word alwayes signify washing by dipping. in the N. T. see Mark. 7: 4. Heb. 9: 10. 1 Cor. 10: 2. Act. 9: 11, 18. As for John 3: 5. I shall not urge it, and so passe what he saith to it. And what followeth, is either little or nothing to the purpose, or is answered already: And as to the baptizing of Infants, we need not be at paines to prove this to him, who deniethall baptisme, whether of Infants, or of old Persons. And so we come to hear what he saith of the *Lords Supper*, against which he also fighteth.

## CHAP. XXVII.

## Of the Lords Supper.

1. **WE** have seen this Mans weak reasons, and strong rage, against the Institution of Baptisme, And must have a little more patience, and hear the like against the *Lord's Supper*. Such is their malice against all the Ordinances of Jesus Christ, that nothing will satisfie them, but a total extirpation of them all, without exception of any; and such is their enmity against Christ, that they will have every memorial of him quite taken away, that there might nothing remaine, to discriminate us from Pagans; And indeed if their Principles prevaile, all Christianity is overturned, and manifest Paganisme is introduced. Christ did institute a Supper to be religiously observed, in remembrance of himself; and these men will not be satisfied to take away Baptisme, the engaging and honourable badge of Christians; but they must have the ordinance of the Supper of our Lord also quite Cashiered; that by time, when this lasting memorial is removed, people may be more easily enduced to renunce all Christianity, and perswaded to embrace Paganisme. And thus they have sucked in the venome of some of old, who were against all Sacraments, such as the *Aposthytas*, *Messalians*, *Acephals*, *Henry Nicolas*, the Father of the family of love, *Swenckfeldus*, and *Almaricus*, the first broacher of the *Seculum Spiritum S.* wherein there was to be no use of Sacraments. And they are, in this worse then the Anichristian *Socinians*, who, though they destroy the principal end of these Sacraments, viz. to be sealing and confirming ordinances,

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owneing them only for outward professions of faith and thanksgivings; yet keep up something of the practice: but these our *Quakers* would take away both name and thing; and the thing it self with all its uses and ends; that so nothing might stand in their way, while posting towards Paganisme.

2. But whatever these *Desperadoes* say; we must hold for a sure truth. That our Lord Jesus, in the night wherein he was betrayed, instituted the Sacrament of his body and blood, called the Lords Supper, to be observed in his Church, unto the end of the world, for the perpetual remembrance of the Sacrifice of himself, in his death; the sealing all benefites thereof unto true believers; their spiritual nourishment and growth in him: their engagement in and to all duties, which they owe unto him: and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body *1 Cor. 11: 23, to 26. and 10: 16, 17, 21. and 12: 13.* For therein, by giving and receiving bread and wine, according to the appointment of Jesus Christ, his death is shewed forth, and they that worthily communicate, feed upon his body and blood, to their spiritual nourishment and growth in grace *Mat. 26: 26, 27, 28. 1 Cor. 11: 23, 24, 25, 26.* have their Union and Communion with him Confirmed *1 Cor. 10: 15.* Testifie and Renew their Thankfulness *1 Cor. 11: 24, 25, 26.* and Engagement to God *1 Cor. 10: 14, 15, 16, 21.* and their Mutual Love & Fellowship each with other, as members of the same mystical body *1 Cor. 10: 17.* And though the body and blood of Christ be not Corporally or Carnally present in, with, or under the outward Elements of bread and wine *Ast. 3: 21.* yet they are spiritually present to the Faith of the Receiver, no less truly and really, then the elements themselves are to their outward senses *Mat. 26: 26, 28.* And they that worthily Communicate in this Ordinance, do therein feed upon the body and blood of Christ, not after a Corporal and Carnal, but in a Spiritual manner, yet truly and really *1 Cor. 11: 24, --- 29.* while by faith they receive and apply unto themselves Christ crucified, and all the benefites of his death *1 Cor. 10: 16.* Therefore, as upon the one hand, we must reject all Corruptions of, & corrupt opinions concerning this Ordinance; such as the Popish sacrifice of the Masse, a most abominable device, injurious to Christs one, only sacrifice, the alone propitiation for all the finnes of the elect *Heb. 7: v. 23, 24, 27. & 10: 11, 12, 14, 18.* for in this Sacrament Christ is not offered up to his Father; nor any real sacrifice made at all, for the remission of the finnes of quick or dead *Heb. 9: 22, 25, 26, 28.* but only a Commemoration of that one offering up of himself, by himself, upon the crosse, once for all; and a Spiritual Oblation of all spiritual praise unto God for the same, *1 Cor. 11: 24, 25, 26. Mat. 26: 26, 27.* As also private masses, or receiving this sacrament by a Priest, or any other alone *1 Cor. 10: 6.* And the denial of the Cup to the people *Mark 14: 23. 1 Cor. 11: 25, 26, 27, 28, 29.* Worshipping the Elements, the Lifting them up, or Carrying them about for Adoration, and the Reserving them for any pretended religious use, they being all contrary to the nature of this Sacrament, and to the Institution of Christ *Mat. 15: 9.* As also the doctrine, which maintaineth a change of the Substance of bread and wine, into the substance of Christs body and blood (commonly called Tran-

(substantiation) by consecration of a Priest, or by any other way; as being repugnant not to Scripture alone, but even to Common sense and Reason, and overthrowing the Nature of the Sacrament, and hath been and is the cause of manifold Superstitions; yea, of gross Idolatries *Ast.* 3: 21, with *1 Cor.* 11: 24, 25, 26. *Luk.* 24: 6, 39. for though the outward Elements here duly set apart to the uses ordained by Christ have such Relation to him crucified, as that truly, yet Sacramentally only, they are sometimes called by the names of the things they represent, to wit, the body and blood of Christ *Mat.* 26: 26, 27, 28. Yet in Substance and Nature, they still remaine truly and only bread and wine: as they were before *1 Cor.* 11: 26, 27, 28. *Mat.* 26: 29. As, I say, we must reject these errors about this Ordinance, So upon the other hand, we must owne the right manner of its Administration, according to Christs appointment, which is, that his Ministers Declare his word of Institution to the people, Pray and Bless the element of bread and wine, & thereby set them apart from a common to a holy Use; and Take and Break the bread; take the Cup, and (they communicating also themselves) give both to the communicants *Mat.* 26: 26, 27, 28, *Mark* 14: 22, 23, 24. *Luk.* 22: 19, 20. with *1 Cor.* 11: 23, 24, 25, 26: but to none, who are not then present in the Congregation *Ast.* 20: 7. *1 Cor.* 11: 20, and the Communicants are, by the same appointment, to take and eat the Bread, and to drink the Wine, in thankful Remembrance, that the body of Christ was broken and given, and his blood shed for them *1 Cor.* 11: v. 23, 24. *Mat.* 26: v. 26, 27, 28. *Mark* 14: 22, 23, 24. *Luk.* 22: 19, 20. And minde the right way of approaching, both as to Preparation before, & in the time of Administration, and after: all which is plainly set downe, in the *Larger Catechisme Quest* 171, 174, 175. And withall remember, that although ignorant & wicked men receive the outward Elements, in this Sacrament; yet they receive not the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lords table, and cannot without great sin against Christ, while they remaine such, partake of these holy mysteries *1 Cor.* 11: 27, 28, 29. *2 Cor.* 6: 14, 15, 16. may and ought, notwithstanding of their profession of the faith, and desire to come to the Lords Supper, be kepted from this sacrament by the power, which Christ hath left in his Church *1 Cor.* 11: 27. to the end *Mat.* 7: 9. *1 Cor.* 5: 7. *Jud.* v. 23. *1 Tim.* 5: 22. until they receive instruction, and manifest their reformation *2 Cor.* 1: 7. Withall it would be remembered, that this Sacrament and baptisme, though they agree in these things, that the Author of both is God *Mat.* 28: v. 19. *1 Cor.* 11: 23. the spiritual part of both is Christ and his benefites *Rom.* 6: 3, 4. *1 Cor.* 10: v. 16. both are seals of the same Covenant *Rom.* 4: v. 11. with *Col.* 2: vers. 11, 12. *Mat.* 26: 27, 28. both are to be dispensed by Ministers of the Gospel, & by none other *John* 1: 33. *Mat.* 28: 19. *1 Cor.* 11: 23. *1 Cor.* 4: 1, 2. *Heb.* 5: 4. and to be continued in the Church of Christ, until his second coming *Mat.* 28: 19, 20. *1 Cor.* 11: 26. Yet they differ, in that Baptisme is to be administred but once with water, to be a seal & signe of our regeneration & ingrafting into Christ *Mat.* 3: 11. *Tit.* 3: v. 5.

v. 5: *Gal. 3: 27.* and that even to infants *Gen. 17: 7, 9. Aſ. 2: 38, 39. 2 Cor. 7: 14.* Whereas the Lords Supper is to be adminiſtrated often, in the Elements of bread and wine, to repreſent and exhibite Chriſt, as ſpiritual nourishment to the ſoul *1 Cor. 11: 23, to 26 & to confirme our continuance and growth in him 1 Cor. 10: 16.* and that only to ſuch, as are of years & ability to examine themſelves *1 Cor. 11: verſ 28, 29.*

3. This ſhort account, out of our *Confefſion of Faith*, and larger *Catechiſme* of this mater, I thought fit to premiſe, that all may ſee, what that doctrine is, which we owne, and theſe men oppoſe; And all may ſee the deſperat wickedneſſe of theſe Sacrilegious Anti Chriſtians, who labour thus deſperately to deprive the Church and people of God of all the ſoul quickening and ſoul ſtrengthening and comforting Ordinences, which Chriſt, out of great love to his redeemed people, hath graciouſly inſtituted, for eſtabliſhing and building them up in their moſt holy faith. What gracious ſoul, that hath ever taſted of the ſweet Reſreſhing, and ſoul-rejoyceing Communications of grace and love, from the God of all grace and love, in this ſpecial Ordinance, can endure to heare theſe Soul-murderers thus bereaving the people of the Lord of the meanes of their ſweeteſt feaſts? Theſe deluded deceivers talk much of their Experiences, which yet are but the deluſory gratifications of their blinded imaginations, and the workings of the Prince of darkneſſe, tickling their fancies, and complying with their blinded minds and corrupt humores; and hereby draw ſtrength and confirmation to their abominable errors and practices, and are more deeply rooted and fixed in the ſame, howbeit contrary to the divine light of the Word of God, to the very light of Nature and pure Reaſon, and to all the true experiences of the holy and upright walkers with God; and are more fortified and animated in their rage and oppoſition to all the wayes of God. And ſure I am; the Saints of God, though they will not with ſuch a phariſaical & froathy oſtentation, talk of their enjoyments, as theſe wicked deceivers do, on all occasions, to ſet forward the deſperat deſignes of the Devil in them and by them; yet know what rich incomes of Joy unſpeakable and full of glory, of Strength and Encouragment in the wayes of the Lord, of Peace & Serenity of ſoul, of Light and Conſolation, ſatiſfying all their deſires, and making their ſouls to run over; and all this in compliance and harmony with the word, & for a verification and accompliſhment of the rich promiſes of the New Covenant, ordered in all things and ſure, and confirmation of the truth and reality of the workings of the grace of God in their ſoul, where y they were to their owne feeling ſealed with that holy Spirit of promiſe, which is the earneſt of their inheritance, until the redemption of the purchaſed poſſeſſion, unto the praiſe of his glory, they have had in this Ordinance, Melting their hearts with true tenderneſſe and godly ſorrow, and Knitting their ſouls more firmly in love to God in Chriſt, and Engaging them to run the wayes of the Lord with all chearfulneſſe, enlargedneſſe of heart, and delectation; and to Strive againſt the enemies of the glory of God, and of their ſalvation; whether within or without, with more courage, alacrity and reſolution of ſoul; So that, I am perſwaded, they will upon this very account, deſpiſe and abominate theſe co-

workers with Satan? and finde themselves called of God, for his glory & their owne security, to remove far from their tents, who drive such a desperate and hellish designe against heaven, and against all the Interests of Jesus Christ, their Lord and Saviour.

4. These desperate Despisers of the goodness and condescensions of love, & malicious Opposers of all the wayes of God, in manifest mockage, substitute our ordinary repasts, in the room of this soul-feeding Ordinance, for thus speaketh that blasphemous wretch *Ja. Nayler* in his love to the lost Pag. 45. (as *Mr Stralham* citeth him in his book) *for the sake of such, who are lost in this thing, & troubled in mind concerning it, what I have received of the Lord, that I shall declare unto you, which all shall witness to which come to partake thereof, as the truth is in Jesus Christ. If you intend to sup with the Lord, or shew the Lord's death till he come, let your eating and drinking, so oft as you do it be in remembrance of him, and in his fear, that at death you may witness to the lust and excess &c. And Pag. 43. he said, this was to be done, at all seasons when they eat and drank and Pag. 44. that the Lord commanded his disciples in eating and drinking to shew forth his death till he come, to avoide excess, and becoming reprobars in the faith.* Is not this a sufficient discovery of the Spirit, that acceth them?

5. Let us now come to examine what this our Quaker faith, in this matter: and passing his intrade, wherein, after his manner, he upbraide th all with their ignorance of this mystery, as if they only were admitted to the secrets of God, and acquainted with the mysteries, hid from all the generations of the Christian Church: we come to the answer he giveth to that question, *what is that body which we eat, and that blood which we drink?* which is this Pag. 288. *It is sayes he, That celestial seed, that divine and spiritual substance, of which we spoke. Thes. 5. & 6. that vehicle or spiritual body of Christ, whereby he communicateth life and salvation, to all that believe in and receive him, by which also man obtaineth communion with God.* To which we need say nothing here, having fully discovered above Chap. X. what this Seed, Substance, and Vehicle is, in their judgment, to wit, nothing but what is in every Son of Adam, as he cometh into the world; the dimme light of a natural conscience, and of a reasonable soul, having some dark notions of a God, and of some principles of morality, without the least imagination or apprehension of any of the wayes of the grace of God, revealed in the Gospel; yea which hath a native and inbred enmity at, and antipathy against the mysteries of love and grace, manifested in the Gospel. This, this is the Quakers Christ, the Food of their souls, the Substance, whereupon they feed: this is all that true bread, which they have to eat. And while he calleth it a substance, he joyne th with the old *Heraclonites*, who said, that man was composed of a Body, of a Soul, and of a third substance. And the hearkning unto and believing this Natural thing, which is in all Heathens and Pagans, & receiving its light, is all their Feast, and all the meanes of Communion, which they have, or expect to have, with God: so that it is sufficiently manifest, that the hieght of their Religion is moralized Paganisme. And yet he dar say, that this is confirmed *John 6.* from v. 32. to the end. And thereby give us to understand, that they acknowledge no other true bread, which the Father giveth from

from heaven, but this which all Turks and Pagans have. This is their Jesus, and their Bread of God, that came down from heaven; and this is the only thing, that giveth them life, so that they shall never hunger, nor thirst; They are given of the Father to this thing, and by this will they be raised up at the last day: when they hearken to this, then they are taught of God, and have learned of the Father, according to the writings of the Prophets: yea if they but believe this, they have everlasting life; for this is their bread of life; whereof if they eat, they shall not die, but live for ever: this is, with them, the flesh, that was given for the life of the world; this is all the flesh they eat; and all the blood they drink; and thus they dwell in Christ; and Christ in them. O what a desperate delusion is this? What a wonder is it, that men, who believe they have immortal souls, and have ever heard of the Gospel, dar thus speak, and metamorphose the whole Gospel into pure Paganisme? This, sure, must be a more than ordinary judicial stroke of blindness, delusion, of a reprobate minde, and of a perverse Spirit, with which these men are manifestly plagued; and the Devil must have an extraordinary power in them and over them, acting and driving them at this rate of heathenish opposition, and profane paganish contradiction to the wayes of grace.

6. He goeth on notwithstanding Pag. 289. and will needs have this to be all that, which Christ there speaketh of, because all *these things cannot agree to that body which it as borne of the virgin Mary, which came not downe from beaven.* As if their corrupt light of Nature could be said to come down from heaven: and as if Christ were not there speaking of himself, as God-man, Jehovah's servant, and the Mediatour betwixt God and man: And as if we were with these carnal Capernaites dreaming of eating the flesh of Christ, with our bodily teeth; Or as if there were no other way of feeding upon Christ, but this Paganish way of living by the light of nature. But if this be all, to what end is faith in Christ called for *vers. 35*? And what necessity is there of God's divine teaching and drawing unto this, *vers. 44, 45, 65*? Yet the man tels us, that all *these great things do agree to this light and seed, of which John testifieth Chap. 1. that it is the light of men, and life of the world.* Imagining, that this is nothing else, but what is in every Pagan, as he cometh into the world, a Paganish fancy and dream, yea a devilish delusion; as we have shown above Chap. X. And according to his former doctrine, he tels us, how all this salvation is brought about, *This spiritual light and seed (sayes he) as it getteth roome to rise up in mans heart, it is bread to the hungry soul, which was dead and buried in the lusts of the world, and is now revived, as it tasteth this heavenly bread; and such as are partakers of this, are said to come to Christ; nor can any enjoy this bread, but by coming to Christ, and beleeving in the manifestation of his light in the heart, by receiving and believing in which, communion of the body and bread is known.* That is, The Pagan hath the light of nature within him, and if he will not with his wickedness smother it, but give way to it, it is heavenly bread, that came down from heaven, and giveth life to him: And if he but taste of this, by hearkening to it, he is a beleever in Christ; and by believing the dark dictates, and manifestations of this glimmering light of nature, he hath communion with God, with Christ,

with



with Christ's body and bread: And what should more? He is a saved man, & a brave Christian; though he knoweth not so much of Christ, as the Devil doth: He is feasted at this banquet of love, Christ is in him, and he is in Christ, though he never heard of the Name of Christ, let be of his Death and Sufferings, Resurrection, Ascension, and Sitting at the Fathers right hand, and living for ever; Nay, nor never knew, or heard of a Covenant of works, let be of a Covenant of grace, or any thing belonging to the grace of God. Are not our Quakers now brave Pagan-preachers? And is their Religion any thing but pure Paganisme? Know they any other Gospel? O how Paganish and Hellish is this light, that is within them! It is not sure the light of nature; but it is hellish darkness, that hath extinguished even that.

7. He rageth at the same rate of madness *Pag. 290.* telling us, *that as Christ had an outward and visible body, or temple, which had its original from the virgine Mary, so he had a spiritual body by which he revealed himself to the senses of Men in all ages; and by which they were made partakers of eternal life, and had communion with God and with Christ.* Then by this spiritual body, he revealed himself to the worshippers of Baal Zebub, Baal Peor, Bel, Dagon, Astaroth, Adrammeloch, Chemosh, Nisroch, to the Phenicians, that sacrificed yearly young infants to Saturne, or to the Devil rather, and practised Sodomy in the temple of Venus, and to all Paganish Idolaters, who worshiped Sun, Moon, Serpents, Trees, Fire, Earth, Water, Windes, Jupiter, Apollo, Venus, Mars, Hercules, &c. even to such as did prostitute their Daughters in honour of Venus, and their Wives and Sisters; and did many other unnatural brutalities; and by this body spiritual of Christ, which was within them, they were made partakers of Eternal life, and had communion with God and with Christ: is not this excellent Christianity? And he thinks that by this Adam, Seth, Enoch and all the Patriarchs and Prophets, were nourished; and that this was all that, which was shadowed forth by the types under the law: And thus all Religion, through all the ages of the Church, was but Nature; And consequently was more pure among the heathen Idolaters, than among the people of Israel, where it was so hid and obscured with so many types, and covered with so many dark vails, that, as he saith, the Jewes, even some of Christs owne disciples, did not understand Christ speaking of it. What a perversion is here of all the doctrine of grace, from the beginning; and an overturning of the Faith and Religion of all the ancient and renowned Patriarchs, Prophets and People of God? But as concerning this Spiritual body and blood of Christ, what meaneth he thereby? Had Christ two bodies? One Carnal and another Spiritual? and if we have two such bodies too, what difference betwixt Him and us? where is that body of his to day, which they call Carnal? Hath he both these bodies, now in heaven? or only the Spiritual body? if only this, what shall then become of his Resurrection and Ascension? was this Spiritual body of the seed of Abraham and of David? Thus at one blow, they deny the Christ of God, and overturne all Christianity.

8. And as if he had not yet given us a clear enough discovery of his paganish Religion, he *Pag. 292. §. 3.* in answer to this question, How is man made a partaker of this, and nourished by it? He saith, *Know this light, manifesting thine*

shine iniquities, opening up thy barrenness, nakedness and emptiness, is that body, whereof thou must partake, and by which thou must be nourished. — and as this shall seed of righteousness arise in thee, and is suffered to come to the birth, that new substantial birth is naturally fed and nourished with this Spiritual body. That is, this dim light of Nature, which is in all Pagans, is the body of Christ, the Spiritual body, by which we must all be nourished unto eternal life; for it is a seed of righteousness; and if we will but give way to it, it will become a new substantial birth, and be naturally nourished of it self: and so Nature is the seed of the new birth, and is the new birth it self, and is all the Spiritual nourishment, whereupon it liveth. Is it any wonder, that these say much of this light, which is all their grace, and all their Christianity? We pity such as sacrificed their children to the Devil: And what shall we think of them, who thus sacrifice their souls unto this Goddess, blinde Nature? This is Religion for the Devils indeed. And this man may go to hell and preach this Gospel: And say to Peleezebub, the Prince, and to all his associates. O poor Devils, know ye not, that that light within you manifesting your iniquities, and opening up to you your nakedness, barrenness and emptiness, is the Spiritual body of Christ, and is a seed of righteousness, a measure of that divine light and seed, with which Christ is clothed, and whereby he is testifying unto you, that you may be quiet, and suffer it to come to the birth, the new substantial birth, that you may eat his body and drink his blood, and so have communion with the Father and with his Son. Can the Quakers Religion bring us no greater length, then to the state of Devils? And yet he goeth on Pag. 292. blasphemously applying what is said Job. 6. of Christ, to this Light, whereof even Devils are sharers; and tells us, that by our common participation of this, we have communion one with another, according to that 1 Cor. 10: 17. And shall our fellowship be with the Devils, and with all that partake of this Light? O miserable fellowship! What more? He hath the confidence to tell us, that this is the true and spiritual supper of the Lord, whereof we are made partakers, by bearing Christs voice and opening to him Revel. 3: 20. But this Christ, that speaketh Revel. 3: 20. standeth without, and is not yet within. But the Christ, he talks of, is within already, and was within since our very birth: know these men no shame? Have they no faith of a God? How cometh it then, that they dar thus mock? But as if we had not yet enough, we must hear more, The Supper of the Lord is really & truly possessed, saith he, whensoever the sinner overtakes to this Light, and partaketh of this celestial life, whereby the inner man is nourished: and this believers enjoy at all times, but especially when they meet together, to waite upon God. Thus is all Christianity, and the most profitable and look me exercises of our Religion turned over to Paganisme. If a man but reflect and take notice of the dictates of something, which is within every man, he is introverted, and he is supping with the Lord, and feasting on celestial cheare. But can no man tell me, Whether the Devil can introvert, or not? He hath a Light and an Understanding, and I suppose knoweth more, even as to what is right and what is wrong, than Pagans do: can he not reflect upon this light? If he can, he is a guest at the Quakers supper, and tasteth and eateth of their dainties. But it is like, the Devil cannot introvert, because he cannot abstract from all cogitations and imaginations, and

therefore, it is peculiar to man: And can men, when they please, cast themselves into such trances and ecstasies, if they may be so called, where not only the outward senses are still, but even the understanding ceaseth from work, without the help of Satan, and a strong imagination?

9. After he hath explained, as well as he could, his meaning, he would faine make us believe §. 4. *Pag. 292.* that *all the controversies, that have been and are this day about this Sacrament*, (in relating of which he is pleased to spend many words, little worth the noticing) *have arisen from the want of this spiritual knowledge.* And indeed, I must confess, if the *Quakers* opinion be embraced, all our controversies about this matter shall cease; nay I think, we shall then have no more controversy with Pagans, not only about this, but about no point of Christianity, but shall give all up to Pagans; and at once condemn all that the worthies of old wrote in defence of Christianity against the Pagans: yea and admit of no glosses or senses of the Scripture, but what Pagans can give. If this be the way of ending controversies among Christians, it shall not be very displeasing unto the Devil, for thereby he shall come into full possession of all. But our Lord Jesus shall reigne, whether *Quakers* and Devils will, or not: If our *Quakers* shall think it of their advantage, to write Comments on any of *Pauls* Epistles, or on the New Testament, it will sure beare the title, of *Pauls Paganisms, Matthew, Marcus, Lucan, Joannes, Jacobus, Judas* or *Petrus Paganisms*. And so also as to the *Old Testament*: but their undervaluing of them will prevent this: And yet out of their writings, some such thing might be made.

10. He must now come to destroy this Ordinance, if he can; and therefore he first speaketh something of a *Relation* *Pag. 295, §. 5. &c.* because he knoweth, we maintain a spiritual Relation and sacramental Union, between the signe and the thing signified, so as the names and effects of the one, are attributed to the other; as we finde Circumcision called, the Covenant *Gen. 17 v. 10.* Christ, the Paschever *1 Cor. 5: 7.* so the bread in this Sacrament, is said to be Christs body; and the cup, his blood of the new Covenant *Mat. 26: 27, 28.* or the New Testament in his blood *1 Cor. 11: 25.* And for this end he telleth us, that a special and necessary relation is, where two things are so connected, and united either of their owne nature, or by a divine command, that the one cannot be possessed at least, (I think he would have said ordinarily, because of what followeth,) though it may be extraordinarily without the other. And among other instances to cleare this, he giveth this, as sensation of the presence of God, hath a necessary respect unto meeting together by vertue of a divine command, because of his promise. As if a promise and a divine command were all one; and as if Gods presence, and the sensation of his presence were one and the same: But to the thing in hand. We grant there is such a Relation betwixt the eating and drinking in this Sacrament, after the manner appointed by Christ, and the participation of Christ and his benefites, that who ever doth the one, shall enjoy the other; but I dar not say, that none shall enjoy the thing signified, but such as partake of the elements; (which is the thing, he would hint) and that because of the very instance he hath brought; for I dar not say (and it may be, he will be of my minde here) that

none

none shall enjoy the sensation (let me use his words) of the presence of God, but such as meet together: And that other instance, which he adduceth, of God's giving according to his promise, to such as ask, confirmeth me in this; for God many times preventeth our seeking: other instances might be adduced, but these two, which himself hath adduced, are enough to clear the matter.

11. How proveth he, that the participation of the body and blood of Christ hath no such Relation, to the breaking and eating of bread, and drinking of wine, in this Ordinance? *This relation* (saith he Pag. 296.) *either would come from the nature of the thing, or from some divine precept.* *Answer.* There are other ways; such as a Promise, (which is different from a precept) and divine Institution, virtually including a promise: And because he taketh no notice of these ways, his whole discourse is to no purpose; for we grant, there is no Relation here flowing from the nature of the thing: And we see not what way a precept hath any efficacy to the making of such a Relation. It is not because God hath commanded us to be holy, that therefore, such as are holy shall see God's face; but because of a promise. What will he now do? his light hath confounded him, so as he knoweth not what he saith. But, howbeit a precept hath no interest here, while speaking of his Relation; Yea least he boast, as supposing we could not maintaine, that there was a command for the use of this ordinance, we must see what he saith here. *If there were any such precept, saith he, it should be found here, where the institution is.* Which is very true, for the very Institution hath the force of a command, though there were no more. *Matthew and Mark, saith he, mention no commands, and Luk only saith, this do in remembrance of me.* *Answer.* Here is an express command mentioned by Luk, and what needeth more? The Institution, say I, hath the force of a command; and that the Apostles after practice declared; and the practice of of the primitive Church: and beside all this, we have *Paul's* large commentary upon this 1 Cor. 10. 8 & 11. for if there had been no command for this, why was the Apostle at all that paines, to rectifie abuses among the *Corinthians*, about this matter? why spoke he of a cup, which he blessed; and of bread, which he brake 1 Cor. 10. 16: Why did he deliver this unto them, and tell them, that he had received it of the Lord 1 Cor. 11. 23? Why doth he not discharge this altogether, as he doth the Love feasts? why saith he not, There is no such ordinance of Christ. There is no command for it? Is there no precept presupposed, nor included in all this? wonderful! *The end, which Paul expresseth, saith he, 1 Cor. 11. 26: is to declare the Lord's death, but this hath no necessary relation to, or connexion with partaking of Christ's body and blood; for though such as partake of this, cannot but commemorate his death; yet his death can be commemorated, without this participation.* *Ans.* (1.) That declaration of Christ's death is a comprehensive end; and includeth a Christian improvement; and application of Christ's death, to all the ends, for which he is held forth in this Sacrament, which appeareth by the whole context; for where this is not, there is an eating of the bread, and drinking of the cup unworthily, and an incurring the guilt of the body and blood of the Lord *verf.* 27. and to which is required self

examination, as a necessary preparation; and an eating of the bread and drinking of the cup so: And such as includeth a discerning of the Lord's body, the want of which maketh persons eat and drink judgment to themselves; and was the cause, why many were weak and sickly among them, and many were asleep *vers.* 29. 30. And such as requireth self judging, to this end, that we may prevent God's judging *vers.* 31. Thus we see, that such a Commemoration of the death of Christ, as is here understood, cannot be without this partaking. (2.) This same end includeth a command to use this Sacrament, until Christ's second coming. (3.) What thinks he of the ends mentioned 1 Cor. 10: 16, 17? (4.) How such as partake of Christ's body and blood, in his sense, cannot but declare his death, is a mystery to me: Let him clear to me, how a Pagan, that never heard of Christ, or of his death, can by introverting unto the light within him, declare Christ's death? (5.) Though Christ's death could be commemorated without partaking of his body and blood in this Ordinance: Yet it will not hence follow, that it must not be commemorated by this Ordinance: He might as well argue, that because Christ's death can be declared in this Ordinance, therefore it must not be declared in the Word: but the truth is, this man would have all declaration of it laid aside, that it might be quite forgotten, or no otherwise declared, than as may be by a Pagan, introverting to his Light.

12. What saith he to these words. *This is my body, and this cup is the New Testament in my blood*? As Christ (saith he) *used by the use of natural things, to lead the mind of his disciples up unto spiritual things*; so here; Christ took occasion from the bread and the wine, which was before them, while supping, to tell them, that as bread and wine served to nourish their bodies, so his body and blood should be for their souls. *Answer.* Are not these excellent Commentators? Is it any wonder, that they will not take this word for their Rule? Who ever heard even mens words so abused and perverted? O the patience of God! Though I think the very reciting of his words, were enough to shame him (if he could be ashamed) and them both; yet let me soberly ask him a few things. (1.) Why doth he not give us alike instance? That which he mentioneth, of Christ's speaking to the woman of Samaria *Joh. 4.* is nothing to the purpose; for Christ sayes not there, *This well is my body*, Or *this well is the New Testament in my blood*. (2.) What signified Christ's blessing of the bread, and blessing of the cup, if this was all? (3.) To what end did he break the bread, and give it to his disciples, and said, *take eat, &c.* when they had been eating and drinking already? (4.) Why said he of the cup, *drink ye all of it*, if there was no more imported? (5.) Why said he, *this do in remembrance of me*? (6.) Was this all, that Paul delivered to the Corinthians? (7.) Was this all, that he received of the Lord? (8.) How cometh it, that the Spirit of the Lord in Paul giveth us not that commentary of the words? But enough of this piece of profane blasphemous boldness.

13. What sayes he to 1 Cor. 10: 16. *The cup of blessing, which we bless, is it not the communion of the blood of Christ? The bread, which we break, is it not the communion of the body of Christ?* He answereth. *Pag. 298. That in all this Chapter. Paul is not speaking a word of this ceremony, (he should say, Ordinance) Answer.* For as  
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bold as he is, we will not beleieve him: Let us yet hear his reason. *He saith* *vers. 21. Ye cannot drink the cup of the Lord, and the cup of Devils, &c. but they* *could drink of the cup of Devils, and of the outward cup.* *Ans.* Not morally and lawfully, because the Apostle here dissuades them from having communion with idols, upon this very account; though they might physically: as *Robert Barclay* may steal and murder. But, sayes he, *Paul speaks of one bread vers. 17. and this cannot be outward bread, otherwise the inward should be excluded.* *Ans.* Both may consist; for by the inward they become all one body really and spiritually; and by the outward, they became one body in profession, and open declaration: And what inconsistency is here? He next tells us, *that he can see no ground or occasion in the Scripture, for this figment of Sacramental union.* And what remedie, seeing Institutions of Christ must be figments with him; it is no wonder he cannot see what others see; But some are so far master of their sight, that what they desire not to see, their eyes cannot see; But, it may be, it is worse with him; He cannot but see, and yet the light within will not let him see. We have mentioned lately some passages to this purpose, both in the Old and New Testaments: and that may satisfie such, as will see.

14. He findeth the Apostles discourse 1 Cor. 11. A great mountaine in his way, therefore Pag. 299 he laboureth all he can to blow it away. He must grant, that the *Corinthians* were in use of celebrating this Sacrament, and that *Paul* re-ctifieth the abuses, that were committed, in their manner of going about it. Yet he saith, *that the expresse and special use hereof, in the Apostles judgment, was to declare Christs death; but this is far different from partaking of Christs flesh and blood.* *Ans.* One use doth not destroy another; the Apostle had, in the preceeding Chapter, mentioned the other use, and needed not here againe repeat it expressly: and we have shewne already, that this was a comprehensive use, and could not but take in their eating of Christs body and drinking of his blood: and this is clear, in that the Apostle saith, *that whosoever did eat and drink unworthily, were guilty of the body and blood of the Lord, and did not discern the Lords body.* Nay himself granteth, in the following words, *that to such, as use this, it hath an immediat relation to the outward body and death of Christ.* And so there is a Sacramental union. But he addeth, *It hath not a necessary relation to the participation of the Spiritual body and blood of Christ.* *Ans.* We grant it, as to that which he taketh the spiritual body and blood of Christ to be: For there is no relation of the world there. But that true beleivers, partaking of these elements by faith, are really and spiritually made partakers also of Christ and his benefites, we assert; and he dar not disprove it. He addeth. That these words of *Paul vers. 27. say only, That seeing the Corinthians would, needs performe this ceremony, as an act of religion, they should do it worthily, otherwise bring condemnation on themselves.* *Ans.* (1.) If the *Corinthians* performed this ceremony, as an act of Religion, without a divine warrant, they were guilty of will worships; And shall he make us beleieve that *Paul*, or the Spirit of the Lord rather in *Paul*, would not discharge this superstition? Nay, not only not so; but denunce such judgments on them, for doing of it but amisse? (2.) Shall he make us beleieve, that *Paul* would have taught and delivered to them modes of will-worships, and



prescribed the exercise of Superstition? Yet *Paul* says *vers. 23.* that he delivered this unto them. (3.) Shall he make us believe, that the Lord would give *Paul* commission to establish among the *Corinthians* will worships and Superstition? Yet he says *vers. 23.* For I have received of the Lord, that which also I delivered unto you. (4.) What way can people go worthily about an act of will-worships? (5.) Would God have punished them with sickness, weakness and death, for an escape in the manner of will-worships, and not for the will-worships it self? What wilde and bold conceits are these? He needeth not tell us, that from their practice, it will not follow, that this was a religious act incumbent on others also; for we lay not down their practice, as our ground; but what was their ground is ours, the institution of Christ, which he delivered unto *Paul*, and *Paul* received to deliver unto the *Corinthians*: And therefore it is not a thing indifferent, and so not to be compared with that, *Rom. 14. 5.* as he dreameth: and the practice of things indifferent, as such, is no act of Religion or of worships, such as this is: And therefore what he addeth *Pa. 300.* is but a laying of a further imputation of unfaithfulness on the Apostle, for fomenting the *Corinthians* in their error and mistake; and never once rectifying or informing their erroneous consciences. What wonder is it, that these proud *Quakers* account our Ministers unfaithful, and what not; when this Man dar lay such a foule imputation in Print upon the Apostle *Paul*? Nay, blasphemously impure this to the Spirit of God, that acted *Paul*?

19. In the next place, he thinks he will prove that this Ordinance is not a lasting ordinance §. 6. *Pag. 300. &c.* Passing what is but a repetition, let us hear his arguments. *Matthew* and *Mark*, says he, expresseth this, as done while they were eating: And this was usual among the *Jewes*, as *Paulus Riccius* observeth, for at their eating of the passeover, the master of the family took bread, and brake it, and did distribute it, and so did he with wine: So Christ, who would fulfil all righteousness, and would observe the *Jewish* feasts, used this ceremony, for his disciples only, and took occasion thereby to raise up their minds to higher things. *Answer.* (1.) To this last we have spoken before; and why did not Christ take occasion to give this Christian document before this time, while they were eating? (2.) It is true, Christ instituted this Supper before they rose from table, and what then? (3.) As for what is reported of the *Jewish* practice, not only by this *Paulus Riccius*, but by several others, I doubt, if all that is said shall demonstrate, that the *Jewes* had this custome before Christ's dayes; seeing the eldest of the *Jewish* writers, out of whom they have it, wrote not till a considerable time after the Temple was brunt: And what credite is to be given to what they wrote, when their purpose and designe was to deface and annull Christianity, let sober men judge. (4.) Sure I am, there was no divine command for this practice, at the eating of the Paschat Lamb; and how our *Quaker* can say, that Christ would do this, because he would fulfil all righteousness, I know not; seeing righteousness stands in obeying the command of God. (5.) Though Christ did observe the feasts, prescribed to the *Jewes* by the Lord; Yet he would not observe their sinful additions and traditions: No; he condemned these *Mat. 15.* (6.) That which we are to look to, is Christ's practice; and

and we are sure, that that should oblige us more, then the Jewish practice could oblige Christ. (7.) We not only have Christ's practice, but a command, mentioned by Luk, do this in remembrance of me. This cometh no more, saith he but that sign that was to be the last occasion of his eating with them, he would have them, while they were eating, look to him, that by commemoration of that occasion, by his passions and death, they should be stirred up to follow him more diligently. Ans. Need we cite Scriptures against these men, who have such a dexterity, to elude all with non sense? Whether should we believe this mans fiction, or the commentary of the Spirit of God by Paul 1 Cor. 11: 24, 25. where we have these words twice repeated, and an application unto them beside vers. 26. shewing that that word of command did not concerne the Apostles only, but the Church in all ages? If they had never been to do that againe, how could they obey that command? Doth not common sense and common language confute this vanity? And why would Christ have mentioned this Command, both when he gave the Bread, and when he gave the cup, as Paul sheweth us, if this had been all? What is that to say, by commemoration of that occasion, by his passions and death, &c? Nothing but non-sense.

16. He mentioneth next that passage of Christ's washing his disciples feet Joh. 13: 3, 4, 5, 13, 14, 15. And because that is not looked upon as binding, which yet was done (sayes he) with greater solemnity, and more precisely prescribed, then this of the Supper, he inferreth, that neither should, this be accounted obliging: and upon this one instance, he expatieth Pag. 302. & 303. But we *Answer*. (1.) Though it were true (as it is not) that Christ had instituted this ceremony to be observed, as he did the Supper; the Churches neglect of the one, will not warrant him and his followers to despise both: But. (2.) The difference betwixt the two is clear and manifest. This of washing was an usual practice in those hot Countries, where men walked bare footed, using only sandals; and a common piece of humanity and service, whereby love to strangers was declared Luk. 7: 44. 1 Tim. 5: 10. And Christ, being Master and Lord, would condescend unto the performing of this inferiour piece of service, usually practised by servants and the inferiour sort of persons, that he might both testify his great love to his disciples, and also impress deeply on their soul, the moral duty of Humility, Condescension, Mutual service; and, by his own examples root out more effectually that Pride, and Emulation, that was working in their hearts: and so this practice, in the very nature of the thing, did preach out this moral duty: But the matter of the Supper was a new Institution, having a mystical signification, depending meerly upon the Institution. and was chiefly to be a Signe and Seal of, and a Meane to exhibite to the followers of the Institution, and conscientious observers of Christ's Appointments, Spiritual benefices, even Christ, & all his blessings. Hence Christ said of the Bread, in the sacramental Institution, *this is my body, which is broken for you*; and of the Cup, *this is my blood of the new Testament, which is shed for many*: But in this action of washing, there is no such thing apparent. And further, Christ presseth here no formal repetition, or reiteration of this practice, as a mystical Institution; for then he would have urged a full conformity in all points, and so have told, that one among;

them,

them, & the highest, representing their Lord and Master, should do as he had done, wash the feet of the rest; but in stead of this, and to shew, that this was but a natural expressive signification of a moral duty, incumbent on all, to each other, he saith *vers. 14. If I then your Lord and Master have washed your feet, ye also ought to wash one anothers feet.* And for this end to enforce this moral command on all, he set before them his owne example *vers. 15.* and his owne example, with this mightily influenceing ingredient and circumstance, that he who was their Lord and Master, had done so; and therefore they should much more do so *vers. 16. the servant is not greater than his Lord, &c.* I might adde, that there is nothing apparent, in the practice of the Apostles, and of the primitive Church, giving any ground to think, that this was looked upon, as a significant rite or symbol, having a mystical representation, and signification: but the moral duty, pressed hereby, was both frequently urged by the Apostles, and practised by the primitive Christians: but as to the Supper, we finde matters far otherwise; an Institution punctually followed and frequently reiterated. *Act. 2: 42. & 20: 7.* And the abuses, that had creeped-in, in the observation, rectified; and the right manner of celebrating it largely pressed, and enforced with strong arguments, and all this founded on an Institution *1 Cor. 11: 23.* &c. And hence our Quaker, if he will, may see what difference there is betwixt the two; and cleare grounds, why the perpetuity of the one is asserted, and not of the other.

17. Heurgeth §. 7. *Pag. 304.* our not observing of all the circumstances, as not celebrating it at night, while supping. Which can make nothing for his rejecting of the whole Institution: Suppose this were an error in us, will that justify his profane pleading against the whole Ordinance? But he must know, that every occasional circumstance of an Institution hath not a fixed place and use in the Institution; though other circumstances, which are parts of the Institution have a fixed place and use therein; and of these, not of those must that command, *do this in remembrance of me,* take place: Hence we finde the alteration and change, both as to the place, and as to the number, and as to the supping at that time, (which were all but occasional circumstances) practised and urged, Christ did celebrate this first supper in an upper room, with his few disciples; but the Apostle speaketh of the meeting of the whole Church, *Act. 20: vers. 7. 1 Cor. 11: vers. 18, 33.* and that in a publick place of meeting *1 Cor. 11: vers. 11, 20.* So Christ used his ordinary supper at this time: And it is like the Corinthians would do this also in imitation: but we see the Apostle discharge this *1 Cor. 11: vers. 21, 22.* and shame them from it: but as to such circumstances (if they may be so called) which have a fixed place in this Ordinance, and are parts thereof, the Apostle is very tender and careful of these, repeating and urging the whole of the Institution, *1 Cor. 11: 23, 24, 25.* But he thinketh, that the whole may be as well called occasional and accidental, being the practising of a Jewish ceremony. In which he is mistaken, as we have shewne. And he thinketh the wine, being the native product of that country, is as but accidental. But knowes he not, that water was also the product of that Country; and yet Christ made choice of wine: And what though other ordi-

rary drink and bread were made use of, where wine and wheat bread could not be had? He enquireth againe, how these word *do this*, can import, that officers should *break, blesse the bread and distribute it*, and that other people should only *take and eate*? But his question is like many of the *Quakers* questions, very impertinent and foolish; for as Christ was there acting the part of a Master and Officers; & the disciples, were as Church members; so *do this* pointeth out the several respective duties of both: knoweth he not that the Ministers of Christ are Stewards of the mysteries of God: *1 Cor. 4: 1?* And thinks he, that it is every privat Members part to blesse the cup, and the bread, and to break it? Paul hinteth some other thing *1 Cor. 10: 17.* compared with *vers. 21.* the dust which he raiseth about the manner, whether *sitting, standing or kneeling*. As being matter of debate, hath been sufficiently spoken to by others; & he knoweth the maine exception, against kneeling, was not taken from itis being different from Christ's manner, which yet was sufficient: All this giveth no ground for his profane rejecting of the whole Ordinance; but rather is a witness against him.

18. He tels us *Pag. 306.* that the breaking of bread mentioned. *Act 2: 42.* was not meant of this Sacrament, but of their privat repasts, because this is understood *vers. 46.* But he adverteth not; for *vers. 42.* their publick actions as a Church are recorded, *they continued stedfastly in the Apostles doctrine, and fellowship, and in breaking of bread, and in prayers*, which are all Church and Publick actions: but *vers. 46.* the breaking of bread, was in their private converse, for they did it at home, and with gladness and singleness of heart; which point out their mutual heartsome converse, with love and frugality: And if the breaking of bread *ver. 42.* were nothing but this *ver. 46.* what necessity was there for the repetition? and why doth not *Luk* adde the same explication of breaking of bread *verse 42.* which he addeth *verse 46.* saying, *did eat their meat with gladness &c?* And to say, that the breaking of bread. *Act 2: 42.* is the same with the tables mentioned *Act. 6: 2.* is a meer groundless fancie; like many of the *Quakers* bold notions.

19. He speaketh next *Pag. 307.* to *Act. 20: 7.* And will have that but a privat meal too, because of what is said *vers. 11.* Little considering the words, or the series of the discourse. The first day of the week, our Christian sabbath, the disciples, in their whole number and company, came together to break bread, not to feast sure in a private house, (where conveniency for such a multitude, was not to be expected, and to which no small preparation and labour was requisite,) but to celebrate this Sacrament, which looked more like a work sureing the day, than such a private feast, as he imagineth: And it was such a feast, as required *Paul's* preaching: shall we think, that *Paul* did eat none at their private meales, all the seven dayes he was there? Yet we hear no word of his preaching at any other feast. And as for that *vers. 11.* it was not a supper; for it was long past supper time, it was after midnight, that he did eat then; but it was a little refreshment for himself, after his long preaching: And it is not, said *vers. 11.* that the disciples did all eat, as they came all together to break bread *vers. 7.* but only that *Paul* did it, *when he therefore was come up againe and had*

*broken bread and eaten, and talked a long time, even till break of day &c.* So that this eating was for himself, both to refresh him after his long speaking, from the time that the disciples came together, untill midnight; and also to strengthen him for speaking till break of day, and for his journey then.

20. He cometh next to examine *1 Cor. 11. Pag. 308.* And tells us that *Paul* *vers. 20* *sayer.* When ye come together - this is not to eat the Lords Supper, simply; and not, that was not to eat aright, and that because they were ready *superstitiously* to extend it beyond its true use. *Ans.* Of their superstition, we hear not; but rather of their defect in duties of Religion, as to this: And here the thing for which they are reprehended, is their coming in distinct separated troupes, making schismes; & this he says was not a coming together to celebrate this feast, as one body; And more particularly *vers. 31.* he reprehendeth their abuse, in eating thus disorderly, & not waiting upon other, which in end he enjoyeth *vers. 33.* what maketh all this to prove this to have been a private repast only? was it ever the fashion of the Christians to hold their private feasts, and no feast else, in their publick Churches? We know these *Corinthians* had adjoynd to the solemne feast, their privat feasts, or love feasts, but the Apostle doth plainly discharge that practice, saying *vers. 22.* *what, have ye not houses to eat and drink in? Or despise ye the Church of God, &c.* He would have no feast there held, but what belonged to the worships of God, and was a Gospel Institution; and therefore, in rectifying of all their abuses, he reduceth them to the first Institution, not barely narrating a mater of fact, as our *Quaker* fancieth; but relating an Institution, which he had delivered unto them, and had received of the Lord for that end. And if our *Quaker* were not willingly blinde, he might see a command here; and all the rest of the following verses confirming it: But Institutions are no commands with him; nor have divine commands any power over him; for he is not under God's Law, but under the light. Was *Paul's* delivering to them what he had received, nothing, but a simple narration of a mater of fact? What profane babling is this? But, says he, when he repeateth *Christ's* command, he wordeth it so, as that it is no command *vers. 25, 26.* but a conditional thing, as oft as ye drink it, &c. *Ans.* Then *Paul* relateth not faithfully, but maketh a false narration; But our *Quakers* scruple not at loading the Apostle with reproaches, yea & the Spirit of God speaking in him! What force, I wonder, hath these words *ye eat and drink,* to enstinge the command, and make the proposition only conditional? by these words the Apostle lets us see, that *Christ* did not enjoyne, how oft this Supper should be gone about, but the command to do it in remembrance of *Christ* standeth, and is thrice repeated by *Paul*, for the *vers. 22.* may be read imperatively; where also we see, that there is a command of keeping up this ordinance, until *Christ's* second coming. His talking, that *this is to be understood of Christ's inward spiritual coming,* is but a quakeristick notion; as if any spiritual coming of *Christ* to his people here, would obliterate and delete the remembrance and commemoration of *Christ's* death; and beside, it would suppose, that there was not a good Christian in all this Church, nor one to whom *Christ* was come spiritually; or he must show us, where these are excepted here, and exempted from this command. But says he, *they were weak, and Paul bore*

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*with them.* *Ans.* Yet being weak, they might be babes in Christ 1 Cor. 3: 1. and so have Christ arisen in them: but if all were void of grace, how could Paul call them *sanctified in Christ Jesus*, 1 Cor. 1: 2. and *thank God, for the grace of God, which was given them by Jesus Christ* vers. 4. and say, that *the testimony of Christ was confirmed in them* vers. 6. why said he, that the Spirit of God dwells in them, 1 Cor. 3: 6. and that in Christ Jesus, he had begotten them through the Gospel, 1 Cor. 4: 15? These & many such passages, which we finde in this Epistle, say that there were at least some, and not a few, reall beleevers among them; and so such to whom Christ was come inwardly and spiritually, who, for all this, were to waite for Christs second coming, 1 Cor. 1. 7, 8. and, in hopes of that, to use this Sacrament. Yet to confirme this, he sayes, *that bread and wine, are among the things, that are on the earth, which such as are risen with Christ should not set their affections upon*, Col. 3: 1, 2. Which I do not wonder at; but think strange rather, that he did not reckon it among those members, which are upon the earth, and which we are to mortifie, Col. 3: 5. to wit, *fornication, uncleanness, inordinate affection, evil concupiscence and covetousness*: Yet it may be, he will do so the next time. As for his Syriak version (which we regard not as authentick) if he will look upon it as authentick he may consider what it sayes, *Act. 2: 42.* And, if he hath rightly translated the words here, on verse 17. thus, *what I am about to command you, I say not as praising you, for ye are not advanced, but descended unto that, which is lesse.* I see not what they can make for him; will this prove, that the Apostle saw a necessity to teach them, not external things and elements, but unnecessary and uncommanded things; as our Quakers must say? Nor is there the least shew of any countenance, from that version on vers. 20. given to this mans inference. *When therefore you meet together* (saith the version, as he translateth it) *you do not, as is just, in the day of our Lord, eat and drink.* And his inference is, *that to meet for eating bread and drinking wine was not the work of that day of the Lord.* Whileas the Version speaketh of their corrupt manner. But he would needs let us know, that he hath seen these Versions, with their interpretations, in the *Biblia Polyglotta*; though he could make on other use of them, than to shew how dexterously he could pervert them, as well as the authentick Original.

21. When he can gaine nothing here, he must try another soord; and therefore Pag. 313. he tels us, that *other precepts, far more positive, are laid aside*: as that *Act. 15: 29.* And knoweth he not, that that was a part of the ceremonial Law, the observation of which was thought necessary at that time, for avoiding the scandal of the Jewes: And the force of this canon was soon taken away by Paul, in his Epistles to the *Corinthians* and *Colossians*: was the Lord's Supper, a ceremonial command? Where read we of it, in all the Law of Moses? And was it ever abrogated by the Apostles, or Antiquated, either directly, or by consequence? When, I pray, or where? And then he citeth that *James 5: 14.* of *anoyning the sick with oyl.* And when he replyeth to himself, that it was a consequent of the gift of miracles, which is now ceased, he sweetly acquiesceth: Only he adviseth us to lay aside the ceremony of *Imposition of hands*, seeing the going of the holy Ghost is ceased; Not considering, that we use it not, as it was used for



the conveyance of the extraordinary gifts of the holy Ghost; but as it was used for conveyance of the ministerial Power and Authority; and this use continueth, and so may the outward Ceremony of laying on of hands.

22. To make all sure, he will adduce some Scriptures, proving that such outward, and external rites, are no necessary parts of the new Covenant dispensation. And to this end citeth first *Rom. 14: 17.* But the meat and drink, which the Apostle there speaketh of, is the same he was speaking of from the beginning of the Chapter, and that (as most suppose) was meates, which had been prohibited by the Law of *Moses*, which some weak Christians thought yet to have been in force, as to these things; and therefore thought some meat was uncleane: see *vers. 14.* Will this make any thing against the observation of the Institution of Christ? Will he bring in Christ's Supper, as meat prohibited under the Law? Then he will make Christ a transgressor, He citeth next *Col. 2: 16, 20.* Which is so plainly against him, that I think he hath done violence to the light within him, while he cited it; for he must bring Christ's Supper either under the traditions of men, or the rudiments of the world; for of these the Apostle speaketh, as we see *vers. 8, 22.* will he say, that the Lord's Supper cometh in among the shadowes of himself, as yet to come, whereas he was already come? But he addeth a reason, that must enforce all *Pag. 311.* to wit, *that then the Gospel shall not be distinguished from the Law, nor preferred.* Which is but a Socinian argument, formerly spoken to. There is no yoke, nor typicalness, nor typical representation of things to come, under the Kingdome of the Messiah, in the Supper of the Lord; but a commemoration of what is past, and a sealing and confirming to believers, their right and interest in Christ, & all his benefites. What followeth to §. 10. hath been spoke to, and obviated already: He is wearisome in his repetitions; and we must not weary the Reader with repetitions too.

23. If nothing will do, then he must ask, *what authoritie Ministers have to administer this Sacrament* *Pag. 312. §. 10.* and so recalleth the debate concerning our call to the Ministry, to which enough was said above *Chap. XVII.* And, because he would end as he began, he must touch againe upon the various opinions about, and practices in this Sacrament, of old, and of late *Pag. 313.* which only argueth the restlessness of his malice against this Ordinance, & how faine he would have it cashiered; but all in vaine, it will abide in force, and be preserved in use, till Christ come againe, nill he; will he, and all his party.

24. In end, after our Quaker hath fought untill he can stand no longer, and findeth himself weak, & unable to fight any more, he cometh to something like a parlie, and would accord unto some accommodation; for he saith §. 11. *finally, if any to day, out of true tenderness of conscience toward God, would performe these ceremonies, after that way and method, in which the primitive Christians did it, I would not doubt to affirme, that to such is might be indulged for a time:* But, if what he saith be true, to wit, that there is no command for this Ordinance; that it is a legal Rite, a shadow of good things to come, whereof the body is Christ, that it is repugnant to the nature of the new covenant dispensation &c. I shall be bold

bold to say, that no man can, out of tenderness of conscience to God, after any method or manner, goe about it; and that no man should be more indulged therein, than in practising of circumcision. What he addeth, is but a little bundle of his groundless whimsies, without truth, sense, or consistency. We haste to what followeth.

## CHAP. XXVIII.

## Of Liberty of Conscience.

I. **A**S Thieves and Robbers, who love to live on spoile and rapine, desire earnestly, there were no Law, nor Judge to reach them in their wicked works; So our *Quakers*, conscious, as it would seem, to themselves, of the evil of their wayes and practices; and knowing full well, how they are looked upon by all, as pests, and most noxious persons, both to Church and Commonwealth, to Religion and Civility; and that therefore, they cannot be tolerated, or suffered to enjoy a license to follow forth their wicked designs, to ruine all Christianity; destroy all Churches, in their very Being, as well as in their Order and Government; introduce Paganisme, to the reproach of Christianity, and to overturne the very foundations of Religion and Piety: Our *Quakers*, I say, who are wise enough for evil, and sagacious enough to contrive their owne security, thought it best for their owne saistie, to adde this to the rest of their errors, That Magistrates have no lawfull power over them; and so joyne with *Libertines*, *Arminians* and *Anabaptists*, and with the *Donatists* of old, and *Raimundus Lullius*, and with the old *Franicelli*, (who from their perfection inferred, that they were not subject to any humane ordinances, either of Church or State) in pleading for a *liberty of Conscience*, as it is called, but in truth, a lawless license to destroy all Religion, all Piety, and all the precious Concerns of Jesus Christ, and of the souls of men. *Blackwood*, in his *Scorning of Antichrist* Pag. 23. would adde some limitations or restrictions, saying *Evil works committed against the light of Nature and Reason, as the setting up of Mahomet, or any other God, beside the Creator of heaven and earth; Atheisme, when any man shall boldly affirme, there is no God; Polytheisme, when men affirm many Gods; Blasphemy; murder: these and such like the Magistrate, whether Heathen or Christian, is to be a terror unto.* 2. These evils, which are against the light of Nations; there is no Nation in the world but in it the Magistrate will punish those, that speak against the God, that they profess, and against that which they think is Scriptures; So if any raile against Christ, or deny the Scriptures to be his word, or no rule for us, & so unsettle our faith; this, as I take it, may be punished by the Magistrate: But our *Quaker*, I know, will not stand to this: He will rather say with *Williams Bloody Tenet*, in the Preface Pag. 2. it is the will and command of God, that since the coming of his Son, the Lord Jesus, a permission of the most Paganish, Jewish, Turkish, or Antichristian consciences, and worships, be granted to all men, in all Nations and

**Country:** For his Thesis is general, taking in all opinions about Worshipe and Religion. And he grants to the Magistrate only liberty to judge in matters touching the life and goods of others; or what is hurtful to humane society, and commerce: But probably not of *Quakers*; for they are perfect and so cannot do wrong. And though this be a very narrow restriction, yet I cannot see, how he can yeeld to this, without destroying the maine ground he standeth upon; for Conscience may be pretended for the one, as well as for the other; and an erroneous conscience may teach some to Sacrifice their children to *Moloch*, and to cut off their neighbours head; as a revelation taught the Anabaptist in *Helvetia*, to cut off his brothers head; and others at *Munster*, to do many villanies.

2. Seing our *Quaker* declineth a full dispute, upon this head, telling us, that many have writen largely and earnestly upon it; upon this same account, I think my self releaved from any large prosecution of this Theme; and that I need do no more, but examine, what he saith for his license, and against our Arguments, such of them, as he is pleased to take any notice of. Any who desire to have a full discussion of this question, may peruse Mr *Rutherfords* free dispute against pretended liberty of Conscience, Mr *Edwards*, *Prim*, and Others, who have fully handled that debate. The truth which we owne is summarily set down in our Confession of Faith Chap. 20. §. 2, & 4. God alone is Lord of the Conscience, (Rom. 14: 4.) and hath left it free from the doctrines and commandments of men, which are, in any thing, contrary to his word, or beside it, in matters of faith or worship (Act. 4: v. 19. & 5: 29. 1 Cor. 7. v. 25. Mat. 23: 8, 9, 10. 2 Cor. 1: 24. Mat. 15: 9.) So that to believe such doctrines, or to obey such commands, out of conscience, is to betray true liberty of Conscience (Col. 2: 20, 21, 23. Gal. 1: 10. & 2: 4, 5. Psal. 5: 1.) and the requiring of an unspicuous faith, and an absolute and blinde obedience, is, to destroy liberty of Conscience, and reason also (Rom. 10: 17. & 14: 23. Esa. 8: 20. Act. 1: 11. Job. 4: 28. Hos. 5: 11. Revel. 13: 12, 16; 17. Jer. 8: 9.) And because the Powers, which God hath ordained, and the liberty, which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; They, who upon pretence of Christian liberty, shall oppose any lawful Power, or the lawful exercises of it, whether it be Civil or Ecclesiastical, resist the Ordinance of God (Mat. 10: vers. 25. 1 Pet. 2: vers. 13, 14, 16. Rom. 13: 1, — 8. & 13: 17.) And, for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of Nature, or to the known principles of Christianity, whether concerning faith Worshipe or Conversation, or to the power of godliness; or such erroneous Opinions or Practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order, which Christ hath established in the Church, they may lawfully be called to account, and proceeded against by the Censures of the Church, (Rom. 1: 32. with 1 Cor. 5: 2, 3, 11, 13. 2 Job. 10: 11. 2 Thes. 3: v. 14. & Tim 6: 3, 4. & Tit. 1: 10, 11, 13. & 3: 10. with Mat. 18: 15, 16, 17. 1 Tim. 1: vers. 19, 20, 21. Revel. 5: 9. & 2: 2, 14, 15.) And by the power of the civil Magistrate (Deut. 1: 6, to 12. Rom. 13: 3, 4. with 2 Job. v. 10, 11. Ezra 7: 23, 25, 26, 27, 28. Revel. 17: 12, 16, 17. Neh. 13: 15, 17, 21, 22, 25, 30. 2 King. 23: 5, 6, 9, 20, 21. 2 Chron. 34: 31. & 15: 12, 13, 16. Dan. 3: 29. 1 Tim. 2: 2. Esai. 49: v. 2. Zech. 13: 23.

3. Our *Quakers* premitteth some things for clearing of the question; and first he tels us, *that by Conscience, as he said before, he understandeth that perswasion of soul, which ariseth from the Intellect, with the truth or falshood of a thing.* *Ans.* (1.) How this description can agree to a *scrupulous*, or to a *doubting Conscience*, I see not; for neither of these have attained to any perswasion; though I know, a blinded conscience, or an erroneous conscience, can have a sort of perswasion. (2.) Before, *so wis* Pag. 89. he told us, that some of the *Quakers* did fitly compare the *Conscience* unto a lanterne, and the light of Christ to a candle burning in it: And comparing this with what is here said; we may see, that in the *Quakers* judgment, the light of Christ, whereof they talk so much, is nothing but the light of the understanding, for it is this light of the understanding, that causeth the perswasion, which he calleth *Conscience* here; and it is that which shineth in the dark lanterne of conscience, as they speak there. But (3.) How can *Conscience* be compared to a lanterne, seeing a lanterne is a dark thing, having no light in it self, only it hath an aptitude to transmit the light, that shineth in it; but *Conscience* is a lump of light, and is either an *act* of the practical understanding, as some; or rather, as others, a *power* of the practical understanding, & is not a distinct faculty from the understanding, but the very understanding judging of and giving sentence upon the mans State, Wayes and Actions? And the very name *Conscience* importeth a knowing power and faculty, *con-scientia* or *co-knowledge*: to it belongeth the *Syncretis*, the intellectual store-houfe and magazine of truthes, the Register of common notions left in us by nature, whether as to things concerning God, or as to things, concerning Ourselves and our Neighbour, in respect of which, the conscience is said to be a *Law*, or *Light*; and this belike, is all the *Light of Christ*, which our *Quakers* understand: And the judgment of *Conscience* being discursive, to it belongeth also, the knowledge of all the mans actions; in which respect it is called a *Book* or *Witness*, or an *Indisement*, as it bringeth forth these actions to light, and compareth them with the Law. To it also belongeth the judgment or sentence, passed upon the actions, as conforme or disconforme to the Law of God. (4.) *Conscience* then cannot properly be called a *perswasion*; for this resulteth from the clear apprehensions, dictates, witnessing and judgment of the Conscience; and so is but a consequent of *Conscience* acting, & that not of every conscience either; as not of a *doubting*, nor of a *scrupulous* conscience; but of a *clear* and *sound* conscience; or of a *deluded* one.

4. What saith he further? *which (so wis, the thing presented by the intellect) is though it be false and evil in it self, yet as long as the man is perswaded, (so wis, that it is true and good) he should sin, if he did contrary to that perswasion; for saith the Apostle, whatever is not of faith is sin, and he that doubteth is damned if he eat.* And Ames saith a conscience erring teacheth *So* *Ans.* It is true, whatever the Conscience dictateth or enjoineth, it doth it, in the name and authority of God, whose Deputy and vicegerent it is; yet it is but an underjudge, and is not the supream Law, but *regula regulata*; so that though its dictates, even when erroneous and contrary to the Law of God, do so binde, as that the man who doth contrary, cannot but sin; for though upon the matter he doth nothing con-

ary,

trary to the Law of God; yet formally and interpretatively he transgresseth that, which is represented to him by Conscience, as the Law of God, and he knoweth no better, but it is in very deed the Law of God, which he transgresseth; Yet for all this, the erroneous conscience layeth on no formal obligation; as the same D. Ames telleth us; for it cannot oblige us to do that, which is a transgression of the Law of God, our supreme Lawgiver. It is true, which the Apostle saith *Rom. 14. last*, that *whatsoever is not of faith is sin &c.* because when we do any thing, not knowing certainly but in so doing we sin against God, we shake off the awe and fear of God, and have not a sufficient abhorrence at sin.

5. He proposeth the question thus; *Whether the Civil Magistrate hath power to compel men against their conscience, in matters of Religion: And if they will not obey, to punish them, in their goods, liberty and lives.* And he holdeth the negative. *I Answer.* This is a most perverse staring of the question: For (1.) He distinguisheth not the *Elicite* and *Imperat* acts of the Conscience, but confoundeth them: As if the Magistrates power were said equally to reach both; whereas we do not say, that the Magistrate can compel men, as to the inward liberty of the soul and conscience: that is, to Think, Judge, Understand and Conclude in their mindes, as he will; as if he could force and compel any to Believe and Assent unto this, or that opinion, in the matters of God: We say no such thing: the Conscience, as to these inward acts, is far beyond the reach of his Sword: But the question is concerning Outward and Imperated acts, such as, Speaking, Preaching, Writing, Printing, Open Profession, and Perswading of others, which are visible and audible, dishonourable to God, and noxious to men; to wit, Whether the Magistrate may punish such by the Sword, who, in matters of Religion, Teach, Speak and Printe blasphemies against God, doctrines overturning Religion, perverting souls, &c. And other things of that nature, that men can pretend conscience for; or not? If he hold the Negative here, as he must, if he speak to the point, we shall consider his arguments. (2.) Upon the other hand; Though the Magistrate cannot enforce a Religion upon men: Yet he may force them to the use of publick meanes, whereby they may be brought to the knowledge and conviction of the truth; As to hear sound Instruction, and Information, and to attend the meanes, whereby light is usually conveyed into the soul: and this is no force upon conscience, but a putting of people to duty. (3.) So then, the question is not, whether the sword be a meanes of conversion of men to the true faith? nor whether, heathens are to be compelled by the magistrates sword, to embrace the truth? Nor yet, whether the Inward Opinions of the minde can be punished by the Magistrate. But the only question lyeth here? Whether the Magistrate can by his power punish and restraints Open Idolaters, & false Worshipers, false Teachers, Perverters of the right wayes of the Lord, Seducers of souls, Corrupters or Deniers of the true worship of God, open Blasphemers of God and his wayes, declared and open Atheists, who deny there is a God, & the like; whose doctrine eateth like a canker *2 Tim. 2: 17.* and who Apostatize from the truth received & professed, and teach rebellion against God; thoug

though they pretend conscience in all this, and say their conscience dictateth such things unto them, and commandeth them, in the name of the Lord, to do such things, and teach such doctrine; or not?

6. He will not extend this liberty of conscience, unto practices, that are hurtful unto our Neighbour, or unto humane society, as Libertines do; but only to those things, which are immediately betwixt Men and God; or men and men of the same persuasion. *Ans.* But (1.) Teaching of errors is noxious to our neighbour, eating as doth a canker 2 Tim. 2: 17. subverting the hearers 2 Tim. 2: 14. subverting whole houses Tit. 1: 11. subverting souls Act. 15: 24. it is a work of the flesh Gal. 5: vers. 20. (2.) Broaching and propagating of superstition and idolatry, cannot but be noxious both to our neighbour and to humane society, in that it ushereth in, and tendereth to the bringing-on of the wrath and judgments of God, by which he punisheth such courses: And therefore evil must be put away from the Society, Deut. 13: 5. & 17: 7. *Levit. 20: vers. 2, 3, 4, 5.* (3.) Let us take these hurtful things, to be maned of transgressions against the second table of the Law, I would know, why the Magistrate can more punish for these, than for violations of the first table? He is a keeper, in his place, and according to his power, of both tables of the Law: and so can punish open transgressions of both; but the matter ground of my question is; How the Quaker can yeeld this, and not the other; seeing Conscience may be pretended in the one, as well as in the other; And the Conscience can be misinformed, and when misinformed can misde, as well in the one, as in the other? Either then his ground, which he layeth downe; to wit, that an erroneous conscience bindeth so, as the man dar not act contrary to its dictates, is not good and sufficient, in this matter; or by this his concession, he yeelds the cause, and undermineth his own Assertion. (4.) What meaneth he by that, *betwixt men and men of the same persuasion?* Do all matters of question, and debate betwixt men of the same persuasion, belong otherwise to conscience, than matters of debate betwixt men of contrary persuasions? May the Magistrate meddle with no matter of debate or question, even about civil matters, that is betwixt men not of the same persuasion? Then they must not meddle with the Quakers, if they wrong the persons and goods of any of another persuasion: This is enough to expose all true Christians to the fury and malice of the Quakers: whence we see his Concession is not for nothing.

7. But he explaineth himself better, in the following words, saying, *to wit, so meet together, and worship God that way, which they judge will be most acceptable to him; but not to urge their neighbours, save by persuasion, and reason, and other means, which Christ and his Apostles used, as of preaching and instructing; and not at all, under pretext of conscience, to do any thing against the moral and perpetual statutes, which all Christians commonly acknowledge.* *Ans.* But (1.) Then the Magistrate may not hinder persons to meet together to worship a stock or a stone; Yea or to offer up their children to Moloch; to sacrifice beasts, crocodiles, birds, &c. to Jupiter, Mars, Vulcan, or to prostitute their wives and daughters, or commit sodomie, in honour of Venus, as Heathens have done. because their Consciences judge, that this way of worship is most acceptable to



God. (2.) To urge Neighbours by perswasion to embrace Errour, and to follow Idolatry, Superstition, and false wayes of Worshipe, is a most noxious and hurtful thing, destroying their souls, subverting their faith, and exposing them to the wrath and indignation of God; and so of far worse consequence, than the wronging them in their Names, Goods and Bodies: and therefore requireth much more the Magistrates sword of justice, to punish such noxious & soul ruining Teachers. (3.) Still the doubt remaineth, why the pretext of conscience cannot warde off the Magistrates sword, in matters of the second table of the Law, as well as in matters of the first; seeing conscience is God's deputy, and only subject to him, in the one, as well as in the other? (4.) Moral and perpetual statutes comprehend, I suppose, the commands of the first table, as well as the commands of the second table; and it is no matter, whether all Christians commonly acknowledge them, or not; for God's moral Lawes borrow no force or strength from our acknowledging and receiving of them; And thus we see, this poor man destroyeth what he would be at. And when he condemneth, in the following words, the *Anabaptists at Munster*, he confirmeth what we say; for they pretended conscience: and though, as he saith, their deeds rather flowed from *pride and avarice*, than purity and conscience; Yet that helpeth not the matter, for it is as apparent, that the actions of our *Quakers* cannot flow from Purity and Conscience, unless we understand a devilish deluded conscience, which hath no affinity with Purity, whatever they pretend.

8. He tells us next *Pag. 316.* that *all the liberty, which he pleaderth for, is but that, which the Primitive Christians required of the Heathen Emperours.* *Ans.* But he should first prove, that the truth they profess is consonant to the truth, which the Primitive Christians owned: We say not, that Magistrates, whether Heathen or Christian, should persecute the truth, or hinder by Lawes or violence the Professours of truth, to meet and worships God, in the way by him appointed. If his way be the way of truth, he should not plead for toleration; for *toleratio semper est mali*: And if he can manifest it to be the way of truth, I shall willingly grant, that Magistrates should not only not trouble, or tolerate him, but should countenance and encourage him: But we have heard enough already, to demonstrate how dissopant, that, which they maintaine, is to Scripture truth, and to primitive truth; and so, we see no ground, whereupon they can plead, for the same liberty, which the Primitive Christians did desire, and plead for; especially considering, how they have Apostatized from the truth once by themselves professed; and having renounced their baptism, and the faith once delivered to the Saints, would seduce all others to the same abomination.

9. He sayes next, he would not have men, as men, and members of the Common wealth molested, in their temporals or privileges, for their inward perswasion. *Answer.* And I say the same: but publick meetings to the dishonour of God, and scorn of Christianity; And acts of preaching, and seducing, by creeping into houses, and leading captive silly women, laden with sinnes, and led away with diverse lusts, is not a meer inward perswasion: Yet he grants, *that in the Church*

Church of God, there should be censures exercised upon such as fall into error, as well as upon such, as fall into sin, and after admonition, if they remaine pertinacious, they should be cut off by the Sword of the Spirit, but not by the Sword of the Magistrate. Answer, (1.) Yet, I hope, he will grant, that this falling into error must be something more, then an inward perswasion; even that, which can be witnessed, and whereof the person can be convicted, and for which he can be admonished. (2.) We say not, that Church-officers can punish by a temporal sword; and so we assent to that of Chrysost. which he citeth, *dogmata impia, quæ ab hæreticis profectasunt, arguere & anathematizare oportet, bonis uero parcendum est, & pro salute eorum orandum.* Nor do we say, that every error should be punished by cutting off with the temporal sword; nor that all erroneous persons should be forthwith spoiled of their civil privileges. There are degrees of Errours, and degrees of Punishments; so are there various kinds of erroneous persons; some Simple and deluded, through ignorance; others, Crafty and active in spreading their corrupted seed; Some may be easily, after Information, convinced of their mistake; Others are Pertinacious, and Imperswadible. (3.) What meaneth he by cutting off with the sword of the Spirit? Understandeth he Church excommunication? Or cutting off by an Inspiration, or by the light within? But he oweth no Church beside their owne; And in their owne, they have no set and fixed officers, by whom such a sentence should be given out. And I wonder, what that error would be, for which they would draw forth this sword of the Spirit; it would be, I judge, pure orthodoxy. (4.) But I desire, in his next, that he would cleare to me, how this shall not be a forcing of conscience, in things immediately betwixt God and man, and between men of the same perswasion? (as he spoke above;) we accept how ever of this concession, and shall make our own use of it afterward, as he shall hear.

10. This being all, which he had to say, for clearing of the question, he cometh §. 2. to tell us, that he will prove, *That man hath not authority over the conscience, by vertue of any power or dominion, which he hath in the government of the world.* And unless by Conscience here, he meane the outward and imperated acts, which are properly the actions of the man, that come in the open view of the world, he doth nothing but mocke his Reader, and publish his owne ignorance: And the same we say to his argument, which is this, *That mans conscience is the seat and throne of God.* And moreover this Argument will plead as effectually for freedom from Church censures, as from Civil punishments; for the Church or his Light within, can no more invade Gods Throne and Jurisdiction, than the Magistrate. But his after-expressions intimate that his meaning is of outward actions; for he proceedeth very confusedly, in his probation, and saith *that the magistrate is not capable to judge in these matters*: Little adverting, that this will take away their power even in civil things; for, as to many such, they have not alwayes all the fitness requisite to judge, but must take help: And the same may be said of his Church; and how shall they then draw forth the Sword of the Spirit? But all this is nothing to our present question; for he will not yeeld this power even to such magistrates, as are

able to judge in these matters; or if he will, he must not plead for Liberty of Conscience.

II. His second argument is *Page 317. This power is contrary to the nature of the Gospel.* But why so? Because Christ said, his Kingdom was not of this world. Answer, Yet Christ nor his Apostles never used this argument, in their defences, which, I think they would have done, if this were so. Again, What thinks he of that which Christ did *John 2: 15, 16, 17.* This consequence is water weak, for we are not pleading, as his following words suppose, for the Magistrates power, in propagating the Gospel by fire and sword; but for suppressing of what is destructive to the Kingdom of Christ, and is dishonourable to God: And knoweth he not, that in Christs Kingdome, Righteousness betwixt man and man, in things civil, is required? Knoweth he not, that the Gospel teacheth us to live soberly and righteously, as well as holy *Tie. 2: 12.* Will he therefore say, that Magistrates have not power to punish Injustice and wicked Un-righteousness, or what is contrarie to sobriety? No: for he hath granted this already: What can his argument then conclude? His saying, That when Christ sent forth his disciples, he said not to them goe kill, scourge, imprison &c. Is but a demonstration of his ignorance of the question. Do we say, that Ministers should do any such thing? He citeth *Luke 9: 55.* but most impertinently; for it toucheth not the question, as he himself hath stated it: that act of the *Samaritans*, was not a matter of conscience betwixt God & man immediately; but an act of incivility and inhumanity: He may better hence inferre, that Magistrates may not punish uncivil, inhumane and indiscreet persons: The quarrel here was not false doctrine, nor perverting, of souls: Nor do we plead, that ministers should use fire and sword; Yea if this prove any thing, it will prove, that Ministers may not Anathematize (which yet himself granted out of *Chrysostome*, as we heard) false teachers; for that looks liker to a praying for fire, or some extraordinary plague out of heaven; than what we plead for. He runneth wilde, when he hence inferreth, that *far less may men now raise fire upon the earth, to destroy them, who believe in Christ:* for though this be true, it saith nothing for them, who are men of the same mettal with the *Samaritans*; as to hatred of and enmity against *Jesus of Nazareth:* For in him they do not beleeve, but in a Christ within them. He is as wilde, when he addeth, That if it was not lawful for the Apostles, to compel others to be of their judgment, far less is it lawful for men, who confess themselves fallible, to kill all, who will not be of their judgment in Religion, in all points: For difference of judgment, in the matters of Religion, was not the ground of the Apostles quarrel against *Samaria:* Nor do we speak of killing all, that are not of our judgment, in all points, in matters of Religion: this was the judgment and practice of their Forefathers, the *Phanaticke Embusists* of Munister; not ours; as his owne conscience, or light within him, if he be not blinde and dead both, may tell him. At the same rate of impertinency, he goeth on; and sayes, Christ did not by outward force, compel others to believe in him: And citeth *Zech. 4: 6. & 2 Cor. 10: 4. & Psal. 110: 3.* For we are not here speaking of the way of propagating the Gospel; but of defending the truth from violent and crafty foxes; who would spoile the vines, yea and destroy

destroy the whole vineyard. Though we cannot with cudgeling change a fox into a lamb; yet we may by force keep him from devouring the lambs: And the Church desireth to use no other weapons, than such as are spiritual, and appointed by Christ himself. The man talketh, he knoweth not what.

12. He cireth *Pag.* 319. the parable of the tares, *Mat.* 13. Little adverting how hereby he contradiceth himself; for he granted, that erroneous persons might be cast out by the Church, or he spoke Parables to us; and is not that contrary to this Parable, as he would now interpret it? He granted also, that Magistrates might punish Murderers, and the like: And are not they also children of the Devil, the seed of Satan, that offend, do iniquity, and shall be cast into the furnace of fire &c? What will he now say? Must these all be let alone until the day of judgment? He needeth not tell us, that hereticks are here included, for he must prove, that none else are included, no Murderers, no Robbers, no Whoremongers &c. But the truth is, the parable is against such, who would think to have a Church here on earth so pure, that there should be no hypocrites in it, and are so severe in their rules and examinations, that while they think to hold out and cast out all hypocrites, they hold out and cast out some of the good wheat; from whom all hypocrites can hardly be discerned; though this *Quaker* tell us, that he that hath a spiritual judgment can discern hypocrites, as well as hereticks; wherein we will not believe his bare word, if he mean all hypocrites: I know, the servants here saw and discerned some tares: but we finde not that they saw all; nor such as could not be plucked up without hazard to the good wheat; as there are some tares, that can hardly be discerned from the good wheat, as *Scultetus* sheweth us, in his observations on the place. He is no less impertinent, when he addeth, *that some Magistrates have condemned that for heresie, which was not:* for it is as true, that false judgment hath been given in civil maters, and innocent men have been condemned: and yet he dar not say, that Magistrats may not meddle in these maters.

14. Then §. 3. *Pag.* 319. He cometh to speak to our Arguments, and he cireth but three in all: the first is *Deut.* 13: 1. &c. where the false Prophet, & dreamer of dreames, who would draw them away to serve other Gods, is commanded to be put to death. (To which he should have adled *Deut.* 17: 2. -- 7. *Levit.* 23: 16, 23. & 20: 2, 3, 4, 27. *Exod.* 22: v. 18. *Deut.* 18: *vers.* 20, 22.) The moral equity of which lawes binde us Christians, the ground being the same, the sin being an open denial of the one God, contrare to the first command moral; and a drawing of people away both from the fear & from the love of God *Deut.* 13: 2, 4. & a seducing of them to turne away from God; which is called an evil, that should be put away from the midst of them *vers.* 5. & an evil that all should feare *vers.* 11, 13. lest the anger of the Lord were kindled against all, *vers.* 17. These, I say, being moral ground, and the law founded thereon, we cannot think, but the law is also obligeing. Now what sayes he to this? He thinks, *that it is no more a rule to us, than the lawes their borrowing of gold & silver from the Egyptians; or then their invading of Canaan, can warrant Christians now*

to invade the land of their neighbours, and kill all. *Ans.* (1.) What will this say to instances, before the Jewish law was erected as *Job.* 31: 26, 27, 28. and of others that were not under that law, as *Ezra.* 7: 36. (2.) By this one dash, he maketh the whole judicial law, as to its moral equity, quite useless; And so may hence cast all arguments, proving that Magistrates may punish whoredom, theft, murder &c. (3.) There is a difference betwixt a transient fact once commanded, and a standing law made to continue; the transient act had its peculiar reason, that perished with that occasion; but the law is founded upon, & backed with moral & lasting reasons. (4.) By this meanes the law made against such as gave their seed to Molech *Levit.* 20: 2, 3, 4. should be null, as also the lawes against blasphemy *Levit.* 24: 10. - 14, 16. & witches *Exod.* 22: 18. *Levit.* 20: 27. & the like. (5.) Nay, upon this ground, he may reject all the law moral, which was given to the Jewes; for these moral commands were given to them, as well as the other: And if he make no difference, all must go together, & so the whole *Old Test.* must be laid by, as an almanack now out of date, as said the old *Simonians* and the *Manichees*, and of late the *Antinomians* and *Anabaptists*: and if he shall grant a difference betwixt these commands, let him shew the difference, and see if it will not plead for us; for we plead not from the Law, simply as a Law given to the Jewes, but as a Law founded on moral equity, of perpetual use, and necessity for the same ends, for which it was given unto them; and not upon the account of any thing typical, or proper and peculiar unto them. I say not, that all these precepts oblige, unless they be rescinded under the Gospel; and so I need take no notice of his reply; I know, upon the ceasing of that polity, their whole judicial Law, in so far as concerned that Polity, ceased; but not what was founded upon moral equity, and was common to other Nations. Nor is that which he urgeth from *vers.* 9. of any weight; for the matter was to be brought before the judges; only the brother, the Father, or husband, as witnesses, in this horrid crime, were, according to the usual manner, to lay their hands upon the guilty condemned persons, and to cast the first stone at them; not that they were to judge them, and execute them themselves, for *vers.* 8. thou shalt not pity, nor spare, neither shalt thou conceal him, saith, that they were to delate him, and give him up as a malefactor, that he might die publicly; that so all Israel might hear and feare, and do no more any such wickedness, *vers.* 11. And further, though a circumstance of the Law, enjoined upon some peculiar account, may cease, the Substance of the Law may abide.

14. He speaketh next to *Rom.* 13. and granting that heresie is an evil deed, yet he thinks, the place will not prove any thing for, he sayes, *hypocrisie is an evil; and yet he cannot punish it.* Nor do we say, that he can punish even heresie, that is in the heart, and is not breaking forth, to the infecting of others. But sayes he, *If matters of doctrine were bene understood; what absurdities would hence follow, seeing the tyrant Nero is here understood, who could not understand these questions; and thus will justify him in persecuting the Christians, for he acted according to his knowledge.* *Ans.* (1.) And are there not many questions, in moral things, as our Quaker calleth all civill matters, that are hard and difficile for every Magistrate? Shall he therefore be no Magistrate, having power to judge in any particular, who

who cannot understand all the intrigues of every question and controversie? See *Deut. 17: 12.* If this argument hold, many commands must be laid by, as that given to every Master of a family, *2 Tob. 10.* and these. *1 Cor. 5: 11. Rom. 16: 17, 18.* and the like; for every person is not sufficiently qualified in these matters. (2.) Though Nero be here included; Yet he alone is not here understood; and so though he, being an heathen, was not qualified to judge hereticks in Christianity, Christian Magistrates being qualified may judge, and should judge such evil doers. Magistrates, as such, have power to judge evil doers, some Magistrates in particular cannot judge of some particular evil doers; Yet others, who can, may and ought: Fathers, as Fathers, are to teach and instruct their children, *Gen. 18: 18, 19. Exod. 12: 26, 27. Ephes. 6: 4. 2 Tim. 3: 14, 15. Prov. 4: 3, 4, 5.* Yet heathen Fathers cannot teach Gospel doctrine; shall therefore Christian Fathers be excused from this duty? It followeth not. (3.) Hence no ground to justify Nero in persecuting the truth, no more then for an ignorant Magistrate to kill an innocent man, as guilty of murder, because he so judged, through want of understanding.

15. He adduceth next *Gal. 5: 12.* And tels us, that it proveth no more, than that such should be cut off from the Church by excommunication. *Ans.* I shall urge it no further; as also that *Revel. 2: 20.* When it is said, that heresie is reckoned among the works of the flesh, *Gal. 5: 19.* He tels us *Pag. 321.* that Magistrates may not punish all the works of the flesh, as hypocrisie, anger, envy, hatred. And we grant this; Yet heresie is a work of the flesh, that is open and apparent, & can be proven by witness's and evidences: but these latent evils cannot; as neither can heresie, that is latent in the heart; but then it cannot be called properly heresie. But he saith, that heresie falleth under the Magistrates authority, as long as it breaketh not forth to the hurt of humane society, but only abideth within the duties of doctrine and worships, that stand immediately betwixt God and men. Yet if these duties of doctrine and worships, wherein this heresie consisteth, appear openly (and how opinions lying in the heart can be called doctrines and worships, I see not) they tend to the hurt of humane society, as being of an infecting nature, and a God-provoking evil; and so being tolerated or connived at, become the evil and guilt of the whole society, before God; and render all obnoxious to his wrath who are not, in their places and stations, seeking to root it out.

16. Passing all the rest of our Arguments, he cometh *Pag. 322. §. 4.* to tell us; that this compulsion of conscience is contrary to sound reason, and so the Law of Nature. And in this he beateth the aire: for we speak not of such a compulsion, as he imagineth: We know, as well as he, that the intellect cannot be forced: but we are speaking of outward actions, and words spoken by the tongue, which can be suppressed; and which, if not suppressed, are noxious and hurtful. We know the Magistrates sword cannot convert; yet it can drive away ravenous Wolves, and punish evil deeds. We know, the civil Sword cannot make sincere Professours; Yet it can keep persons from blaspheming God and his Truth. If to make Lawes for preserving of Religion, were against the Law of Nature, how came it, that Heathens that had no other light did make such Lawes, as



Historians witnesses, such as *Plutarch*, *Livie*, *Iustin*, *Diogenes Laertius*, *Celcus*, *Diodorus Siculus*, *Herodotus*, *Xenophon*, and others, *Seneca de Benefic. Lib. 3. C. 6.* is expresse for this, saying, *Violatarum religionum aliubi atque aliubi diversa pars est; sed ubique aliqua.* And all this way of arguing will take away the Church censures, which yet he hath granted; for they cannot truly convert, but rather make hypocrites: and then let this man answer all his owne Arguments. He inferreth *Pag. 323.* this absurdity, *That Christ was deficient in not using Legions of Angels, to defend his Church:* But how this will follow upon our Assertion, I desire him to show: He may with more colour say, that if God hath given power to Magistrates to punish civil crimes, he should be deficient to humane society, in not making all Magistrates wise as Angels, to understand the myserie of all questions. But it becometh us to adore, and not call God to our bar. The next absurdity, which he mentioneth, hath bin spoke to already; for our doctrine giveth no countenance to persecution for righteousness sake: and he might hence as well argue, that Magistrates might not punish murderers, because hereby they teach Murderers to pursue them, when they have power in their hand. Nor doth our doctrine give ground to say, that as heathens persecuted Christians with fire and Sword, Christians, when they have power should deal so with heathens: So that all that which he saith *Pag. 323. & 324.* is to no purpose. Because men in power abuse their authority to suppress truth; it will never follow, that Magistrates should not use their power to suppress wickedness and Error, that eateth as doth a Canker. So an heretical Church may excommunicate an Orthodox person; yet he himself will not hence inferre, that an orthodox Church may not cast out of their fellowship an heretical person, as we saw above.

17. The sayings of some Fathers. which he adduceth *Pag. 325. & 326.* are to no purpose; for we willingly grant, that Christianity is not to be propagated by Fire and Sword; and that ministers ought not to use violence: And none of these Fathers say, that Christian Professours should not be punished by Christian Magistrates, when they openly practise false worship, and seduce others by error and heresie, openly vented and preached. And what they wrote was against the persecution, that heathens exercised against Christians, or what the wicked *Arians* used against the orthodox. And though *Augustine* spoke sometimes after this manner; yet he retracted it *Retract Lib. 2. C. 5.* and declared, that *Donatists* were to be punished by the Magistrate. And our *Quaker* might as well inferre, that because a Magistrate cannot make persons abtaine from theft, murder and other wickednesses, in a Christian manner, but at most hypocritically, therefore he cannot, he may not punish murderers, thieves and the like. What he citeth out of *Luther Pag. 327.* will make as much against his owne concession, viz. that Churches may exclude erroneous persons; as against us. What he saith of *Calvins* procuring the death of that blasphemous *Servetus*, is sufficiently answered by *Calvin* and *Beza*. We regard not his repeating againe *Pag. 328.* and saying, that our practice justifieth *Papists*; for it is often answered already; nor yet his saying, that we are more *Mahomet's* then Christs Disciples, & are not the followers of the Apostles doctrine 1 *Thess. 5: 21. Phil. 3:*

*Phil.* 3: 15. because it is utterly goundless; and he hath forgotten, that this taketh away his owne concession, as to Church-power; for these sayings *Phil.* 3: 15 & *1 Thes.* 5: 21. will as much condemne that, as our Assertion; but in truth neither, as one with halfe an eye may see: but our *Quaker* hath put out both his eyes.

18. What he talketh afterward §. 6. *Pag.* 328. 329. &c. of their wonderful patience, in enduring wrongs for their profession; is but an open declaration of their Pertinacy; And no proof of their being Martyres; for it is not the suffering, but the cause, that maketh a Martyr. Heathens and Pagans can endure as much for their Idolatry and Devil worships: Shall we hence inferre, that their way is the truth? Yet I must confess, the carriage of the *Quakers* in this, may shame Christians, who rather than suffer lesse, then they will undergo, will shamefully deny the truth: but I know, Suffering for the name of Christ is the gift of God, as well as Faith, and in some respects, a gift above it *Phil.* 1: 29. *for unto you it is given, in the behalf of Christ, not only to believe on him, but also to suffer for his sake.* I only take notice of what he saith *Pag.* 331. to wit, *That it is now twenty five yeers, since they were a distinct and separated people:* I doubt it be so long, since he adjoyned himself unto them: And if he speak of the whole generation of *Quakers*, we see by his confession, that they are not an old Seck; and that if they be the only Christians, Christianity is but of yesterday, and a new upstart opinion, never heard of in the world before: Yet I hear that another *Quaker* wrote An. 1659. and then said, *it is now about seven Yeers since the Lord raised us up, in the North of England, and opened our mouths, in this his Spirit.* See the mystery of the whore, Epist. but if we reckon back from the Yeer 1676. wherein this *Quakers Apology* cometh forth, the *Quakers*, in his account, appeared first, as a congregated people in the Yeer 1651. that is, fifteen Yeers later, then the other account: But it may be he will say, that as that English *Quaker* speaketh of the first rise of the *Quakers*, in the North of England; so he speaketh only of the first rise of the *Quakers*, in the North of Scotland; and I shall not contend about this, only observing, according to the old Proverb, *all evil cometh out of the North.* I see how ever their seck is not very old, and so hath lesse affinity with true Christianity, then they suppose; for I am sure Christianity is older, then the eldest of their seck; and their Seck is but New Paganisme, or New Paganish Antichristianisme.

## CHAP. XXIX.

## Of Warres.

1. **W**E are now advanced unto his last *Thesis*, in vindication whereof, he handleth several distinct things, which we must speak to severally, and shall beginne with what he speaketh to, in the last place, because of its affinity with what was last spoketo, concerning the power of the Magistrate. He, as we heard, denied power to the Magistrate, to punish hereticks and seducers; and though there he granted, that the Magistrate had power to judge in civil maters, and to punish such as wronged their Neighbours, in life or goods, or did any thing hurtful unto humane society; yet here he condemneth all warre, joyning with *Anabaptists* and *Socinians* of late, and with the *Marcionites* and *Tertullianists* of old. And thus, as their doctrine and principles tend to destroy Christianity, as hath been abundantly showne; so in this, they would destroy all Commonwealths; and in a manner, destroy the very office and use of Magistracy: and whether their intent in this may be, to obtaine the fuller freedom and liberty to rage over all, according to their owne mind, I leave to themselves to judge; this however is notoure, that though the *Anabaptists* cryed out likewise against Magistrates, who are Christians, their using the power of the sword, as incompatible with Christianity; yet no persons did more cruelly and barbarously use the power of the sword, then they, when they got it once into their own hands. I do not smile at this man, with *Anabaptists*, denying, that Christians may be Magistrates; but both with them and with *Socinians*, he would take from them the use of the sword, which they are to beare, and that not in vaine, but to execute wrath upon him, that doth evil. *Rom. 13: 4.* And though he speak particularly against Warre, yet when he addeth no limitations or restrictions, but opposeth himself to all kinde of Warre, without any difference, he taketh away, in effect, the power of the sword, as his arguments will cleare; and when the sword is taken from the Magistrate, the Magistrate is made no Magistrate; and thus Magistracy is destroyed: But it may be he meaneth, with *Socinians*, that Magistrates may not shed blood, how ever they may punish malefactors; See *Socin. Epist. 6. ad Val. Smailcium*, and this will be acceptable doctrine to Murderers, Parricides, Sodomites, &c. but I would suppose, the Sword importeth blood.

2. I shall willingly grant, that in nothing more, than in warre, is the fruit of mans rebellion against the Lord to be seen, men appearing against other, as so many ravenous Beasts, Wolves, Tygers and Lions, tearing, devouring and destroying one another, when they know little wherefore: I shall also grant, that it were a most desireable sight to see that Prophecie, *Esai. 11: 6, 7, 8, 9.* fulfilled; and all the Professours at least of the name of Christ, living together as brethren; But while maters thus stand, as they do this day, in the world, to deny the lawfulness of warre, even in self defence; so that a traitor may not defend himself from robbers, nor Merchants from Pyrates, nor

a Magistrate defend his land and subjects, from the invasion of Turks and Pagans; I think, is so far from being a medium to prevent the effusion of blood, and to procure peace and tranquillity; that, on the contrary, it should prove the strongest encouragement imaginable unto bloody Enemies, to prosecute their bloody designs, and shed the blood of innocents, like water; for there is no such encouragement as this is, to know and be assured of no resistance, for such birds of prey, as delight in Rapine and Violence: Yet this bloody designe, (for I can call it no other thing, let men cover it over with what pretexts they will) seemeth to me fiteable enough to the genius and doctrine of these *Quakers*; who, so far as I can discern, drive at nothing else, then the reducing of us to Paganisme: And by this means of disarming all Christians, by perswading them, that it is not lawful to defend themselves by armes, against invading Pagans, give all Christendome up as a fit prey unto the lusts of Turks or Pagans, who may come, when they please, to cut, at freedom, all their throates, that will not with them burse incense, and sacrifice their children to the Devil. The *Quakers* seem very milde and meek, and more ready to suffer, than to do wrongs; but let wise men judge, whether this their doctrine tenderth, and what enemies they make themselves hereby unto all Christian societies; They speak here only of Christians, as if Christians might not have the privilege of beasts, to defend themselves against unjust violence. But say they any thing of Pagans? No: Pagans must weare the sword, & may offend, if they please; but Christians may not defend themselves; for they themselves are neerer of kin to Pagans, than to Christians, as I have cleared all alongs.

3. But let us see, what he alledgeth for this. He citeth *Mat. 5: 38.* to the end; And with *Socinians* tells us, that *Christ* is here enjoying a more perfect and excellent way of manifesting love, patience and suffering, than was required of the *Jewes* by the Law of *Moses*. But this, his one and only ground, is abundantly disproved by our orthodox Divines, writing against the *Socinians*; and the text it self maketh it manifest, that *Christ* is here only vindicating the Law, from the corrupt glosses of the Pharisees, and Jewish doctors; and therefore, in the very beginning of his vindication, tells the *Jewes*, that they should not expect that of him, which they had of their own doctors, viz. that he should also destroy the Law: for he was not come for that end, but to fulfil the Law *vers. 17.* and to maintaine it by his doctrine; and therefore threatneth heavy judgments against such, as would teach men to break the Law *vers. 19.* And as to the part of *Christ's* discourse, which he here pitcheth upon; we need do no more, but shew, that there is no new precept here: It consisteth of two particulars, first concerning not retaliating, and the next about loving our enemies: As to the first, *Socinus* himself granteth, that *Christ* here looketh to the false interpretation of the Law of *Moses*, whereby some took the meaning of the Law to be, that private persons might, in their private revenge, retaliate, whereas *Moses's* Law was given to Magistrates, as is clear *Exod. 21: 22, 24, 25. Levit. 24: 19, 20. Deut. 19: 18, 19, 20.* And against this private revenge, and retaliation, *Christ* speaketh: and also against this did the Law of *Moses* speak *Deut. 32: 35.* compare with *Rom. 12: 19. Levit. 19: 18, 19.* See also *Gen. 49: 5, 6, 7. Prov. 20: ver. 22.*

& 24: 29. *Ier.* 51: 36. *Ezech.* 25: 12. So that Christ's meaning is, that private persons should be ready rather to receive more wrongs, then to revenge themselves, for wrongs received: And *Socius* himself assenteth to this: It is true *Socius* thinketh, that Christ here doth prohibite Christians to seek a redress of their wrongs by the help of Magistrates: (which afterward he contradictheth) I know not if our *Quaker* will say so too, seeing in the end of his foregoing *Thefis*, he would have the Law exercised, and right done to every one, without respect of Persons, in the matter of injuries done to persons, in their goods and lives: And sure, the words of the Apostle *Rom.* 13. are expresse enough for this. However we see, there is nothing here binding up the hands of Christians from necessary self defence by Armes & Warres; for nothing is here required but what was required of old, notwithstanding whereof, warres were lawful, as cannot be denied. The same we say, as to the second particular; where *Socius* also granteth, that Christ is not here directly correcting *Moses's* Law: Yet he saith, that *Moses's* Law by Neighbour understood only a Jew, and that barred of enemies, that is, such as were strangers, did natively flow therefrom: In both which his ignorance of the Law and the Prophets appeareth: For there is nothing appearing, that can justly restrict the word neighbour, to the Jewes only; else it must be so also restricted in the very moral Law, in the decalogue, as *Command* 9. & 10. which yet Paul extendeth to others' *Rom.* 13: 8, 9, 10. *Gal.* 5: 12, 13. And that under the *Old Testam.* there was a Law for loving and doing good to enemies, is clear *Exod.* 23: 4, 5. *Prov.* 25: 22. Thus it also appeareth, that this particular can make nothing against the lawfulness of Warres; seeing Warres were lawful under the Law, when this same command of loving enemies had place: The inconsistency then, that this man conceiveth, betwixt these explanations of the Law, or renewed Lawes by Christ, and lawfulness of self defence, and warre for this end, is in his owne imagination: And for as confident as he is hereof, *Pag.* 364. his ground faileth him.

\* 4. But he thinketh to prove this inconsistency. *Pag.* 364. &c. §. 14. thus. *r.* Christ commandeth us to love our enemies; and this is contrary to war. *Ans.* (1.) The Jewes were under a command to love their enemies, and yet they might lawfully defend themselves by War. (2.) We are under a command to love ourselves, Families and Relations, and therefore under a command to defend their and our owne lives from unjust violence; yea others also, that are not so related to us, *Prov.* 24: 11, 12. *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slaine: If thou sayest, behold we knew it not, doth not he that pondereth the heart consider it? And he that keepeth thy soul, doth not he know it? And shall not he render to every man according to his work?* (3.) We are not to love our enemies more then our other neighbours; And the Law saith, that we should love our Neighbour, as ourselves; and therefore we are not to love our Neighbour more then ourselves: Nor with that degree of affection, that we are to love Ourselves: And therefore, we are bound to defend ourselves from the unjust violence of Enemies or Neighbours. (4.) Yea love can consist with repelling unjust violence with violence; for thereby our enemies are restrained from bringing the guilt of more innocent blood upon themselves,

selves, and from doing more mischief and wrong: Binding of an enraged mans hands from committing murder, is consistant with love; so is wageing warre against an invading bloody tyrant, who can no otherwayes be restrained or hindered. (5.) Love to enemies may appear, in seeking, by all meanes, faire and possible, to satisfie even their unjust desires, to prevent a warre, and in a readines to lay hold on all lawfull and faile occasions of making peace. (6.) Love to enemies can consist with warre, when in wageing of the defensive warre, a private desire of revenge doth not principle, nor animate to the warre; but conscience to the command of God, enjoyning us, even by the Law of nature, to defend our Life, Relations, Neighbours and Countrey, from unjust and bloody invaders. (7.) The whole scope of the place is to presse his followers, to lay aside all private self revenge, and to be so far therefrom, as to follow with all tokens of love, kindness and respect, even such as were handling them as enemies, hating them, persecuting them, spitefully using them, by praying for them, blessing them, &c. But there is no ground to suppose, that our Lords intent was to dissolve the Law of Nature, and to loose Magistrates, Parents, and all Persons, from its obligation; so as a man might not defend himself from an implacable blood-thirsty murderer and robber; nor a Master of a family might not defend his Wife and Children together with his owne life, from the unjust invasion of night robbers and murderers; nor a Magistrate might not defend his Subjects and Kingdom from bloody cut-throates; to which the Law of Nature, ingraven deeply in the heart of every rational man, doth perpetually oblige.

5. Next sayes he, *The Apostle saith, that we wrestle not against flesh and bloody, but in warres, we do so.* Ans. The Apostle sheweth indeed Ephes. 6: vers. 11, 12. what necessary there is for us, to put on the whole armour of God, which is spiritual armour, seeing it is not men only (though wicked men also,) but Devils, both within men, and without men, that we must fight against: Will he hence inferre, that we have no adversaries here in the world, or that we are not to defend ourselves against their unjust malice and cruelty? He may better inferre, that we have not an evil heart of unbelief to wrestle against: But how impertinent this reason is, children may see. 3. Sayes he. *The Apostle saith 2 Cor. 10: 4. that the weapons of our warfare are not carnal.* Ans. True, when we are to cast downe imaginations, and every high thing, that exalteth it self against the knowledge of God; and bringing into captivity every thought to the obedience of Christ, vers. 5. But when we have to do with cut-throats, coming with guns, swords, granads, stinck-pots, pickes, &c. to kill and murder us, we must have, I suppose, sutable weapons. 4. Sayes he, *James saies, that wars and fightings come from our lusts, that war in our members,* Jam. 4: 1. Ans. But James saith not, that necessary self-defence cometh from lusts. And might not all this be said of the Jew? 5. Sayes he, *Its foretold by Esaias Ch. 2: 4. and Mich. Ch. 4: 3. that they shall beat their swords into plow shares, &c.* Ans. Let us pray for the fulfilling of this; and for the day, when upon all the glory, there shall be a defence, Esai. 4: 5. And when the Beast shall be taken, and the false Prophet, that wrought miracles before him, with which he deceived them, that



had received the mark of the Beast, & them that worshiped his image; & both cast alive into a lake of fire burning with brimstone; & the remnant shall be slain with the sword of him, that sae upon the horse, &c. *Revel. 19: 20, 21.* And when the armies of Gog & Magog shall be destroyed *Revel. 20: 8, 9, 10.* 6. Sayes he, *The Prophet sayes Esai 65: 25. they shall not hurt nor destroy in all my holy mountaine.* *Ans.* Let us pray for the fulfilling of this also. 7. Sayes he, *Christ's Kingdom is not of this world, Job. 18: 36.* *Ans.* True, and therefore there needeth not be carnal weapons to carry on his spiritual interest: Yet while we are in the world, and surrounded with Wolves and Lions of this world, who would destroy us, and drive us out of the world, we may defend ourselves, according to that Law, which hath bin in force, since the foundation of the world. 8. Sayes he, *Christ said to Peter, put up thy sword, &c.* *Ans.* Yet at another time, he said to all his disciples, *sell your coat and buy a sword:* But what sayes this against warres, managed by Magistrates, in the defence of their Kingdomes, Subjects and Liberties? Would this Quaker have all the Subjects answering their King, when environed with enemies seeking to dethrone him, and crying for their help, with this, Christ would not have Peter draw a sword in his Masters defence, and therefore, no more must we draw our swords in your aid and our own defence? These look not like loyal and faithful Subjects to their Superiours. 9. He citeth that *Rom. 12: 19.* *Ans.* And the place answereth it self, speaking against private revenge, and a taking of God's prerogative from him, in avenging ourselves; but it speaketh nothing against innocent, necessary self-defence. See *vers. 18.* *If it be possible, as much as lieth in you, live peaceably with all men.* He requireth not this, when it is impossible, and we have done as much as lieth in us, and all in vaine. The robber will cut our throat, if we resist not, purse, & cloathes and all we have, will not satisfy him, must we hold up our throat when we can help ourselves? The Apostle giveth no command for this. *Lastly* he sayes, *Christ calleth his to bear their crosses, to patience, to simplicity.* *Ans.* It is no small crosse, to have such ill Neighbours, as necessitate us to the labour and patience of watching, and keeping our walls and borders, night and day, when we should be sitting under our vine & Figtree in peace and quietness, serving the Lord, in truth & singleness. These are all his reasons: and how childish and frivolous they are, let every one judge.

6. He cometh next *pag. 366.* &c. §. 15. to answer some of our Arguments, and first to that taken from the practice of Abraham before the Law, and of the people of Israel under the law, he saith foure things. 1. That *they also circumcised, which is not now lawfull.* *Ans.* Circumcision was a Ceremonial Law, & no precept of the Law of Nature; as necessary sinless self-defence is; which was practised by all Nations; but the Lord did not prescribe any thing in the Ceremonial Law, which was the common practice of all nations; yea the Ceremonial Lawes were to discriminate them from all nations. He saith 2. *That the Israelites might not make warre neither offensive, nor defensive, of their own will, nor by their owne counsel or conduct, but were to consult the Oracle of God.* *Ans.* (1.) I do not say, that warre should now be undertaken without consulting of God, and his Oracles; his word, I mean, and standing Law, whereby we may under-

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derstand his minde, as well, as if we had the *Vrim* and *Thummin* to go to. (2.) I finde not that in all cases, the Israelites did consult the Oracle of God, in their undertaking a warre, but only in difficult cases: When they heard, that the two tribes and half had built an Altar by Jordan, the whole Congregation gathered themselves together at *Shiloh* to go up to war against them; but of their consulting the Oracle of God, we read not *Iosh. 22: 12*. So also in that war undertaken against the tribe of *Benjamin* *Judg. 20*. only they asked counsel, who should goe up first *vers. 18*. though after a defeat they changed the question *vers. 23, 26, &c.* He saith 3. *Their warres against the nations were figures of the inward war of Christians, against the World, the Flesh, and the Devil.* *Ansiv.* (1.) This is said, but not proved. (2.) What saith this to the warres among themselves; or betwixt *Judah* and *Israel*? This was said by *Salomons* the *Familist*, before now. He saith 4. *Something is prohibited by Christ* *Mat. 5: 26. which was permitted to the Jewes, because of their rudenesi.* *Ansiv.* The contrary is manifest, as appeareth from what is said: It is but a groundless notion of *Socinians*, to say, that Christ there giveth any new precepts; whereas he, who came not to dissolve or weaken the Law, in the least, did only vindicate the lasting moral Law from corrupt glosses, and interpretations; as is manifest.

7. To a second Argument, to wit, That defence is of the Law of nature, which Religion doth not destroy: he Answereth, *Be it so; yet by obedience to commend ourselves to God, in faith and patience, is not to destroy nature, but to perfect it.* *Ansiv.* But the argument is not taken from the corrupt nature of man, which grace changeth; but from the standing Law of Nature, which is Gods perpetually obliging Law, and is not weakened, or altered by the Gospel, whatever alteration grace maketh in us. To a 3 Argum. taken from *John Baptists* not disproving of warres, in the Souldiers, that came unto him, to ask him what they should do? *Luk. 3: 14.* He answereth *What then? The question is not of Johns, but of Christs doctrine, John was not that Prophet, yet John did prohibere them, what is proper to Souldiers, to use violence and deceit, without which there is no warre.* *Ansiv.* (1.) Though *John* was not that Prophet, yet he was his fore-runner, and preached Repentance; and would have taught Repentance from warring, if it had been unlawful. (2.) Even Christ himself, when he spoke with the friends of the Centurion, at whose faith he marvelled, saying *he had not found so great faith, no, not in Israel* *Luk. 7: 9.* Yet doth not say to them, that the Centurion should warre no more: And *Mat. 22.* He bids *wonder unto Cesar the things, that are Cessars*; among which things was tribute, wherewith the Souldiers were payed; but if war had simply been unlawful, Christ would not have permitted this for that end. (3.) He forbade them to use violence or deceit towards friends, to use any rapine &c. and for a remedie prescribeth to them, to be satisfied with their wages; whereby is manifest, that he meant not their actions against enemies; for if they were not to fight against enemies, why were they to receive wages? The Roman Lawes, though they allowed Souldiers to take prey from enemies; yet did not permit the least injury to friends, nor suffer the taking so much as a chicken or ewe: See what *Beyas* on the place directeth to this purpose. He may consult *Calvin* also on the place, who expressly saith, it is a friv-

volous:

volous cavi, to think that *John* here prescribeth to rude persons, what is not consistent with Christian perfection; seeing his work was to fit them perfectly for his Master, and that they load the Gospel with a sacrilegious calumny, that would thus set it in opposition to all humane command; as if Christ would destroy what his Father had ordained; and without the sword, Lawes die, and justice hath no efficacy; nor can the Magistrate without souldiers maintaine peace.

8. To our *Arg.* taken from that Centurion mentioned *Mat. 8:5* and him of whom we read *Aff. 10*. He might have added another instance *Aff. 13:12*. He answereth we do not read, that they did continue in that office. *Ans.* But our Argument is not taken from their not laying downe that office; but from Christ and his Apostles their not enjoying them so to do; or not showing, that it was repugnant unto their Christian itate. As for what he cireth out of *Marcus Aurelius* and others, is sufficiently confuted by the *Legio fulminatrix*, which consisted of Christians, and did serve in the warres. To that *Luk. 22:36*. --- and he that hath no sword, let him sell his garment, and buy one. He tels us, that *Ambrose* thought that this was only for that occasion; and that *Origen* interpreteb the words mystically: And himself addeth that Christ by his answer, saying, that two was enough would not have the rest selling their garments to buy swords: but however, sayes he, the use of armes is unlawful under the Gospel. *Ans.* Then the Quakers conclusion must be good, whatever the Scripture say to the contrary: But the Disciples saying they had two swords of metal; and Christ saying, it was enough without the least hint of their being in a mistake, is enough to prove, that there is no allegory here. Nor have we warrand to suppose, that this was only for that occasion, as if Christ after would have none of his followers thinking it lawful to fight for their civil Magistrates and Masters, against their enemies, be the cause never so just.

9. To that which we say, to wit, That though the Scripture prohibiteb privat revenge; Yet it doth not prohibite Subjects; under the command and conduct of their Magistrate, to fight in defence of their Lands, Lives, Wives, Children and Goods, he answereth. That if the Magistrate be a Christian, he himself should love his enemies, and so not command his Subjects to fight; but if he be not a true Christian, the Subjects should obey Christ. *Ans.* We have showne above, that lawful warres are not inconsistent with this duty, which was required under the Law, as well as under the Gospel. He addeth *Pag. 370*. As concerning the present Magistrates, who are in the world, though by reason of the publick profession, they make of the name of Christ, we do not deny them the title of Christians; Yet we may confidently say, that they are far from the perfection of the Christian religion; and while they are in that state, we grant that war is lawful for them, upon just causes; as the use of circumcision and Jewish ceremonies was permitted for a time, not as being either necessary, or yet lawful, in themselves, after Christ's resurrection; but because as yet that Spirit was not risen in them, whereby they were to be delivered from these rudiments. *Ans.* (1.) He taketh that here for granted which is denied, and which he will never be able to prove, to wit, that warring was a part of the ceremonial Law; or a Law peculiarly given to the Jewes. And why doth he not

not once tell us, where and when this Law was first made, and where we shall finde it among the ceremonies? (2.) If it were granted to have been a ceremonial Law, how can he now say, that it is lawful, in any case, to any person, whether Christian or not Christian? Is it lawful now to use circumcision, or the passeover, and other such ceremonies? Will he say, that Christians, who are not become *Quakers*, or are not come to that pitch of perfection in Christianity, which he supposeth the *Quakers* are come unto, may now lawfully offer beasts and sacrifices; Yea and observe the whole ceremonial Law? What doctrine is this? We must not wonder to hear this of them, who are utter enemies to the Gospel; and so care not what be done, that may tend to the abolition thereof. (3.) We heare not that the use of circumcision was ever permitted to the Gentiles, though in a lower degree of perfection. (4.) Circumcision was for a time permitted even to the highest advanced Jewes; for *Paul*, after the Spirit was arisen in him, did circumcise *Timothy*.

10. This is all he saith upon this head; for he toucheth not others of our maine arguments; such as that *Rom. 13.* where the Apostle tells us, that *higher powers are of God*, to be a terror to evil works; and have a sword for this end; and are the Ministers of God, revengers to execute wrath, upon such as do evil: and ordereth that tribute and custome be payed to them, as to God's Ministers, attending continually upon this very thing. They must then have power to suppress Injustice and Iniquity, and to ward it off; and so to defend their Subjects from Injustice, and Oppression: But this they cannot do, but by the sword, which they must use against all Oppressours, whether within, or without the Kingdom, that would wrong and enjure their Subjects, who otherwayes shall not be in case to lead a quiet and peaceable life under them, in all godliness and honesty, *1 Tim. 2. 2*. whence we might also adduce another argument. Further, though he seemeth to grant the office of Magistracy to be lawful; Yet his arguments will as well prove that unlawful, as the use of Armes: and *Anabaptists* will alleige, that Magistracy it self was a Jewish ceremony; and that with as great probability, as he can alleige warre to have been ceremonial: And as he granteth it lawful, for such as are not Christians to make warre; so will they grant it lawful for such to be Magistrates; but not for Christians. Yea *Socinus* himself, though he will not have it lawful for privat persons, to warre; Yet he granteth it lawful for Kings, Princes and Magistrats, without any impeachment of their Christianity: and why it should be lawful to these, and not also to those, I see not: And it seemeth he would have the Magistrats warring without fouldiers, which how they can well do, I know not.

11. By what this *Quaker* granteth to such Magistrats, as are not yet Christians, after his mode, he must needs say, that it is not in it self unjust and iniquous, for Magistrates to defend, with the sword, Justice and Peace; for if it were unjust and iniquous in it self, it should be lawful to none: And if it be just and right in it self, why should it be unlawful to Christians? The Gospel destroyeth not what is just and right, it taketh not away Magistracy, nor that which is necessary to Magistracy, and without which Magistracy cannot subsist, nor Magistrates execute their office. Will any man say, that it is more just

and equitable, that Magistrates leave their Subjects as a prey to the lust of every oppressing, plundering, robbing and killing enemy, then with armes to withstand and resist these oppressing and murdering adversaries? And if not, were it not a great act of injustice to his own Subjects, thus to expose them to the cruel & bloody sword of invaders? And must Christianity countenance injustice, and warrant that, which the very light of Nature teacheth heathens to abhor? Shall Christians be worse then infidels? 1 Tim. 5: 8. Then it is fairer to live under Pagan Magistrates, than under Christian Magistrates? Would he have us runing away to Pagan Places, for this end?

12. What will this Quaker say to the Prophecies in the Revelation, concerning the warres, that have bin and are to be waged against the Turk, and against Antichrist; when God shall give them, that before shed the blood of Saints, and of the Prophets, blood to drink, for they are worthy; whereupon thanksgiving was to be rendered, saying. *Thou art righteous O Lord, which art, and wast, and shall be, because thou hast judged thus.* And, even so Lord God Almighty, true and righteous are thy judgments. Revel. 16: 5, 7. If wars be utterly unlawful under the New Test. how shall that be fulfilled, which we have Revel. 18. concerning the total and final ruine of mystical Babylon? Why is it there said to God's owne people vers. 6, 7, 8. *reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double: how much she hath glorified her self, and lived deliciouſly, so much torment and sorrow give her: she shall be utterly burnt with fire, for strong is the Lord God, who judgeth her?* And how shall that be accomplished Revel. 17: 16. *And the Ten hornes, which thou sawest upon the Beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire?* And how shall these songs be sung, which we have Revel. 19: 1, 2, 3, 4, 5, 6, 7? And how shall he, who is called faithful and true, and in righteousness doth judge and make war, and is clothed with a vesture dipt in blood, and hath on his vesture, and on his thigh a name written, *King of Kings and Lord of Lords*, make a Supper of the flesh of Kings, of Captains, of mighty men, of horsemen, &c. unto all the foules, Revel. 19: 11. to the end? But it seemeth our Quaker hath no will, that any evil should befall that Whore, and her Seate. and therefore would prevent her destruction, so far, as he can, by sowing this doctrine; that Christians, in no case, must make warre. But we beleeve, our King shall finde armies to follow him, when he taketh the fields, and cometh, to tread the winepress, of the fierceness and wrath of Almighty God, whatever Quakers say.

13. We will therefore close this point, with the words of our Confession of faith Chap. 23: §. 1, 2. *God the Supream Lord and King of all the world, hath ordained civil Magistrates, to be under him, over the people, for his owne glory, and the publick good: And to this end hath armed them with the power of the sword, for the defence and encouragement of them, that are good, and for the punishment of evil doers (Rom. 13: vers. 1, 2, 3, 4. 1 Pet. 2: vers. 13, 14.) It is lawfull for Christians to accept and execute the office of a Magistrate, when called thereto (Prov. 8: vers. 15, 16. Rom. 13: vers. 1, 2, 4.) In the managing whereof, as they ought especially to maintaine piety, justice and peace, according to the wholesome Lawes of each Commonwealth (Psal. 2: vers. 10,*

vers. 10, 11, 12. 1 Tim. 2: vers. 2. Psal. 82: vers. 3, 4. 2 Sam. 23: vers. 3. 1 Pet. 2: vers. 13.) *so for that end, they may lawfully, now under the New Testament, wage war, upon just and necessary occasions.* Luk. 3: vers. 14. Rom. 13: 4. Mat. 8: 9, 10. Act. 10: 11. 2. Revel. 17: 11, 16.)

## CHAP. XXX.

## Of Lawful Oaths.

2. **O**ur Quakers, that they may quite destroy all Politie and Government, joyn in with Anabaptists, & Familists of N. England of late, and the Essenes, Manichees and Pelagians of old, in denying it to be lawful to swear before a judge, when called thereunto, in matters of moment. I willingly grant, that all Profane, rash, and godless oaths, used too ordinarily in common discourse, are wholly unlawful, and a manifest breach of the third command; & such a sin, as provoketh the Jealousie of the Lord of hostes, who is holy, and will not hold them guiltless who take his name in vaine. I shall also willingly grant, that such reverence should be had unto the holy name of God, that in matters of lesser moment; and matters, wherein the verity may be possibly found out, without an oath, none should be urged to take an oath; nor an oath received from persons, who willingly offer it, in such trifles, & without necessity. But as to this question, let us view, what our Confess. saith Ch. 22: §. 1, 2, 3, 4. *A lawful oath is a part of Religious worship (Deut. 10: 20.) wherein, upon just occasion, the person swearing solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth, or falsehood of what he asserteth (Exod. 20: 7. Levit. 19: 12. 2 Cor. 1: 23. 2 Chron. 6: 22, 23.) The name of God only, is that by which men ought to swear; and therein it is to be used, with all holy fear and reverence (Deut. 6: 13.) Therefore to swear vainly, or rashly by that glorious and dreadful name; or to swear at all by any other thing, is sinful, and to be abhorred (Exod. 20: 7. Jer. 5: 2. Mat. 5: 34, 37. Jam. 5: 12.) Yet, as in matters of weight and moment, an oath is warranted by the word of God, under the New Test. as well as under the old (Heb. 6: 16. 2 Cor. 1: 23. Esa. 65: 16.) So a lawful oath being imposed by lawful authority, in such matters, ought to be taken (1 King. 8: 31. Neh. 13: 25. Ezra. 10: 5.)* — Yet it is a sin, to refuse an oath, touching any thing that is good and just, being imposed by lawful authority (Numb. 5: vers. 19, 20. Neh. 5: vers. 12. Exod. 22: vers. 7, 8, 9, 10, 11.

2. The only ground of his contrary opinion, is Christs words Mat. 5: 34 -- 37 and Jam. 5: 12. which he so understandeth, as simply prohibiting all Oaths whatsoever, wherein he is worse than the Socinians, for they say, that Christ added this unto the Law, that we should not swear rashly and vainly; nor make promissory Oaths concerning things future. But the Quaker will goe a greater length, and say that Oaths imposed by Magistrates, in things weighty and necessary, are here also prohibited: Yet he walketh upon the Socinians ground



Ground; and supposeth, that Christ is here amending and correcting the Law, Or adding to it; and so giving new Lawes: For if Christ only be interpreting the Law, (as we say) and it be certain, that the Oaths, we maintaine, were warrantably used under the Law; Christs Words must not be so largely taken, as he would. But a right consideration of Christs Words, together with his scope, will make all clear. Christ being here interpreting, explaining and vindicating the Law, and so correcting and reprehending the false, laxe and erroneous glosses, which the Pharisees, and the Jewish Doctors, had corrupted the Law withal; he cometh in these verses to vindicate the third command, which these loose Casuists (whom he meaneth, when he saith *vers. 33. ye have heard, that it hath been said by them of old time*) had so interpreted, as if nothing had been thereby prohibited, but only forswearing, that is, not to performe, what was vowed and sworne to be done, *thou shalt not forswear thy self, but shalt performe unto the Lord, thine Oaths*: And thence gave way to rash, idle, vaine, and inconsiderate Oaths, yea and to swearing by other things, than by the true and living God. To correct which corruption and abuse, Christ rightly interprets the Law, as prohibiteing all such swearing by any creature at all, saying *vers. 34. But I say unto you, swear not at all*. But how is this *not at all* to be taken? The following words clear, *Neither by heaven* — *nor by the earth* — *neither by Jerusalem* — *neither by thine head*. And then addeth, to correct their rash and profane Oaths in common discourse *vers. 37. But let your communication be yea, yea; nay, nay*. Whereby he sheweth, what should be our ordinary assertions, or negations, in our ordinary discourse; and what way we should take to guard against rash and unnecessary Oaths; *to wit*, that we should use uprightness and sincerity in our dealings, and speeches, that so no more may be required, then asserting or denying, or at most doubling of our assertions, or denials? And then addeth, *for whatsoever is more then these, cometh of evil*, that is, whatsoever is superfluous, or redundant and not necessary, (as all vaine, and needless Oaths, and asseverations are) is sinful, and of the Devil. So that there is nothing here, in the least, giving ground to reject all Oaths, as sinful; but only such, as are by Creatures, or are needless and superfluous, in our ordinary communication. And to this same purpose doth James speak Chap. 5: 12. saying, *But above all things, my brethren, swear not*; how that is to be understood, he explaineth in the following words, *Neither by the heaven, neither by the earth, neither by any other Oath*, which is the same with what Christ said; and to prevent this sin of rash and profane swearing, he addeth, as Christ did, *but let your yea be yea, and your nay nay*: And to confirme all, addeth *lest ye fall into condemnation*, looking to the threatening annexed to the third command; and thereby giving us to understand, that he is but explaining that command, and enjoyning no new thing, but what was there enjoyned; for James is very much, in his Epistle, in pressing the Law, and obedience to it, which he calleth the perfect Law James 1: *vers. 25.* and Royal Law James 2: *vers. 8.* But now if he should have urged any thing, in these moral duties, but what was commanded in the Law, he should have condemned the Royal Law, as imperfect.

3. The mater being thus clear and manifest, we need not regard his telling us, that *we ought to feigne no exceptions*; for we feigne none; but interpret the words, according to the clear and obvious scope; which he with the *Socinian* must inverte, before he make his assertion so much as probable. Nor do we, as the Reader may see, here *make use of consequences* (which yet are allowable, and himselfe, as we saw above, went about to confirme some of his notions, yea a special part of their Solemne Worships, by consequences from Scripture) or *probabilisies*, as he alleigeth, *which are obscure and uncertain*; but walk upon fixed and certaine grounds, which may fully quiet the consciences of such, as stand in awe of the word: and I cannot but wonder, how he, who denieth the word, to be the rule of faith, and practice, can thus press the words, contrary to the scope and intendment of the Spirit of the Lord, and stand so stifiy to the expresse words; yea and, for any thing I see, ground their judgment and practice, wholly and alone, upon these words: but, as we heard above, though the light within them be their supream and only Rule, they can alleige the Scriptures, and pervert them too, against us.

4. He cometh next Pag. 354. §. 11. to reply to our grounds. We say, that Christ forbiddeth all Oaths by creatures, and all vaine and rash Oaths: To which he replyeth, *That the Law did forbid these Oaths; but Christ forbiddeth here swearing that was free under the Law: to wit, to swear by the Name of God; and so dischargeth even such Oaths, as were made by the Name of God Mat. 23: 22. And be addeth, by any other oath.* *Answe.* That the Law doth forbid both swearing by the Creatures, and also rash and unnecessary swearing by the Name of God, is true; but the Law did not prohibite, but enioyn swearing in some cases, before Magistrates, as we see *Exod. 22: 7, — 11. Num. 5: 19, 21.* (2.) That Christ correcteth or amendeth the Law, or dischargeth any thing, which was lawful by the moral Law of God; is but a *Socinian* dream, without any ground, or warrant, as is apparent, through that whole Sermon, and from the very first words of this part thereof *vers. 17, 18. Think not, that I am come to destroy the Law or the Prophets: I am not come to destroy, but fulfil: for verily I say unto you, till heaven and earth passe, one jot, or one tittle, shall in no wise passe from the Law, till all be fulfilled.* But sure, if Christ had added to the law, or taken away from it, he had in so far destroyed it, and made it an imperfect law, and had taken away from it many Jotes and Titles, contrary to his owne expresse profession and declaration. (3.) The place *Mat. 23: 16 — 23.* doth clearly expaine this; for there, their unlawful wayes of swearing are reprov'd; and they discovered to be fools, in alleiging such grounds, as they did, for their profane licentious swearing, and satisfying themselves with such pretexts; but not one word declareing it unlawful in all cases, to sweare by the Name of God. (4.) These words *by any other Oath*, are to be explained by what went before; and so to be understood of any other such like Oath, as he had instanced in; otherwise Christs discourse shall be incoherent.

5. To that, which is said, That swearing by the Name of God, was commanded by the Father, and so cannot be now contradicted by the Son, who is one with the Father, he saith, *That the father appointed many ceremonial Lawes*

which were shadowes of good things to come, whereof Christ was the substance. Answer, This is very true; but nothing to the purpose; for he shall never prove that swearing by the Name of God was a ceremonial thing, being a part of natural Worship, taught by the Law of Nature *Gen. 21: ver. 23. Josh. 2: vers. 11. 2 Chron. 36: 21.* and is several times put for the whole moral Worshipe *Esa. 19: v. 18. Eccl. 45: 23. Psal. 63: 11.* And where, I pray, and when, was this ceremonial precept (if it be such) first given? But this one thing is enough to confute this dream (not to mention, that we cannot understand, whereof it can be a shadow, or type: nor how then, as we shall hear, it was used, when types were abrogated) to wit, that Christ did not so early beginne to cry down and to annull the force and power of the ceremonial Law; but being made under the Law (ceremonial, as well as moral) was observant thereof in all points, to his dying day: for in the very night wherein he was betrayed, he observed the feast of the Pascheover; and he came to fulfil all righteousness: How shall we then imagine, that in his very first Sermon, he should abrogate the Ceremonial Law, and that in more points then one, if our Quaker be to be believed? For he will have the matter of Warres a ceremony too; and will affirme, that Christ abrogated that ceremony also, in the last words of this Chapter, as we heard?

6. He moveth this *Argum.* in the next place *Pag. 355.* That Oaths cannot be a part of the ceremonial Law, because they were in use before the promulgation of the law: An Argument, wherein I see little strength; yet I think it concerneth him to tell us, when this ceremonial law was first given, and to whom? What answereth he? *It must be shewne*, saith he, *that it is an eternal and immutable precept.* Answer. And what needeth more for this, then to show, that it is a part of worshipe performed unto God, which the law of Nature hath taught all nations, and which hath no affinity with what is typical and figurative, having a manifestly moral import; for it is a solemn acknowledgement of Gods All-seeing eye, of his Truth and Veracity, of his Righteousness and Justice, and of his Power and Might: for therein he is called to witness a secret and hidden truth, and the swearer doth professe, that God is acquainted with the secrets of all things, and with the Intentions of the heart: Therein we acknowledge, that God abhorreth lying and dissimulation, and will be a swift witness against false swearers; and in justice will be avenged of such, as mock him, in calling the God of truth to bear witness to an untruth, and shew his power in punishing and pursuing such: all which being engraven on the heart of Man by nature, and being laid, as the ground of this practice among all Nations, and having nothing ceremonial in it, evince this duty to be moral, and the commands enjoying it, perpetually obligeing. He tells us, *that Abel and Cain did offer the tythes of their fruit, and the first fruites of their land.* But I read not this in Scripture: I finde it said *Gen. 4: 3, 4.* that Cain brought of the fruit of the ground, and Abel of the firstlings of his flock, but no more: no word of Tythes, nor of First fruites.

7. He moveth another Objection, after his owne minde; as if we said, that Swearing by the name of God is a moral duty, because it is mentioned with Gods

God's essential and moral worships: But what he meaneth by *essential worships*, I know not; nor know I, who useth that terme. This argument I shall thus urge: If swearing by the name of God be not only urged, together with other acts of moral worship; but also as a comprehensive part of moral worships, and as further exegetical and explicative of other parts of moral worships mentioned; then it must be a part of morall worships: But the former is true. Therefore, &c. The Major, I suppose, needeth no prooffe. The Minor is clear *Deut. 6: vers. 13. Thou shalt feare the Lord thy God, and serve him, and shalt sweare by his name: And Deut. 10: 20. Thou shalt feare the Lord thy good, him shalt thou serve, and to him shalt thou cleave, and sweare by his name.* In both which places, we see, it is not only attended before and after with precepts purely moral; nor only joyned in the same verse, with duties purely moral; but, as the other duties, mentioned in the same verse, are truly comprehensive of that moral obedience that is due to God; so is this, and each one of these commands contribute to explicate the other; so that all are but various expressions of that one duty, of owning the true God, for their only God, conforme to the first commandment. Adde to these passages *Jer. 3: 4.* where it is pressed as a comprehensive duty of all moral obedience, as being the manifest declaration of their true Repentance and Turning unto God, and of their putting away all abominations out of God's sight, *vers. 1. If thou wilt return, O Israel, saith the Lord, return unto me; and if thou wilt put away thine abominations out of my sight, then shalt thou not remove: And thou shalt sweare, the Lord liveth in truth, in judgement, and in righteousness, &c. So Jer. 12: vers. 14. to the end, where the Lord is offering salvation to the Nations about, upon condition, that they will performe this comprehensive duty, and shall learne to sweare by my name, saith the Lord, the Lord liveth, as they taught my people to sweare by Baal, then shalt they be built in the midst of my people; but if they will not obey, I will utterly pluck up, and destroy that nation. Adde *Psal. 63: 11. The King shall rejoyce in God, and every one that sweareth by him shall glory.* Let the Quaker now see, if his answers will suite this argument, thus proposed.*

8. Another of our Arguments he mentioneth, in the *fift* place, which is this, as I shall forme it: If that which Christ forbiddeth, be of the Devil, then he forbiddeh not the swearing by the name of God: But the former is true, from the words of the text, *for whatsoever is more then these cometh of evil, vers. 37. or of that evil one* & *cometh out of that evil one*, who is exercised in all wickedness. See *Bez4* on the place. The Consequence of the Major is clear; for swearing by the name of God, was once commanded of God; but God never commanded that, which did flow from the Devil: Nor can it be said, with any face of reason, that any of the ceremonial Lawes, were of that evil one, or cometh of evil. How then can this man say, that this which Christ saith, cometh of evil, was a ceremonial Law, enjoyned by God? What replyeth he? *Some things*, saith he, *are good because commanded, and evil because forbidden, and some things are commanded because good, and forbidden because evil: Thine ceremonials are good, as long as commanded, and evil when forbidden under the Gospel. Ans. (1.) But some, there is nothing good morally, but what is commanded, and as com-*  
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manded; and no duty of man can be said to be commanded because morally good, antecedent to the command of the great Law-giver, whose good will and pleasure is the ground of all morality among men. (2.) Though the observation of prohibited ceremonies, be evil under the Gospel; Yet we cannot say, that they are or ever were of that evil One, or come of evil. Here he tells us *Page 356. That oaths did prefigure God's truth and fidelity.* *Ans.* That which is prefigured, is something to come; then it seemeth God under the Law, was not true and faithful; for these attributes were but prefigured to exist in the dayes of the Gospel: Is not this blasphemy? He would do well to retract this, otherways his error is worse, then he is awar of. He giveth us another morality of oaths, *viz. Testification of truth, which was before all oaths, and will abide, when all oaths are away.* *Ans.* This is indeed the proper end and use of oaths, to testify to truth: But what he meaneth, when he saith, it is its morality, I must waite till he explaine himself. As long sayes he, *as men abide true, there is no necessity of oaths:* and for this he citeth some words of Polybius and Grotius and others. But what then? This would rather plead for the necessary continuance of oaths, because men are not true enough: And knoweth he not, that good civil Lawes may be occasioned by evil manners? Knoweth he not, that by reason of the fall, many things became moral natural, secundarily, that were not primarily natural? And why may not oaths come in among these? He giveth us an Argument, thus, *That which was not from the beginning, nor had any use in the beginning, that had not its rise from the will of God, but from the work of the Devil, being caused of evil. viz. of infidelity, lies and deceit, and was chiefly invented by men, as a remedy of this evil, in which they did invoke the names of their idols, and which was granted to the Israelites as children, that they might abstaine from the heathens Oaths* *Jer. 12: 16. is no moral and eternal command.* But such a thing is an Oath. *Ans.* This is, I confesse, a very ill favoured argument: For the assumption is pregnant with blasphemy, and that upon his owne grounds; for he said before, that this swearing by the Name of God was a ceremonial command of God: Now is it not blasphemy to say, that any of the ceremonial Lawes of God had not their rise from the will of God; but from the work of the Devil? Is it truth to say, that any of Gods commands, especially such, as belong to the Gospel, as all ceremonies do, are chiefly invented by men? Faith in Jesus Christ was not from the beginning, nor was of any use in the beginning, and was occasioned only by the fall; is it true therefore, that it had not its rise from the will of God, but from the work of the Devil, and was chiefly invented by man? (2.) If swearing be such a thing, it must be intrinsically evil: how cometh it then, that we hear sometimes of Gods swearing? What, would God do that, or any thing like that, which had its rise from the Devil? (3.) Many things became moral, yea natural, after the fall, which were not necessary from the beginning; these are called moral natural secundarily; and yet had their rise from the will of God; and not from the work of the Devil, as covering our nakedness, which this man will grant, unless he be an Adam too. (4.) Infidelity, lies and deceit, among men after the fall, might be an occasion of a law, and the law be good, necessary and immutable for all that, and be no  
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invention of man, but the command of the great God. (5.) It is not proved, that the Lord commanded the Israelites to swear by his name, because they were children, far lesse, to bring them off the using of Heathens Oaths; the place *Jer. 12: 16.* evinceth the contrary, viz. That God would have the heathens learning to swear by the Name of the true God.

9. A *Sixt Argument* of ours, he proposeth *Pag. 357.* thus, God hath sworn, therefore to swear is good: And indeed this doth manifestly evince, that to swear is not intrinsically evil, nor floweth not from the work of the Devil; nor was principally invented by Man; and the Scripture bringeth God frequently in swearing *Gen. 50: 24. Exod. 13: 5, 11. & 33: 1. Numb. 14. 16, 23, 30. & 32: 10, 11. Deut. 1: 8. & 8: 35. Josh. 5: 6. Psal. 95: 11. & 110: 4. Heb. 6: 17. & 7: 21, 22.* For answer he tells us out of *Athanasius*, That God cannot swear properly, because he sweareth not by another, but by himself. *Ans.* And this is very true; But yet the Scripture saying that he sweareth, and expressing his Counsels and determinations, as confirmed by an Oath, to assure us of the Truth and Immutability thereof; confirmeth what we say, to wit, that it is not simply unlawful, and to be condemned. God cannot properly Repent, and yet he is said to Repent, and this hath a moral instruction to us. God hath not properly bowels of pity and commiseration, and yet what is spoken of the moving of his bowels, sheweth that our pity and commiseration is not simply sinful, but good and lawful in some cases. A *Seventh Argum.* is this, Christ did swear. Out of what Author, he hath this, I know not; of Christs swearing I read not; but of that earnest asseveration *Verily Verily*, I read often: And if our *Quaker* will so strictly interpret these words of Christ, *whatsoever is more then these*, to wit, then yea and nay, cometh of evil, as he doth; he must also condemne these asseverations; for they are more, then yea and no? And that same asseveration may be construed for an Oath, if we consider *Heb. 6. 13, 14.* But he answereth, That though Christ did swear, yet it will not follow, that we may, because he was under the Law, we under the Gospel. *Ans.* (1.) It is not proven, that this belongeth to, or is any part of the Ceremonial Law. (2.) Christ did abrogate that Ceremonial Law, as our *Quaker* thinketh, in that sermon of his upon the mount; and if it was then abrogate, it could not oblige him thereafter. (3.) This agreeth not with *Hierom's* answer, which he addeth, but rather contradiceth it; for *Hierom* draweth his answer from his being Lord, and under no Law.

10. An *Eighth Argument* we use, which is better founded, and that is taken from the practice of the Apostle Paul, who several times, in weighty matters, and at necessary occasions, did use solemn Oaths and Attestations *Rom. 1: 9. God is my witness. & 9: 1. I say the truth in Christ, I lie not, my conscience also bearing me witness, in the holy Ghost. 2 Cor. 1: 23. moreover I call God for a record on my soul. & 11: 16. as the truth of Christ is in me. Gal. 1: 20. Now the things, which I write unto you, behold, before God, I lie not. Phil. 1: 8. for God is my record. 1 Thes. 2: 10. we are witnesses & God also. To all which he answereth three things: That these are not Oaths; & that they refused not to give such attestations themselves; but were urged to give more, (saith he) an Oath with the ceremony of laying the hand upon, or kissing the book, of*



*lifting up the hand or the fingers, and adding this forme, so help me God.* *Ans.* To these agreeth the definition of an Oath; *scilicet*, a solemn calling of God to witness, and to judge according to the truth or falsehood of what is said. And whereas he saith, that they would not refuse this, but oft used such: but would not adde the outward ceremony required; he sheweth, how easily they can straine at a gnat, and swallow a camel, as the Scribes and Pharisees did *Mat.* 23: v. 24. As if *Abrahams* servant would have sworn willingly by the Lord, the God of heaven, and the God of the earth, but would have scrupled at the putting of his hand under *Abrahams* thigh *Gen.* 24: 2, 3. who seeth not what a childish vanity this is? Yet I will not plead for any ceremony, that may justly give offence. But (2.) Must he not grant, that even this much is more than yea and nay, and consequently cometh of evil? Was this much from the beginning? Was it of any use, in the beginning? Was it not caused of the evil of infidelity &c? And was it not therefore the work of the Devil? and was it not invented of men, for a cure of infidelity and deceit? How then can he defend it according to his own principles? It seemeth the *Quakers* may do, what we may not. He answereth 2. *That this contradicth our opinion; for Paul was not here swearing before a Magistrate.* *Ans.* Nor do we adduce this instance to prove that; but only to prove, that all swearing under the *New Testament*, is not unlawful: will he say, that *Christ* *Mat.* 5. speaketh only of Oaths taken before Magistrates? Or that such only were a part of the Ceremonial Law? He must then restrict these words of *Christ* and of *James*, *swear not at all*, to Oaths imposed by Magistrates, contrary to his own fore-mentioned glosses. What difference is there betwixt our solemn calling God to witness to a particular, of our own accord, when necessity and the urgency of the matter presseth to it, and doing this at the command or desire of the Magistrate, for ending of a controversy? I should think, that if I may do it, of my owne accord, I may much more do it, when called thereto by a Magistrate. But his 3. Answer will cut the knot, *The question is not, what Paul or Peter did, but what their and our Lord taught*, saith he. *Answer.* Then Paul must be a transgressor, and that oftener then once or twice: But I suppose, in writing of his Epistles, he was acted immediately by the Spirit of God: and I shall not readily think, that the Spirit would have acted him so frequently to have transgressed *Christs* express command, *swear not at all*, if our *Quakers* exposition be genuine. *Augustine*, *Lib. de mendacio ad Consentium* Chap. 15. learneth from this practice of Paul; how to interpret *Christs* Words, *Puravit ipse Apostolus, in Epistola sua: Et sic ostendit quomodo accipiendum esse, quod dictum est, dico vobis, non jurare omnino* — *sed quia precepti violatorum Paulum, praesertim in Epistolis conscripserit, atque edidit ad spirituales vitam, salutemque populorum, nefas est dicere. Intelligendum est illud, quod positum est, omnino, ad hoc positum, ut quantum in te est, non affectes, non ames, non quasi pro bono cum aliqua delectatione appetas suscipiendum.*

11. To that Prophecy of the dayes of the *New Testament*, *Esa.* 65: 16. — *he that sweareth in the earth, shall swear by the God of truth*; he answereth, *That it was usual with the Prophets, to express the great duties of the Gospel times, in Mosaiick termes*

comes in Jer. 31: 38, 39, 40. Ezech. 36: 25, & 40. Esa. 45: 27. And what the Prophet here speaketh of swearing, Paul interpreteth it of confessing, Rom. 14: 11. *Answer.* That the Prophets use this way, I confess: But see no ground for this from Jer. 31: 38. &c. where the Prophet is foretelling the rebuilding of Jerusalem, which was accomplished in the dayes of Nebemiab. And that Ezech. 36: 25, is but a poor ground: Nor doth that place Esa. 45: 23, give any countenance unto this, though the Apostle Rom. 14: 11. useth another word for swearing, which is but exegitical thereof, and the same upon the matter. The only doubt remaineth, whether swearing was properly ceremonial, or not; which the Apostles frequent practice, mentioned in the preceeding argument, and other arguments mentioned and to be mentioned, evince not to have been ceremonial: And there is more ground to make the bowing of the knee ceremonial, then swearing by the name of the Lord.

12. In the tenth place he mentioneth that argument, taken from Heb. 6: 16. *For men verily swear by the greater; and an oath for confirmation it is to them an end of all strife:* he answereth Pag. 339. That Paul only sheweth, what men, in those dayes of controversie, were wont to do; but not what they should have done; nor what the Saints did. *Answer.* This being a practice, not of any one age, or people, but of all ages and people; whereby a principal end of swearing, to wit, the ending of a controversie, and the right manner of proceeding about it, to wit, in swearing by the greater, is held forth; and this being brought in here as an argument from the less to the more; as if the Apostle had said, if we believe a man, who by nature is a liar, when he sweareth; and confirmeth what he saith by attesting God; how much more ought we to believe God, who is truth it self, when he sweareth by him self; having no greater to swear by. sheweth the lawfulness and usefulness of this practice: So that if this had been or were, in it self, a thing simply evil, the Apostles argument would want its due force; and cause men question, if ever G. d. did or would swear; it being such a sinful and an abominable thing, proceeding from the Devil: And so the whole argument and conclusion of the Apostle should be annulled, and the maine pillar of our assurance and hope shaken. And though this differeth from these instances, 1 Cor. 9: ver 24. and Luk. 14: ver 31. which he addeth to invalidate this: Yet neither can he prove, that these are simply sinful and unlawful, in all cases.

13. As for the argument he proposeth next, I owe it not; and so am less concerned in his answer: Only I would know, what he meaneth by that expression, a Christian, whom God hath called unto his essential verity, may no way swear? What meaneth he by this essential verity? And was not Paul called thereunto, whatever it be? How came it then, that he did swear some way? Were not the holy men of old called unto this essential verity? how came it then, that they did also swear? Such as Abraham Gen. 21: 24. Jacob Gen 31: 53. Joseph Gen 47: 35. Moses Josh. 14: 9. David 1 Sam. 20: 3. & 24: 22 Jonathan 1 Sam. 20: 16. Eliab. 1 King. 17: 1. Gedaliah. 2 King. 25: 24. Asa 2 Chron. 15: 14. Obadiab. 1 King. 18: 10. & Elisha. 2 King 2: 6? Are not Angels called unto this essential verity? How came it then that they did swear Dan. 12: 17. Revel. 10: 5, 6? He citeth

some passages of some heathens *pag. 360.* who would not swear: And what can this prove? And what will *Pythagoras* prohibition evince? Or *Socrates* his requiring that mens words should be firmer than oaths? Or *Plato's* appearing against it? These and the like may be good arguments for him, whose Religion is but Paganish; but have no force with us? though I grant, these and the like may shame Christians, who regard even oaths so little. He hath *pag. 381.* a number of bare citations of places of some Fathers and Others, without giving us their words; any, who hath these books, may peruse them, and see what they say: All that I shall say is this. Though it be true, that many of the Fathers, did in this assent to *Pelagius*; yet the more common opinion was, that Christians might in some cases lawfully swear, which they grounded upon the practice of *Paul*: See *Vossius Hist. Pelag. lib. 5. par. 2. Antih. 1. pag. 513.* &c. And let the Reader peruse the citations he hath there adduced, and he will see, that some of this *Qualers* citations, and Authors, are against himself; such, as *Cyprian, Tertullian, Augustine, Polycarp,* and others. The primitive Christians would not swear, it is true, neither by the *Gemus*, nor by the fortune of the Emperious: See *Tertul. Apol. Cap. 31.* and from this some might gather, that they would not swear at all: which was certainly a mistake. And we read, that the Primitive Christians did swear to be faithful to the Emperour, as *Vossius* sheweth out of *Vegetius lib. 2. Cap. 5.* & *Arnobius lib. 4.* see also *Dio in M. Antonino, Tertul. de Cor. mil. c. 1. Eusebius histor. lib. 5. c. 5.* He sheweth also how they used to swear by the Eucharist, out of *Eusebius Histor. lib. 6. Chap. 35.* The last argument, which he mentioneth, is not worth the naming, and so I leave it.

14. For a Conclusion to this, let us take notice, that *Augustine* was only labouring to keep off unnecessary oaths: and would have one and other shunning what they could the giving of oaths: But would not simply condemn the taking or giving of oaths, in weighty matters, even under the Gospel: And therefore speaking upon that sermon of Christ, on the mount; and having mentioned the expressions of *Paul*, formerly spoken of, he addeth. *Ita intelligitur, præcepisse Deum, ne jureretur: ne quisquam sicut bonum, appetat jusjurandum, Et assidue jurandi, ad perjurium per consuetudinem delabatur. Quapropter qui intelligit, non in bonis, sed necessariis jurationem habendam; refrenet se quantum potest, ut non ea utatur, nisi necessitate; cum videt, pigros esse homines ad credendum, quod eis utile est credere, nisi juratione firmetur.*

## CHAP. XXXI.

## Of Civil Honour.

1. **B**Eside what belongeth properly to Civil Honour, of which we are now to speak, there are other two particulars, which he is pleased to speak something to, in his Vin.lication of his last *Theſis*, *to wit*, against *Vanitie & Prodigality in apparel*, and against *Comœdies and such Playes*; concerning which, I minde to be no adversary unto him; only I must say, he must be very affronted and shameless to suppose, let be to say, That all his Adversaries content for these as lawful, and as no way contrary to Christian Religion; as he saith *Pag.* 334. for howbeit we love not to place too much of Religion in the outward garb; nor think, that people should affect to be singular therein, and too pharisaically make a proclamation of their being such or such persons, as if the outward vestment could make the man a Christian of such or such a magnitude; nor like we such clothes of distinction, as the Popish Orders have, knowing how much Superstitious vanity moveth thereunto, and worketh under it: Yet we as much hate and abhorre that prodigious abuse, that so much aboundeth this day, and provoketh the Lord to anger, as he can. We know Christianity requireth all Gravity, Sobriety, Modesty and Moderation; and howbeit distinction of Qualities, Conditions, and Offices, will admit a distinction of apparel, both for mater and fashion; Yet in all there ought to be gravity and modesty studied and followed: we remember, as well, as he, and presse the following of that word of the Apostle Paul 1 Tim. 2: 9, 10. *In like manner also, that women adorn themselves in modest apparel; with shamefastness and sobriety, not with broidered haire, or pearls or costly array: but (which becometh women professing godliness) with good works.* And of that of Peter 1 Pet. 3: 3, 4. *whose adorning let it not be that outward, of plaiting the haire, and of wearing of gold, or of putting on of apparel; but the hidden man of the heart, in that which is not corruptible, the ornament of a meek and quiet Spirit, which is in the sight of God of great price.* Yet we dar not say, that it is sinful to wear any thing more, than what is simply necessary for covering of nakedness, and keeping from cold; knowing that there is an Ornament allowed, that suiteth with Gravity, Shamefastness and Sobriety, according to the various conditions and qualities of Persons; though notwithstanding we would have no offence given, in things indifferent; nor any just cause of stumbling, either to one or other; but do rather desire, that persons would keep within that measure, which their condition, and the custome of the place, would allow, than that their good should be evel spoken of, and Christianity fall under a reproach. And as to Ribbens, Laces, and the like, which, it seemeth, he inveigheth most against; though we could well desire, that they were utterly in disuse, where any ground of offence is given thereby; and willingly confess, that both as to these and several other things, there is too much Vanitie, Lightness and Prodigality obvious and apparent; Yet we dar not simply condemne all the use of such things, as sinful, and repugnant to Chri-

stianity: And we suppose, there may lurk as much real Pride, Vanity and Conceite, under a garb outwardly modest, and free of those toys; as sometimes will do under a garb accompanied with them. As for this Comedies, he may know, that some, who are no *Quakers*, have said as much and more against them, than he hath done, or can do: And yet we dar not simply condemne the use of all lawful and sinles Recreations, the use whereof with Christian moderation and sobriety, may be useful, if not necessary, to some bodies, & a mean to fit them for more noble service and work.

2. Having thus dispatched these things, and having now considered all the parts and pieces of the *Quakers* Profession, held forth by this their Advocate and Patron, in the forgoing *Theses* and their Vindication; we come now, in the last place, to speak to that, which I look upon, as their proper and peculiar characteristick; as that which really differenceeth them from all other hereticks, schismatics, or erroneous persons, that have appeared to this day, in the Christian world, so far as I can yet learne: Hitherto I have met with nothing in all their Opinions, and Practices, which he is pleased here to lay before us, as owned by them, and defended by him (except their *Quaking*, which groundeth their denomination, and which assimilateth them more unto the old heathenish Consulters of the Devil, than to Christians) which hath not been asserted and maintained by others, who have been condemned, upon that account, by the Church of Christ, before the generation of *Quakers* were ever heard of, as I have shewne all alongs. Only I must confess, that in this they are also singular, That before them, there was never a Seck heard of, that owned and maintained such a full and compleat body of error and heresie, and gave forth such a perfect systeme of devilish doctrine, tending to the overthrow and destruction of all Christianity and true Divinity, and to be propagating and strengthening of the Kingdom of darkness, as the Seck of the *Quakers* hath done; whose maine intent, or the Devil's in them, seemeth to have been to gather together, in one masse, all the errors and abominable opinions, formerly scattered up and down the Christian world, through all ages, and vented by several persons, raised up by Satan for that effect, which might contribute any thing to the utter extirpation of Christianity, and of all true Religion; so that, what the Devil could not effectuat by *Arrians*, *Pelagians*, *Socinians*, *Papists*, *Arminians*, *Anabaptists*, *Familists*, *Enthusiasts*, *Antiscripturists*, *Momytians*, *David Georgians*, *Manichees*, *Antirritarians*, *Monarists*, *Donatists*, *Heracleonites*, *Aethyptæ*, *Messalians*, *Swenckfeldians*, *Carpoerians*, *Valentinians*, *Gnosticismians*, *Priscillianists*, *Marcionites*, *Tertullianists*, *Marcites*, *Quintinus*, *Swon Magus*, *Menander*, *Saturninus*, *Basilides*, and others not a few, he thinketh now to accomplish by these Miserable *Quakers*, who have gathered together in one cloud, what these severally, and in pieces, did vent and propagate, to darken the truth of God. But we are confident, that the Lord; who hath appeared against, and broken the scattered forces, shall, while rallyed and combined together in one, and in their fullest strength, beat them out of the fields, & consume them with the Spirit of his mouth, and shall destroy them with the brightness of his coming.

3. Beside this wicked composition, which sufficiently discriminateth them from all, who have formerly troubled the Church of Christ; they must have something peculiar to themselves, which, as an open badge, must be owned and avowed by them; and this must also be such a Cognizance, as may discover them to all onlookers to be the men and women of such a profession: And this consisteth in their denying of all outward civil honour and respect, & all significations thereof to any person whatsoever, not only their Equals but their Superiours, whether in higher or lower degree; for when they passe by any, how high so ever; or compear before any Judge or Magistrate, they will not so much, as signifie their respect, by uncovering of their head, as if they were all *Turks*; or brought up among them; or so many Heathenish Priests, who as *Plutarch* witnesseth, used never to take off their cap, which was the insigne of the *Flamines*, See Mr *Durham* on the *Revel. Pag. 563*. And when they are speaking to any, even to greatest Personages, not only they will not make use of any titles, or expressions importing reverence and respect, according to the common usage and custome; but they speak to such, in the very same dialect and manner, that the greatest useth, or can use, while talking with or speaking to the meanest of their inferiours: Hence is there *Thou* and *Thee*, instead of *you* and *ye*; *Yea*, which is also remarkable, in their answers, they use *yea* and *may*: and will not say, *yes* and *no*: so Mr *Grigge*, the writer of the *Quakers Testis*, informeth me, in his *Epistle* Prefixed to that book: And what can this import, but some characteristick *Tessera*, or note of distinction, whereby they may be discerned from all others whatsoever; and who can tell, if in such foolish niceties, there lye not some piece of outward homage, which they must pay to their Master, who will take little ere he want all; and will be as well pleased with a toy, if it be given insigne of homage, as with a greater matter? And it is remarkable, that the first and only person among *Christians*, that we can hear of using this mode, was the founder of the *Jesuites*, *Loyala*: but he did it but once, that we hear of, before a Governour, where he was challenged for a Spye, and yet it may be sufficient to make him also the Father, and founder of the new order of uncivil *Quakers*.

4. It may seem strange, that these Men, who owne no other Christ or Scripture, but the Light within, and take that for all, are thus against all good manners and civility, refusing to salute persons, in the way; or to give the least civil signification of honour and respect to equals or superiours; when even among the wilde savage *Indians*, such maxims and pedantick clownishness would be abhorred, being taught some other thing by the natural Light within them: However, as upon the one hand, we may observe, the enmity, that Saran hath at Mankind, is such, as maketh him hate all things, that looketh like humanity, for their sakes; and therefore will have these his devoted followers, weare no other character of cognizance; but such, as may make them openly appear as enemies to humanity and civility: so upon the other hand, we may observe the holy hand of a righteous God, in this, giving them up, to an unmaning of themselves, & to a denying of that, which, is their outward carriage and gesture, might difference them, not only from  
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the ruder and more clunish sort of mankinde, but even from beasts, who have renounced all Christianity, and every thing that looketh like serious Religion.

5, But as to the matter it self, we know, that *honour is to be rendered to whom honour is due*, and *fear to whom fear is due* Rom. 13: 7. that *Elders are to be accounted worthy of double honour* 1 Tim. 5: 17. that *we must honour all men* 1 Pet. 2: 17. and *in honour preferre one another* Rom. 12: 10. We read that the vertuous woman's children arise up, and call her *blissed* Prov. 31: 28. We read that *Sarah called Abraham, Lord* 1 Pet. 3: 6. It was given for a Law, that *they should rise up before the bary head, and honour the face of the old man* Levit 19: 32. We read that *even Solomon a King rose up to meet his mother, and bowed himself unto her* 1 King. 2: 19 the Angels called *Sarah, Agari Mijstres* Gen. 16: 9. the Disciples hath a *Master*, and the *Servant a Lord* Mar. 10: 24. Paul said to the Governour *Festus, most noble Festus* Act. 26: 25. We read of some women stiled *honourable* Act. 13: 50. & 17: 12. *John writteth to a Lady* 2 John 1. *Moses said to the two Hebrews that strove against other, Sirs* Act. 7: 26. one said to *Elisba, Alas Master* 2 King. 6: 5. Paul & Barnabas said to such, as were ready to sacrifice to them, *Sirs* Act. 14: 15. The jaylour said to *Paul & Silas, Sirs* Act. 16: 30. So did Paul to the mariners Act. 27: 10, 21, 25. *Luk stiled Theophilus, most excellent* Luk. 1: 3. *Sheneiah called Ezra, my Lord* Ezra. 10: 3. *Christs sermon on the Mount teacheth us, not to salute our brethren only, as the Publicans did* Mar. 5: 47. We read that *Abraham bowed to the children of Herb Gen. 23* 7. *Jacobs Sones to Joseph Gen. 43: 26, 28. David bowed to Saul* 1 Sam. 24: 8. *Mephibosheth* 10 David 2 Sam. 9: 8. So also *Abigail* 1 Sam. 25: 23. *Araunah* 2 Sam. 24: 20. and *Nathan the Prophet* 1 King. 1: 23; the *Shunamit* fell down at the Prophets feet, and bowed herself to the ground. 2 King. 4: 36. *Abraham bowed to the three Angels, supposing them to be men*, Gen. 18: 2, 3. So did *Lot* Gen. 19: 1, 2. *Jacob bowed himself seven times before his brother Esau* Gen. 33: vers. 3. and stiled himself *Esau's servant* vers. 5, 14. And *Esau, Lord* vers. 8, 13, 14, 15. *Jacob's wives and his children also bowed* vers. 6, 7. *Joseph bowed to Jacob* Gen. 48: 12. *Joab bowed to David* 2 Sam. 14: 22. and also *Abalom* vers. 33. How oft read we of that title, *O King*, used by good folks? *Dan. 2: 29, 31. & 3: 17, 18. & 4: 22, 27, 31. & 5: 18. Act. 26: 13, 19. and of, my Lord O King* 1 Sam. 26: 17. 2 Sam. 14: 9, 22: & 16: 4. & 19: 26. 1 King. 1: 13, 20, 24. & 20: 4. 2 King. 6: vers. 12, 26. & 8: 5. *Moses did obeisance to his Father in Law* Exod. 18: 7. *Bathsheba to David* 1 King. 1: 16. *Mary saluted Elizabeth* Luk. 1: 40. *Paul the Church* Act. 18: 22. the brethren at *Ptolemait* Act. 21: 7. *James and the Elders at Jerusalem* Act. 21: 21. *Christ commanded the seventy disciples to salute the house they came to* Mar. 10: 12. How often doth *Paul* desire such as he wrote unto, to salute others in his name? See *Rom. 16: 5, 12, 13. Phil. 4: 21. Heb. 13: vers. 24. and how oft doth he mention others as saluting them?* Heb. 13: 24. *Tu. 3: 15. Phil. 2: 3. 1 Cor. 16: 19. 2 Cor. 13: 13. Phil. 4: 22: Rom. 16: 16, 23. Col. 4: 10, 12. So doth Peter* 1 Per. 5: 13. and *John* 3 Job. 14. Here is enough to shew how groundless their rustick singularity is; and that there must be something else in this, then what they give out and pretend: I grant, it suiteth them well, who would have us renunce all Christianity, and turne Pagans, to drive us,

us, at the next step, to outstrip Pagans in incivility; but we know Religion is no enemy to Civility; nor Christianity to Courtesie; and that we should think on such things as are Honest, or Venerable, Pure, Lovely, and of good report *Phil. 4: 8.*

6. We shall now come and see what this man can say in defence of their practice. He beginneth to speak hereof *Pag. 336.* And first speaketh to the matter of titles, telling us, *That they expressly affirme, that it is not lawful for Christians, either to give or receive such titles of honour, as, Your holiness, majesty, excellency, Eminency, &c.* *Ans.* But what if all this were granted? All this might be granted, and yet their practice no way justified; for though some titles of honour were not to be approved (as what Protestant will allow of that given to the Pope?) Yet it could not be hence inferred, that no titles were to be given: there may be a mid way betwixt two extremes. And though no titles were to be given to any, to testify our respect to, and esteem for persons of eminency, whether as to Power and Authority, or as to gifts and partes; Yet this could make nothing for their blunt and rustick *thou* and *thee*. He addeth some Reasons, as. 1. *These titles are no part of that obedience, which we owe to Magistrates; nor is anything thereby added to that subjection, which consisteth in obedience to their lawful commands.* *Ans.* Though it be no part of obedience, to use titles; Yet it may be a part of that Honour and Respect, which is due unto them. And the fifth command sayes, *honour thy Father and thy Mother*; and certainly it is no signe of honour to Magistrates and great Personages, to speak to them, no other wayes then we would do to our footboyes, as the Quakers do. 2. *Sayes he, We finde not such titles in the Scripture, either under the Law, or under the Gospel; but when Princes, or Nobles, & Kings were spoke to, this simple compellation was used O King; or with the addition of the name of the Person, as, King Agrippa.* *Ans.* (1.) We have seen other titles of honour and respect, above; as *My Lord O King*, and this our Quakers will not give to the highest; nor doth this man, in all his Epistle dedicatory to the King, prefixed to his *Apology*, say so much, as once, *O King*, or *my Lord O King*; only he giveth him *thee* and *thou*, as he would give his owne servant. (2.) These compellations, according to the then custome were the highest, and only given to Kings; and inferior Persons had their owne peculiar titles; and as no man did then scruple to give high persons, titles or stiles, due to their places, according to the received custome of the time and place; why should these scruple now; and not only refuse to give them such titles, as are now usual; but refuse to give them any at all; or to put any difference betwixt them, and the poorest beggar, that sitteth on the dung hill? This evinceth, that though they pretend want of Scripture warrant; Yet there is some other thing, which is the real cause.

7. His 3. Reason is, *This layeth a necessity on Christians to lie, in giving the titles of Grace, and Eminency, &c. to such as have nothing worthy of these, or answering them.* *Ans.* Under favour of his *Thouship*, he mistaketh the ground of these titles, supposing that they are given because of personal corresponding enduements; whereas they are only given, because of that Place and Power, which they, in the providence of God, are in possession of: But neither can

this pretext be a real ground of their practice; for they will not give any titles to their own brethren the *Quakers*, in whom they dar not deny, but Christ is, and liveth; Yea and the whole Trinity; which, when I think upon, I wonder they do not fall down and worships one another, seeing they acknowledge that Christ, and the Trinity, is in every *Quaker*; But I remember what was said to be done to *J. Naylor* at *Bristol*; it may be, they shall do so to one another, ere long, and would have done so, ere now, if fear had not hindered it: And what meaneth their gazeing one upon another a considerable time, when they first meet? This would look like some sort of worships: If not, it is like the reason is, that (and thus can only their practice be reconciled with their principles) their God, and their Christ, and their Trinity, which they say is in every man, dormant; but living, (the light having gotte room and enlargement) in the *Quakers*, is not the true and living God, but a God of their owne making and imagination: and this I beleeve to be true. His 4. Reason toucheth the Pope and his clergy: And there we reject both place and title. His 5. Reason is against the Title of *majesty* given to Kings, which he saith is especially and peculiarly givento God, in the Scriptures, and not to men: But he is here also mistaken, for though it be spoken of God 1 *Chron.* 29: 11. Yet *vers.* 25. (which his Concordance might have pointed him to) it is said, that the Lord magnified Solomon, exceedingly, in the sight of all Israel, and bestowed upon him royal majesty: And *Psal.* 21: 5. (another of the places cited by him) it is not given to God, but by God to the King: And *Psal.* 29: 4. (another of his citations) it is attributed to the thunder: What meaneth this man, thus to cite Scriptures at randome, without once considering what he is doing? He addeth, that Proud *Nebuchadnezzar* took this title to himself, *Dan.* 4: 30. and was shortly therefore rebuked. *Ans.* Why did he not look also *vers.* 36. where excellent majesty was added unto him, after his restauration? And why did he not look to *Dan.* 5: 18. where *Daniel* saith, that the most high God gave *Nebuchadnezzar* a Kingdom, and majesty, and glory, and honour? And againe *vers.* 19. *For the majesty that he gave him, &c.* His Concordance could have helped him here, to have corrected his owne mistake; but his light was asleepe.

8. He addeth a 5. Reason *Pag.* 339. *all these titles are to be rejected, because we are to seek the honour, which is from God, and not that which is from below.* *Ans.* We are not pleading for ambitious seeking of honour from men, more then the praise of God; and upon this account the rejecting of Christ and the profession of his name, for fear of missing thereby the honour, applause and esteem of men: This is not it. we plead for; and this is it, which Christ condemned *Iob.* 5: 41. & 12: 43. But we are pleading for giving honour to whom honour is due. What he speaketh of artes and wiles used to obaine these honours, maketh nothing to the purpose; for this is not the ground of their practice; else they should give honour to some: For it is hard to say, that all use such indirect courses, as he seemeth to be acquainted with. What he saith of honouring the just and holy ones, is against himself; for they will not honour one another, at least not in a way, that we can understand: If they honour one another inwardly, without these outward significations; what know they but we do so to the poor, who

who are righteous and holy. If he think, that we should, according to our principles, give titles of honour to the poor, who are godly; He is mistaken; for our principles are not, that these outward titles are given to any, upon the account of their personal enduements; but because of their Station, Place and Authority: Yet we say, that honour is to be given to all, and due and competent significations of respect to the poorest, that fear God, upon the account of the grace of God shining in them.

9. He cometh next §. 4. *Pag.* 340. to speak against Complements: of which as I love not to be a practitioner, so I resolve to be no patron, or advocat: and all that I shall say is, that, as I wish, the sinne in this practice were more considered and laid to heart, and this great evil amended; so I cannot approve the *Quakers*, in running to the other extreme; and, out of a pretence to shun vaine and idle complements, becoming brutishly rustick and clunish: But here *P. 341.* he coineth an answer unto that of *Lukes* calling *Theophilus*, *Most excellent*; and of *Pauls* calling *Festus*, *most noble*: saying, *Seeing Luk wrote that, an infallible Spirit acting him, we must not doubt, but that Theophilus deserved it. Answer*, I shall be loath to doubt of it: but though we will not say, that this title was given to him by reason of his birth, or merites with the Emperour; nor yet will improve it to the confirmation of that, there being no necessity: Yet we have ground enough from hence to reprove their affected Morosity, who will not give this title; or any like it, to any flesh breathing; no not to one of themselves, of whom they have the most singular opinion, upon the best account. Seeth he not now, what can hence be deduced against him? But what sayes he to *Pauls* practice? *Festus*, sayes he, *was also truly noble, in that he would hear Paul in his owne cause, and gave not way to the Jewes fury against him. Answer*, It was but a poor evidence of true nobility in him to hear *Paul* speak for himself, when the *Lawes* of the *Romans* bound him to it. And as to the *Jewes* fury, he gave as much way to it, as he might. Why did he else constrain *Paul* to appeal unto *Cesar*, which if he had not done, he might have bin a free man, in the judgment of King *Agrippa Act. 26. 32*? what else importeth these words of *Paul. Act. 25: 11.* — but if there be none of these things, whereof these accuse me, no man may deliver me unto them; (that is, the *Jewes*) I appeal unto *Cesar*. But once more, I wonder where was his true nobility, when he said *Act. 26: 24.* and that with a loud voice, that all present might have heard him; *Paul, thou art beside thy self, much learning doth make thee mad*? This I am sure was a very sory evidence of true nobility: and yet upon the very back of that, *Paul* said, *I am not mad, most noble Festus*. Sure then this title was not given him upon the account of true nobility, as this *Quaker* supposeth; but upon the account of his Place and Authority, it being the title, that was ordinarily given to *Felix*, his predecessor; though we read not, in expresse terms, that *Paul* used it, yet it was used by others.

10. At length §. 3. he cometh to speak in the defence of their *Thees* & *Thours*; and very learnedly tels us, that we cannot use the plural number for the singular, in *latine*, every school boy knowing, that it is incongruous to say, *vos Amas*. Answer Yet every school boy knoweth, it is not incongruous to say, *vos amatis*: And why

may not the Verb be as well plural, as the Pronoun? If he say, that is not usual, when we are speaking of or to another single person: What will he say to this use, when we are speaking of ourselves? He hath not forgotten the old rule, *At de se solo numerus dicitur utervis*. But be it so, that the latine will no way suffer this, other languages may; as for example, the *Low dutch*, where through the whole Bible, we shall not finde any other word, for *thee* and *thou*, then what signifieth properly *ye* and *you*. And what rule or ground, can he finde in latine, for their constant using *ye* and *nay*, and never *ye*, and *no*? But let it be supposed, that few languages will countenance such an abuse, as to say *ye* and *you*, to one single man: What will that helpe the mater? must all languages follow the same rules? knoweth he not, that use is the master of language? and that in our language, *thee* and *thou*, is never used, when one equal is speaking to another (except where it is the expression of most intimate friendship and affection, as betwixt man and wife) far less, when one is speaking to his Superiour? & knoweth he not, that in our usual manner of speaking, if we should say *thou* & *thee* to our equal, let be to our Superiour, it would either be construed to flow from the height of Pride and Contempt, or from Rage and Anger? And is it handsome for them to speak so disdainfully to all persons; and pretend conscience for it too? What a ridiculous whimsical folly is this? What he citeth out of *James Howell*, and *John Marelius*, confuteth what he said just now; for they tell us, that even in latine, *Vos*, *you*, was used of one person; and though they say this change came through pride and flattery, it will say nothing, unless he can shew the like in our language; and though he should shew it, yet use being, as I said, master of words, his pedantick singularity will but faviour of Vanity and Pride: and for what he citeth out of *Mr Godeau* it is to no purpose, for he knowes, that whatever we do, while speaking to others, yet we use the singular number, while speaking to God, which may convince him, that language is not alwayes ruled by reason, but by use and custome. He tells us, *They were necessitate to testifie against this, by speaking in the singular number to singular persons; because to speak otherwayer, came from pride; and so is joynd with a lie*. Answer. How proveth he, that it came from pride, with us? Because it was so with the Latine? the consequence is not good. (2.) Is every thing that cometh from pride joynd with a lie? (3.) Our *Quakers* will be both proud, and speak despicably of others, (as *thou* and *thee* evinceth) that they may testify against pride: I appeal to any, that knoweth our language, whether it favoureth more of pride and worse, to use *thou* and *thee* to our & equals superiours, then to use *you* and *ye*. But I will not impute it to pride, in the *Quakers*, supposing that it cometh from a more stinking root, than either pride, or contempt, though these may some time be admixed too; hence the Proverb, as proud as a *Quaker*.

11. Then he cometh to speak of salutations Pag. 343. §. 6. for they will salute no man; nor uncover their head, not only to their Equals, but neither will they do it unto their Superiours; nor give the least signe of respect, of honour, or of reverence, in their gesture and carriage, unto any whatsoever. And he saith, he cannot see what we can say in defence of our practice. But we have shown

shown above, what is our ground: and we have seen the same practised by other worthy persons, mentioned in Scripture. But to this he replieth, *That these actions of the Patriarchs are no rule to us; nor is it sufficient, that these actions were not expressly reprov'd, for neither was Abraham reprov'd; for knowing Sarah's maide.* *Ans.* Abrahams practice, in the matter of *Hagar*, was against a law; for the Lord created but one woman to *Adam*, though the residue of the Spirit was with him *Mal.* 2: 14, 15. But Abrahams practice in civilly bowing unto the sons of *Heb.* was against no Law of the creation. (2.) When he and *Lot* both bowed unto the Angels, supposing them to have been men, shall we think, that if that had been sinful, that the Angels would not have reprov'd them upon that account, as we finde the Angel did reprove *John*, when he fell down and worshiped him, *Revel.* 19: 10. & 22: 9? *As concerning*, saith he, *the fashions and customes of the Nations, its an evil argument for the practice of Christians, who should follow a better rule.* *Ans.* And so we do follow a better rule; and yet we may follow the Law of nations, which is mostly gathered from the practice of nations, in things not contrary to the Law of God; for even the Law of nations, in such things, is a part of the Law of God, being but some particular applications, or explications of the Law of Nature: And though no particular gesture, as a signe of respect and reverence, due to our Equals or Superiours, be universally received by all Nations, yet the Law of Nations, and their practice, may teach us, that by some one outward gesture or other, we ought to witness our respect, & declare that reverence, that we owe to others: Christianity is no enemy to humanity, and civility, whatever our morose and unmanerly *Quakers* dream.

12. But let us hear his arguments. 1. Sayes he, *God alone is to be adored:* But bowing of the body and knee and uncovering our head, are the only external signes of our adoration of God, *1 Cor.* 11. *Ans.* What a silly thing is this? He may as well inferre, that a man must never bow his body to tie his shoes, nor uncover his head to have his haire cut; Can he not distinguish betwixt a stated act of worships, and other actions civil and natural? It is true, in a stated act of worship, the uncovering the head, or bowing of the body, were it but to a stock or stone, or any dead creature, or any thing beside God, would be Idolatry; but to construe so of every bowing of the knee, or uncovering of the head, in every other action wharsoever, is ridiculous folly: And it seemeth, these *Quakers* put no difference betwixt God and men; nor betwixt stated acts of worships, and other common actions. But he addeth, *If we should apply ourselves to men, as to God, there should be no difference, in the outward signification, but only in the Intention, whereby a door is opened unto the Papists worshipping of images.* *Ans.* He seeth, we put the difference, in the nature and statedness of the actions; and not in the bare intention; though that also be included in the nature of the action: And what door this openeth unto image-worship, he should have declared. He possibly thinketh, that its our judgment; that if the worshiper do not intend to worships the image, its no image-worships; This is his mistake: If the worshiper intend divine worships to God, in bowing before an idol, we account him guilty of image-worships; for his intention



tion there declareth the action to be a stated act of worships; but we say not so of a craftsman bowing down to help or amend something in the image, for his intention sheweth, that he is about no act of worships; nor doth the nature of that action require it: If he could evince, that while we bow our bodies or uncover our heads unto men, that we are intending thereby worships to God, his argument were good; but while there is no such intention, nor doth the action it self require it, being a stated civil action, and no more, his argument evinceth but his owne Folly and Ignorance.

13. His second argument is but the same; to wit, *that men should not be adored*: Which we willingly grant; for in adoration, there is a recognition & acknowledgment of the Absolute Power and Sovereignty of the person, whom we adore; and therefore this is due to God only: But civil honour, and reverence is another thing, being but an acknowledgment of excellency in men because of their place, and a retestification of our respect towards them; and can import no dishonour unto God. He adducth next the fact of *Cornelius* Act. 10. and of *John Revel* 19. & 22. But to no purpose; for *Cornelius* fell down to worships *Peter* vers. 25. And so did *John* to the Angel *Revel*. 19: 10. & 22: 8. We plead not for worshipping of men; for worships is due to God only, because of his Supereminent and Transcendent Excellency; and requireth inward Love Faith and Hope, in & upon the object worshiped. He should prove, that these external significations of honour and respect, cannot be without, or do essentially include, worships performed towards the Object; but this is impossible; for then if one bow his body to tye his shoes, or to lift up a pin, he shall be a worshiper of his shoes, and of a pin. He addeth, *If it be said, that John would adore the Angel with religious worships, it is not proved.* *Ans.* Is it not proved, when the text sayeth, *he fell down to worships*? where finde we civil honour or respect called worships, in Scripture? He tels us next, *that such as blame them, would also blame Mordecai.* *Ans.* But hereby we see, that the *Quakers* think no other wayes of all men, than *Mordecai* did of *Haman*, who was an *Agagite*, come of *Agag*, the King of the *Amalekites*, who were devoted to destruction by the Lord *Exod*. 17: 14. *Deut*. 25: 19. *1 Sam*. 15: 3. Again, he thinks he that it was meet civil honour and respect, that conscientious *Mordecai* refused to give to that wretch? We are told, that the *Persian Monarchs* did arrogate to themselves divine honour, and honour of this kinde would that foolish Monarch have all his Subjects to performe unto *Haman*; for he set him above all the Princes, and gave a special commandment for bowing and reverenceing him, which had not been necessary, if it had been no other but that civil honour, which was payed to the other Princes. And suppose it had been but only civil honour; Yet *Mordecai's* case was singular, because he was a Jew, and the Jews were under a prohibition to do any homage unto these cursed *Amalekites*; and this, as it appeareth, was the ground of his refusal; for it is said *Ezra*. 3: 4. — *for he had told them, that he was a Jew*; thereby holding forth the ground and reason of his refusal to obey the Kings command. One thing I would ask, what he thinketh of that honour & worships, that was given to *James Naylor*, as he rode into *Bristol*. Oct. 24. 1656? We are not pleading for the like of that to any man breathing:

breathing: But I see *Quakers* will give divine worship to one another, though they will not allow to any others so much as civil honour.

14. This is all, that he saith to defend their rude practice: And I judge, as he saith, that it floweth not from their rustick breeding, for they have bin otherwayes educated; but from a more corrupt spring: And though he is pleased to call it Conscience; and that therefore they would rather choose to die, than do otherwayes; we look upon it as a small evidence of tenderneſs of conscience in them, even suppose it were a thing not lawful and warranted, seing they make so little bones of greater matters: We know, what Christ said *Mat. 23: 23. Wo unto you Scribes and Pharisees, hypocrites, for ye pay tithe of mine, & anſwer I cummin, and have omitted the weightier matters of the Law, judgment, mercy & faith.* We may know also, what power a deluded conscience may have, even in small matters. But I am apt to think, there is some other thing, that lyeth here at the bottome, when I consider what wide consciences these men have; and how directly and avowedly, they set themselves to cry downe all Religion, and to cashier all Christianity; and in a word, to bring us back to Paganisme, let them pretend what they will. God may discover this in due time.

## CHAP. XXXII.

### A View of the Conclusion.

1. **H**AVING thus examined all the Principles of the *Quakers*; (if this Man hath given us a full sheme of their opinions) and though it be the fullest, that any of them have yet given, so far as I know? Yet there may be something latent, which is to come out in due time. And having considered all, that he hath said, in his large *Apology*, for their defence; I thought good not to let his conclusion passe without some due examination. Thus then he beginneth to bespeak his *Candide Reader*. *If in the fear of God thou consider this Systeme of Religion, delivered in these papers, together with its consistency and harmony, either as it standeth in it self, or with the holy Scripture of truth; I doubt not but thou wilt say, with me & many others, that this is the spiritual day of the manifestation of Christ, in which he revealeth againe his ancient pathes of truth and justice. Anſwer.* We have here a Systeme, I confesse, not of Religion, but of Pure Paganisme; And a more compleat Systeme of abomination, and contradiction to the truth of God, revealed in the holy Scriptures, I doubt was ever brought forth by any Instrument, that ever Satan employed to darken the truth of God. And whatever confidence may be in it, (though we have found also some inconsistencies) unto it self; Yet I am sure, there is nothing in the whole, and in every part thereof, but manifest and palpable inconsistency with, and opposition to the Scriptures of truth. And that this is so far, as to them, from being a spiritual day of the manifestation of Christ, that it is a day of the dreadfulest delusion of Satan, and of darkness

ness, caused by the Prince of darkness, that ever was heard of in the Christian world, there being nothing, but a new broaching of all (few excepted) the old Pathes of errour, heresie, and abomination: for verification of which, I shall only referre the Reader, in whom is the least graine of the true fear of God, to what is said above.

2. He goeth on and tels us, that here his Reader may observe Christian Religion exhibited and vindicated, in all its parts, in so far, as it is lively, inward, spiritual, pure and substantial, and not a meer forme, shadow, notion and opinion, as many hitherto have held, whose fruites declare, that they wanted the inward power of that, whereof they bore the name, who yet adhere so to their formes and shadowes, that they cease not to calumniat us, as if because we commend unto them the substance, & call them thereunto, we did deny or neglect the true forme and outward part of Christianity, which God the searcher of hearts knoweth to be a horrid lie. *Ans<sup>r</sup>.* The wise King, or rather the Spirit of God by him Prov. 18: 17. telleth us, that he that is first in his own cause seemeth just; but his neighbour cometh and searcheth him. If this cause be referred to this Quakers decision, we know what will be the sentences; but light discovereth darkness. And if any Reader, be he who he will, who knoweth, what true christian Religion meaneth, shall finde the same, in the Quakers doctrine, and in this mans defence thereof, I am deceived: Nay, if he shall not finde more direct, plaine, down-right opposition and contradiction to the whole of true christian Religion, in their tenets, thus explained and maintained, than in the writings of the most notorious, and branded hereticks, that ever had a being, since Christianity was heard of, I am far mistaken: Nay, I am sure, he shall finde nothing, but an horch-potch and mixture of almost all Errours, Heresies, damnable Opinions, and Heterodoxies, that have troubled the Church of Christ from the beginning, together with something, that smelleth more of Devilrie, than of humanity, let be of Religion; I mean not here, their pedantry, and silly unmanlike, & rustick carriage; but what is by this man expressed, concerning their more solemn worships, beside their quaking, shivering, or foaming, like persons possessed of the Devil, or under the bodily distemper of an Epilepsy. It is true, they talk of something Lively, Inward, Spiritual, Pure and Substantial; but when we have searched after it, following this mans threed of explication, we have found it nothing but a light within every man, and in many things agreeing with the light which is in Devils, and yet this is their all; their God; their Father; Son and holy Ghost; their Christ; their Grace; their Spirit; their Scripture; their Supream Leader, Rule, Teacher and judge; their Jesus, the only Saviour; their Gospel; their only way to the Father; their Justification; their Sanctification; their Adoption, their Perfection, their Supream Caler; the God which they consult and worships: the Word in the beginning, that made all things; and what not? And truly this being their all, no wonder they be enemies to all outward Ordinances, and account these meer shadowes, notions and formes. They talk of fruites, and we shall willingly confesse, to our shame, that our carriage is not so Christian, as it ought to be; but what their carriage is else, then  
may

may be among Pagans, we are yet to learne. He saith, we caluminate them, when we say, they are against all the ordinances of Christ (for what he meaneth else, by the true forme and outward part of Christianity, I know not) and I would faine know, what ordinance of Christ it is, which they owne? Have we not heard enough of him against the Ministry, Preaching, Prayer, Singing, Baptisme the Lords Supper, &c? And hear we not what others say? Parnel in his *Shield of truth* Pag. 17. said (as it is cited by Mr Faldo (whose Book is but lately come to my hand) 2 Part. Pag. 11. of his book) *And here is the difference of the Ministers of the world, and the Ministers of Christ* — the one of the letter, the other of the Spirit — for they are meer deceivers and witches, bewitch people from the truth, holding forth the shadow for the substance. As For the Church, so speaketh Isaac Permington, in his *Questions* P. 49. Q. *What is the fold of the sheep?* Answ. The wisdom life and power of the Father, even the same that is the shepherd. Obi. Is not the Church the fold? A. This in the Church, or the Church in this, is the fold, but not out of this. As for prayer or thanksgiving at meate, hear James Naylor. *Love to the lost* P. 57. But where the pure is not (viz. the light) all things are defiled, when they are not sanctified by the word and prayer, and therefore are to be received in fear, and therein remembring his death till he come, (and so this is all their Lord's Supper too) who is the word and Prayer. And Pag. 13. He calls all Prayer, that is not by immediat inspiration, saying, *But as every creature is moved by the Spirit of the living God, who is that Spirit, who will be served with his owne alone, not with any thing in man, which is come in since the fall; so the imaginations, thinkings and conceivings are shut out.* And Smith Cat. P. 100. So must all come to the Spirit of God, by the Spirit to be ordered, and cease from their own words; and from their own time, and learne to be silent till the Spirit give them utterance. And P. 107. So the same wisdom may deny the prescribed way, as being formal, and may invent something in stead of it, in a higher mystery of iniquity; and though they may not speak in such formal words composed yet in the same wisdom their words are formal, they can set their own time to begin and end and when they will, they can utter words; & when they will they can be silent and this is the unclean part, which offereth to God, which he doth not accept. Found we not his Mans doctrine ab ve consonant hereunto? As for Baptisme Parnel Pag. 11. els us. They owne the Baptisme, which is the Baptisme of Christ, with the holy Ghost, and with fire; but they deny all other. And P. 12. and now I see the other (that is water Baptisme as they ordinarily call it out of scorn) to be formal imitation, and the invention of Man, and so a meer delusion. Smith Prim. P. 39. and Higgins warning P. 5 say we have this, and the Lords Supper both from the Pope Nay, James Naylor. *Love to the lost* P. 52. giveth us one word for all; for thus I say (saith he) that the Father hath given his Son for a leader and guide to all ages, and into, and out of all formes at his will. and in his way and time, in every generation. And therefore it is, that all who know his will herein, cannot endure that any visible thing should be set up to limite his leadings in Spirit. And C Atkinson said, I deny that God did ever, or will ever reveal himself by any of these things, thou talkest the inanes of grace. And G. Fox in his *Great Mystery* P. 16. And we say, he, (Christ) hath triumphed over Ordinances, and blotted them out, and they are not to be touched; and the saints have Christ in them, who is the end of outward formes; and

*thou art deceived, who thinks to finde the living among the dead.* And after all this, and much more of the like kinde, we must be accounted slanderers, for saying that they deny the external part of Christianity? Nay not only so, but we must be horrid liars; and the searcher of hearts must be attested hereunto. This is but an inconsiderable thing with them, who account all, that our Preachers say from the word of the Lord, nothing but lies, and satanical delusions, because it is not from the immediat teaching of the Spirit, and them but Professours of the Devil, upon this account: See Fox's Great Mystery P. 5. and 62.

3. Yet more, Hence is it (saith he,) that because we exhort people to returne and feel God within themselves, saying unto them, that if they feel not God near them, the notions, which they have of God as he is in the heaven, above the clouder, will not much profite them; they maliciously endeavour to inferre, that we say, that God doth not exist without us. *Answer.* I think he, that we have no other Notion of God, but as of one, that is up in the heavens above the cloudes? Supposed he, that we deny him to be every where present? But if they beleeve, there is a God in deed and in truth, why talk they so much of a measure of God, in every man? Is the true God such a devisible thing? Why do they make the soul of man a part or particle of God? What mean they by the Vehicle of God? Do these and the like expressions smell of orthodoxy in this matter? The true God that is revealed to us, in the Scriptures, is a God, that is one in essence, and three distinct persons, the Father, the Son and the holy Ghost: do they beleeve this? Furthermore if they beleeve really a God without them, why do they ascribe to something within them, that which is peculiar unto God? Doth not the morning Watch Pag. 5, 6, 7. asseert the light within every man, to be that word, which John speaks of John 1: 1? See Fox the younger P. 53, 54. Is that a savoury expression, which E. B. True saith, hath, when he saith, every man hath that which is one in union, and like the Spirit of Christ, even as good as the Spirit of Christ, according to its measure. Was that orthodoxy, which Ed. Burroughs said, the morning before he died (see F. H. Testimony) Now my soul and Spirit is centred in its own being with God, and this form of person must returne from whence it was taken. Another, hath these expressions (See Mr Faldo, as above P. 124.) Again thou makest a great pudder, that any one should witness, he is equal with God. *Answer.* A Catholisme of the Assembly of the Priests ——— in which they have laid down ——— that the holy Ghost, and Son is equal in power & glory with the Father; yet if any come but to witness the Son revealed in him, or come to witness the holy Ghost in them, as they gave out the Scriptures, or witness the minde of Christ, and witness that equal with the Father, they cry out, horrid blasphemy. Hear what another saith, Now consider what a condition these called Ministers are in. They say, that which is a Spiritual Substance is not infinite in it self, but a creature; that which came out from the Creatour, and is in the hand of the Creatour, which brings it up, and to the Creator againe, that is infinite in it self, which the hand goes against him, that does evil, in which hand the soul, which is immortal and infinite, which hand is infinite, which brings it up to God is infinite. Though little good sense can be made of this, yet blasphemy enough is legible therein. And

in. And G. Fox saith, *Is not the soul without beginning, come from God? Is not horrid blasphemy to say, the soul is a part of God, for it came out of him, and that which came out of him is of him.* Fisher, in his *Velas, quadam revelata* Pap. 13, calleth that, whereby man became a living soul, and a soul, that did partake something of Gods owne life, a living principle of the divine nature. And P. 17. He calleth the Spirit of man, *the immortal and incorruptible seed of God, even something of the living word, which is said to be made flesh.* Pennington Q. 27, calleth that which is in the saints, that which the Lord from heaven begetteth of his owne image and likeness, of his owne (NB.) substance, of his owne Spirit and pure life Decla: against Popery, querec 2. *Whether do you waite and believe ——— to have the same minde, which was also in Christ Iesus, who thought it no robbery to be equal with God ——— yet he was no Pharisee, though of the Pharisees judged a blasphemer, and as he is so are we.* Is not this plaine enough?

4. Hence also it is (sayes he further) that because we say, that the inward light and Law, and not the outward letter is that, which can truly discover to them their state, and bring them out of all evil, they say, that we vilify the Scriptures, and honour our own imaginations, more then them. Answer. We would rather say, upon this account, that they vilify the Spirit of God, then the Scriptures; for here by these expressions, it is manifest, that they ascribe that unto the light within, which only the Spirit of God, and of Christ can do, viz. truly and effectually, (which may be imported by his *revera*) discover the state of a sinner to him, and bring him out of all evil. This last we do not ascribe unto the Scriptures. But as to their vilifying of the Scriptures, we have heard enough above from this mans own mouth, and some others, whose words we cited. Mr Faldo in his book against the Quakers, part. 1. Ch. 3-12. helpeth me to much more. Let us cull out of a great heap a few instances. (1.) Do not all the Quakers deny the Scriptures to be the word of God? Do they not say, that it is blasphemy to say the letter is the word of God, and is the Devil that contends for the Scriptures to be the word of God? And what can more be spoken to the disparagement of the Scriptures, than to deny them to be his word or the signification of his minde, who spoke them; and did indite them by his Spirit, immediately inspiring the Prophets and Apostles, and other holy men of God, in the writing of them? Is not this directly to devalue them of all that authority, which they have from God. as his Law? Is not this to render them contemptible, when they are denied to be that, which only maketh them have weight with consciences? (2.) Do not the Quakers deny the Scriptures to be the rule of faith and manners; and the judge of Controversies, in the matters of Religion? We remember what himself said above. Hear Parnel, in his *shield of the truth* p. 10. And he also that saith, *the letter is the rule and guide of the people of God, is without, feeding upon the husk, and is ignorant of the true light, which was before the letter was.* Hear Smith Prim. p. 10 And if thou lookest upon the Scripture to be for a rule and for trying, thou givest that unto them, which belongs unto Christ. And is not this enough to disparage the Scriptures, to deny that chiefe use and end of them, for which they were given? If any should say of the Lawes of any Land, and of the acts of Parliament, that they are not a rule to the Subjects, would not that be accounted



a disparagement done to the Lawes? Were not the Scriptures given as a revelation of the minde of God, concerning our faith, and concerning our walk? How can any then deny these ends, and not disparage and vilifie the Scriptures? (3.) Do not the Quakers speak more highly of their owne writings, than they do of the Scriptures? The Scriptures with them, are but the letter, which killeth; Paper, ink and writing; the old and dead letter; Part of it words of the Devil, and of wicked men: Precepts and traditions of men; they have no light in them; they shew not our faces; an earthly root, a shadow; and dangerous to feed on, &c. But their own writings, are the voice of the Son of God, by which the dead are raised; a shield of the truth; spoken in the freshness and quick sense of life; written from the Lord; a Spiritual glass opened; light rise out of darkness; and by revelation of Jesus Christ; and by the Spirit of the living God. See for this Mr Faldo ubi supra par. 40. &c. Can men devise a way more effectual to effronte the Scriptures? (4.) Do they not preferre the light within them unto the Scriptures? See Smith's Catech. p. 2. Q. doth God manifest himself within Man? Answ. Yes, and man cannot know him by any other way, but by the manifestation of himself in his light within him. See the Scorned Quakers account p. 20. Christ by his light within shewes you in a glass your owne faces, which the Scriptures cannot do. Parnel p. 10. And by the same light do we discern, and testify against him, to be in darkness and blindness, and is a deceiver, who putteth the letter for the light; and so draweth peoples minds from the light within them, to the light without them, seeking the living among the dead. John Story, in his short discovery. p. 2. faith, and although the holy Scripture without, and the Saints practices are lights in the world; Yet far be it from all true Christian men so to idolize them, as to set them in esteem above the light, which is sufficient to guide, or to esteem them equal with the light and Spirit of Christ within. And Smith. Prim. p. 12. tels us, that Christ the light within alone searches the heart, & not the Scriptures. Martin Mason in his loving invitation. p. 4. 'Tis not your flying to the Scriptures, that can save you from the fire of his wrath. — nor overcome the least corruption for you; no verily, nothing then but a Christ within you — come thou then, O come with boldness to God's faithful witness within you. Fisher where above p. 7. faith, such were the Scribes, who were ever scraping in the Scriptures to finde God and his life; Yet never knew him at any time, nor saw his shape, because they heard not his voice, nor heeded not his word within themselves. Are not these sufficient to evidence to all the world, how the Quakers vilify the Scriptures of truth? (5.) Do they not dissuade all, in their writings, (as the cited passages evidence) from reading or studying the Scriptures, or from expecting any light or comfort from them? Though Christ in expresse termes commanded to search the Scriptures. Yet they perswade to the contrary: And is not this a clear proof of their undervaluing of the Scriptures? (6.) Whereunto else tendeth that expression of Fisher's in his *Velata quædam revelata* p. 4. Ye have Moses & the Prophets within you, but to disparage and vilify the Scriptures? See also Parnel p. 11. For the Scripture is within, and was read within, before it was read without? (7.) Is it not a manifest vilifying of Scripture, to say that there is no light in it: Yet lo faith, The lip of truth opened p. 7. That light is in the Scriptures, prove that or tell me, what one Scripture hath light in it? (8.) Do not they say, that what is held forth in the Scrip-

Scriptures, is not bindeing to us? *Naylor*, *love to the lost* p. 16. for all the *Saints* have their commands in the Spirit; but yours is in the letter: and so another *ministration*. We have mentioned more above Chap. IV. to this purpose: and is not this sufficient to declare the Scriptures null in their esteem? (9.) What else doth that of *John Story* in his discovery savour of? And *I. A.* further saith, *let light without be guide to light within*. Reply, if by this exhortation *I. A.* means that light without should try true light within, which shines in the hearts of the *Saints*; then I must needs say, it is a very absurd and foolish exhortation: and being spoken upon a divine account, it is full of idolatry and evil. (10.) Do not the fore cited passages fully clear, that in the *Quakers* judgment, we can not come, by the Scriptures, to the knowledge of God, or of Christ, or of ourselves? And is not that sufficient to disparage the Scriptures? (11.) When Christ himself made use of the Scriptures to repel the temptations of Satan *Mat. 4.* Can we think the *Quakers* have any high esteem for the Scriptures, who declare them utterly useless, as to this, as *Martin Mason* doth in his *Loving Invitation*, p. 11? (12.) Can they value the Scriptures aright, who desire the Lord, that he would stripe us of all our knowledge of the Scripture, and say, that they only make us wise to oppose truth, and so bring us into a state of condemnation, wrath and misery, beyond the heathen? See *Pennington's quest.* p. 12. See also *W. Pen's Spirit of truth* p. 23. (13.) Do they not undervalue the Scriptures, who still set them in opposition to the Spirit? And is not this the common language of the *Quakers*? (14.) If the *Quakers* have an high opinion of the Scriptures, what meaneth all these expressions, in the *Morning watch* *Pap. 22. 23.* of them, and of the doctrines received from them, viz *Traditions of men, earthly rose, darkness and confusion, Nebuchadnezzars image, Pursefaction and corruption, rotten and deceitful, all out of the life and power of God, Apostacy, the whores cup, the mark of the Beast, Babylon the Mother of harlots. Bastards brought forth of flesh and blood, the birth that persecutes the son and heirs, Babels brats and children, graven images, &c.* These sure, are no expressions of great estimation. (15.) What shall we think of what the same Author saith p. 45. So amongst the words you finde, how the *Saints* in some things walked, and what they practised, and then you strive to make something to yourselves, and to observe it, and do it, as near as you can; and here you are found transgressours of the Law of God, who saith, thou shalt not make to thy self any graven image, nor the likeness of any thing: Now what difference is there in the ground betwixt you and the Pope? Hath this man the same esteem of the Scriptures, that *Paul* had, when he said *Rom. 15: 4.* For whatsoever things were written afore time, were written for our learning, that we through patience and comfort of the Scriptures might have hope? (16.) Do we not all know, how reproachfully the *Papists* speak of the Scriptures? And do not *Quakers* and they go one way here? Let any look *Mr Falds* parallel, in the end of Chap. 12. of his book *Page. 131.* &c. and judge. If this be not enough to discover what enemies to, and undervaluers of the Scriptures the *Quakers* are, I know not if we can get any more out of hell. See what is said above Chap. IV. §. 2. & 4. & 12.

5. What saith he more? Hence moreover, because we say, that their clatterings, and outward faith of an external life, passion and death of Christ, will no more ju-

stijy them in the sight of God, then the Jewes crying the Temple of the Lord, &c. but that they must acknowledge a Christ within themselves, whom they have crucified, to be risen and justifying and redeeming them from all iniquity; they say, we deny the life, suffering and death of Christ, and justification by his blood, and remission of sinnes through him. *Ans.* What meaneth he by that ill favoured word, clatterings, *garritiunculae*? It hath no sound in Latine, and no good sound in English, in this matter. And what meaneth he by an external faith? And what meaneth he by an external faith of an external life and death of Christ? These expressions are very quakerish, that is, unfavoury salt of non-sense. But when he layeth all the weight of justification and redemption, on a thing, which they call Christ within every man, formerly crucified, but now risen; is not that as much as if they denied all that Christ did for our Redemption, and justification an Pardon, through his righteousness and blood? What this man hath said of these things, we have seen and examined; and because he would faine wipe off this Aspersions from his fraternity, let us see what they say in this matter; Mr Faldo will help us to some others, then we have seen and mentioned formerly.

(1.) What meaneth that expression of *Edo Burroughs, Truapes &c.* 17. All that are called Presbyterians and Independents, with their feeding upon the report of a thing dead many hundred years ago. And that of *Farnworth*, what righteousness Christ performed without me was not my justification, neither was I saved by it. Is not this a plaine denial of justification through Christ and his righteousness? *Pennigton questions* p. 25. is clear enough. Can (saith he) outward blood cleanse the conscience? Can outward water wash the soul clean? *Parnel's* Shield of truth p. 30. And this we witness, who through the Lamb our Saviour do reign above the world, death, hell and the Devil: But none can witness this, whose eye is outward, looking at a Redeemer as far off. *Morning watch* p. 21. And conclude to themselves a belief in Christ, and apply his promises, what he did for them in the body, that suffered without the gates of Jerusalem; and by his death and offering all things is accomplished for them, and no sin shall be imputed to them though they live in it (that is, are not Quakers.) and through his Mediation and Intercession for them, as he is at the right hand of God at a distance from them. they believe that they have access to God, and are accepted of him, and yet they neither know God, nor Christ, nor the place, where they say he sits at the right hand of God; and being in their minds persuaded that Christ hath satisfied, and hath reconciled them to God, though they be yet in their sinnes (that is, not Quakers.) This evidenceth what account they make of a Christ without, and of his Righteousness. (2.) What doth their common taking of a Spiritual body & blood, which Christ had, & which came downe from heaven, mean? Do they mean by the blood of Christ, the blood that came from that man, that died at Jerusalem, as a sacrifice for sin? No, they cannot mean that, for that is but outward blood, that cannot cleanse the conscience: This body was but his Temple or Vessel, and not his body, which went to heaven: And this it seemeth they have learned from *Mahomet*, who speaketh of Christ, in his *Alcoran* not much unlike to this *Azoar* XI. what mean they by that Spiritual body, whereof that blood was a part, which Christ brought with him from heaven, and which dwelt for a while, in the man Jesus, who died at

*Jerusalem?* Can such as talk thus be orthodox in this matter? Do they not mean by the blood, through which Justification and purifying cometh, the blood of that spiritual body, which Christ brought from heaven with him, and which is in every Quaker, as really, as in *Mary's* Son? Do they mean by the body of Christ, that body, which was crucified at *Jerusalem*? Or not rather the thing, which they call a Spiritual body, which tabernackled in the body of Jesus, the Son of *Mary*, and which is as well in them, as it was in him? And is not this to deny the life and death of Christ, without us, and Justification thereby? Do they mean by Christ, by whom we are justified and saved, God-man, or a real man, that was born of *Mary*, assumed into the subsistence of the Godhead? Or any thing created, and that was visible to the bodily eye; or any thing, but that which is within themselves? What else meaneth that expression of *Pennington's* quest p. 20. *For that which he (that is Christ) took upon him, was our garment* — but he is of an heavenly nature, and his flesh and blood and bones are of his nature. And p. 33. *This we certainly know, and can never call the bodily garment Christ, but that which appeared and dwelt in the body.* Do they not hereby deny the man Christ Jesus, and any interest in him, who was of the seed of *Abraham*, and had our nature, and is now still in glory? Of all this we need doubt no more now, since *G. Keub* hath so fully unveiled this mystery, in his late book, now come to hand, wherein, in stead of confuting that Postscript to *Mr Rutherford's* letters, which he pretended, he hath more then sufficiently confirmed the same, as may be shown, in due time. (3.) Do they not deny that Christ, who came in the fulness of time, according to the Prophecies and promises, and took on our nature, and suffered therein; and renounce all benefit thereby, when they say, *that Christ's nature is not humane*, and talk of his being *now manifested in the flesh*, that is, in them, who are Quakers. See *Fox's* mystery, &c. p. 71. what else can be the import of their denying a Christ without, and calling it a carnal Christ; but a plaine denying of him, who was touched with the feeling of our infirmities, and was in all points tempted, like as we are, yet without sin? (4.) When they ascribe salvation to a Christ within, do they not deny the Christ without? For in his great mystery p. 8. *And no one knows salvation, but who knows this Christ in you, who is the Salvation; and where he is within, there is salvation.* For the younger p. 49. 50. 54. *And you, whom the power of the prince of the air bath led out of me, you scorn me, the light in you.* — They have disobeyed it and called it a natural light; and ye have said, *that the light am not able to save those that believe in me.* — *That if you would believe, and wait in me the light* — *I will purg out all your iniquities, and forgive all your trespasses, and I will change your nature, and make you new Creatures, if ye will hearken to me, and obey the light in you.* *Smith Cat. &c. p. 64. 71.* And this (Christ in us) is he in whom our salvation standeth, as the mediator between God and man, the man Christ Jesus — and we also know and believe, that he is the same Christ in us, which in dispensations past did humble himself to the cross. *Mason's* loving invit. p. 5. *If ever man be justified by his maker, then by believing in God's Covenant of light, which in the conscience bears its testimony against all iniquity* — then let me for ever be condemned from the presence of the righteous God. *Smith prim. p. 9.* tells us expressly, that

that the Christ without and the Christ within have no more fellowship together than the East hath with West: And therefore the asserting of the one must be a quite destroying of the other. Hear once more the *Morning watch* p. 41. And as you give up to that measure of light in your own consciences, and wait to be guided by it and exercised in it, you will know Christ revealed within you, whom you are looking for without you, and put him day far off from you, and so live in wants of him, and know not how to come to him, nor the place where to find him; but live in the dreamings and night visions, and have a talk of him, and what he hath done for you, and so spend your precious time in slumbering and dreaming, &c. (5.) What meaneth that of Ed. Burroughs p. 31. (cited by Mr Hicks in his 2. Dial. Pag. 21. 22.) Silence flesh, wouldst thou, who art an enemy to God, know how we are reconciled to God, and by what obedience? Owne the light in thy conscience, and be obedient to that, then thou shalt know by what obedience we are reconciled to God, &c. is this to speak soundly of the Righteousness of Christ? (6.) What meaneth they by Christ's sufferings still, and by satisfaction made by Christ's sufferings in his saints? Burroughs p. 31. saith, Thou blasphemer askest thou knowest not what: is not Christ the same as ever? And is not the sufferings of Christ satisfactory wherever? We need adde no more, there being enough here to discover their renouncing of the sufferings and death of Christ, who died at Jerusalem, as being any way satisfactory to the justice of God for sinnes:

6. He addeth, *Hence againe*, because we say to them, when they clatter and determine of the resurrection, that it were more necessary for them to know the righteous one, whom they have killed in themselves, to be arisen, that they may be made partakers of the first resurrection; and that, if that be, they will be more able to judge of the second; they say, we deny the resurrection of the body. *Answer*. What unflavoury language is that, clattering about a resurrection? Is this spoken like a Christian? Is the Resurrection such an inconsiderable thing with him? Or is it a meer problem, or a thing that shall never be? Next, see we not here, in his owne words, a confirmation of what we were last saying, to wit, that the Quakers deny a Christ without, dying and rising; and all advantage for us thereby? What meaneth he by the killing of the just one within us, and the rising againe of that just one? Is that the just one crucified at Jerusalem, whereof Peter speaketh *Act*. 3: 14. and Stephen speaketh, *Act*. 7: 52. and Ananias *Act*. 22: 14? And if not, to what else tendeth this, but to banish away the very hitorical faith of that? But no, as to the Resurrection, if he beleve any such thing, how cometh it that in all his great book, he hath made no mention thereof? Is it an article of our faith? Or is it a whimsey, and a fictitious notion? Then let us eat and drink, for to morrow we shall die: and no matter, whether we be Quakers or Christians. Again, seeing he made no mention of his fundamental article in his whole book; why did he not, upon this occasion, speak a little to it, to manifest his real beleefe of it? As to others of the Quakers, they give, at best, a most insinct sound, in this point, wherein they are worse then some heathen philosophers, as may be seen in Mr Hicks 1. Dial. Pag. 57. &c. But Turner a Quaker is more positive against it, disproving it by these arguments. *If the bodies of men rise againe, then there is a prebeminence in the bodies of Men, above the bodies of Beasts,*

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which is to give Solomon the lie, Ecclef. 3: 19. Again, If the bodies of men should rise again, this is to give Job the lie, who saith, The eyes that see me shall see me no more. Job 7: 8. And 3. That flesh and blood shall not inherite the Kingdom of God. The same Mr Hicks, in his Quakers appeal answered p. 21. sheweth, how Will. Pen in several of his books denieth the resurrection, saying, Such a resurrection is inconsistent with Scripture, reason and the beliefe of all men right in their wits: And againe, for shame let us never make so much stir against the doctrine of Transubstantiation: For the absurdity of that is rather outdone than equaled, by this carnal resurrection; And againe, he calleth it a barbarous conceit. Mr Faldo in his book against them Chap. 17. cleareth how they speak of a Resurrection, and meaneth thereby only Regeneration: and sheweth, how they shift the giving of any distinct and positive answer thereant: All which is enough to shew, that it is no calumny to say, they deny the resurrection of the body. Adde that passage of W. Pen in his book against Mr Faldo, cited in his answer Pag. 88. Either the resurrection of the body must be without the mater, or it must not: If it must, then it is not that same numerical body; and so their proper and strickt taking of the word Resurrection, they must let go — if it must not be without the same gross mater it died with, then I affirme it cannot be incorruptible, because it will carry with it that which will render it corruptible ad infinitum. — I say, we cannot see, how that which is of the dust should be eternal, whilst that from whence it came is, by nature, but temporal; and that which is yet most of all irreconcilable with Scripture and right reason is, that the loss and change of nature from corruptible to incorruptible, natural to spiritual, should not make it another body.

7. Yet more he saith, Hence finally, because, when we hear them speak inadvertently of heaven, hell, and the last judgment, we exhort them to come out of that infernal condition, in which they stand, and come unto and belive the judgment of truth within their own hearts, and follow the light, that in this life they may sit in celestial places, which are in Christ Jesus; they maliciously say, that we deny all heaven and hell, but that which is in us; and that we deny the last and general judgment. Answ. But if they do account this a calumny, why do they not blame themselves, for not being more plaine and distinct in these necessary and fundamental points? Why doth not this Man, in his great book, which he stileth an *Apology of the Christian Religion*, deliver in plaine termes his judgment hereof? Mr Faldo tels us in his key, that he could never hear or read them mention any other heaven to be enjoyed by them, as distinct persons, but what they have within them, in this world: And by hell he tels us, they mean the present torment and loss within: And that by their Trembling and Quaking, they mean the horrour and consarnation they are under, from (as they say) the wrath of God, while the flesh is judged, and they are in the hell of condemnation (and he can finde no other hell, that they hold:) And this trembling and quaking, they say, is such as Moses and other Prophets were seized with, at the appearance of God. And by the State of glory he tels us, they meane, the state of peace and joy, resulting from the witness of the light within, in the life: And that by the judgment of the great day, they meane, sin being judged in the conscience by the light within, in this life: And it is considerable, that when Mr Faldo had said; let them profess, that they believe a happiness, to be enjoyed



by Men and Women, after their bodies be rotted to dust, distinct from the being of God, or that which they had not a thousand yeers before they were born, i. e. to be in God (from whom, as of his being, they say, the soul came) and it will be newes to me, and all that are acquainted with them: Yet *Will. Pen* in his answer will not be plaine to declare their meaning. What can this silence import else, than that they are guilty in this matter? And as for the last judgment, how can they believe it, when they deny Christ's second coming visibly & personally? so doth *Whitehead*: see *Mr Hicks* in his 2. *Dial.* p. 43. & 75. 76.

8. Notwithstanding of all this, this bold man dar say, that *God knoweth*, all these calumnies are falsly and undeservedly cast upon them: And yet they neither can, will, nor dar vindicate themselves. What followeth being but a meer commendation of themselves, which we have heard so oft, I think it not worth the translating, let be answering. And for his confidence of their prospering still, adding that, *So hath the mouth of the Lord spoken*, I account it one of his many groundless assertions, and evidences of his conceits and vanity; and also the abomination of *Mahomet*, with which their delusions have greater affinity, than with true Christianity; not to mention other particular errors, such as *Arianisme*, *Pelagianisme* and others, which have, for a considerable time, proven a sharpe exercise unto the Church of Christ. We will waite for the day, wherein light shall break up, that shall for ever shame the hellish darkness of *Quakersisme*, or *Neopaganisme*, out of the Church. Even so come Lord Jesus, AMEN.

## A P O S T S C R I P T.

Christian Reader.

**I**F I could weep out this *Postscript*, or write it with teares of blood, I am convinced it would be short of that just signification of deep sorrow, which I judge dutie; and wherewith the souls of all the lovers of our Lord Jesus Christ in sinceritie, should be swelled, in this day, even to an overflowing, while their ears are filled and made to tingle with the din of that doctrine of Devils dropping from the tongues, and falling from the pens of Satans Ministers and Ananueses: Neither falls it under any debar with me, if thou have any love to the precious souls of men, whether thou wilt look upon the persons of these principles, and perswasion, as the most compassion-mooving and heart-melting object, that ever was seen or heard of amongst any sort of men, since God made man upon the earth, or the Devil enticed and prevailed with men, to murder their own soul by an insurrection against God, and pure opposition to his Christ: Or if thou hast any love to him, who loved, and so loved poor sinners, as he gave himself for them, (and if any man love him not, the *Anathema Maranatha*, which these desperate dreamers cannot escape, must fall upon him) thou canst not heare, read or consider

sider what horrid! What hell-hatched, bold, blasphemies this blake brood belcheth forth against him, without a transport of horror, and crying out with the Prophet, *Oh that my head were waters, & mine eyes a fountain of tears, that I might weep day and night! Oh that I had in the wilderness a lodging place of a way-faring man,* that I might live without the noise of the hellish bellowings, which burst forth at the blake mouths of these, whose rage against the Saviour of sinners, and the alone way of salvation by him, shews them to be set on fire of hell. And as I am perswaded if these poor creatures were not smitten with judicial blindness of mind and heardness of heart, they would sooner jump in hell, then so far out-doe Devils in blaspheming the holy one of God; so I nothing doubt, upon the other hand, but it would eat the marrow out of all thy mirth, and make thy moisture drop out at thine eye, to consider that ever the name of Christ, that blessed name, was called upon a company of poor captives, who, in renouncing him, and rising up against him, appeare monsters of a life and shape, of a bulk and bignesse, of a malice and bitterness, beyond any that ever the Devil lifted under his blake banner, or engaged in an opposition against the Saviour of sinners: Nay, as to my self, I must professe, if some of them had not been known before to be really men, I would suspect them to be true Devils in disguise. But now it must satisfie us to know them to be men possessed of him. And so our next work is to think what is dutie as to these demoniacks; which needs no long demur; for sure the first hast, as to these poor possessed creatures, is to hasten to carry them on our knees to Jesus Christ, even that Christ whom they blaspheme, and cry, *have mercy upon them.* It is true, they would abhorre and hate us the more for this, and complain that this were to torment them before the time; But that doth the more certainly prove their possession, and makes the thing the more unquestionably our dutie; for hereby its manifest, (yea put out of all doubt by these abominations, which proceed out of their mouths, and the dawblings of their blasphemous pens,) that they are under the power of and possessed by the same Spirit, which cryed out of that poor creature, *what have we to do with thee, thou Jesus of Nazareth* (this is pure and perfect Quakerisme, and the very Spirit that possesseth them, and speaks out of them) or a worse and more heterodox Devil; (if such a word might be made use of in the case) for they were in some sort cured, if they were brought the length of that Devils Confession. Who said, *I know thee who thou art, the holy one of God:* At least all that they talke of this *holy one of God*, and the Testimony that they give him is upon the same devilish designe, that this *holy One*, the *true Jesus*, the *Christ of God*, may not be believed in, but opposed. Oh that he, who alone can say the word & do the thing, would once say, *hold thy peace and come out of them!* It were no great matter, though they should be torne & thrown in the middle, if he were driven out of them; for it is rare for Devils to get such a possession, but when he sees he can hold it no longer, he endeavours to breake down or burne the house, out of which he is driven. And though of all men in the world there is least hope of them (for their disease lyeth in blaspheming the very remedie of sin, and the alone releife of self destroyed sinners;) Yet because we know not, whether the righteous Lord, for holy ends and just causes, may not

suffer for a season some of the Elect, whom it is impossible finally to deceive; thus to be possessed; we would set about this work of prayer on their behalfe, yea earnest prayer, adding fasting thereto: for if ever there was a Devil, of whom it holds true, *this sort goeth not out but by fasting and prayer*, it holds true as to that Devil, that dwells in them, and speaks out of them. We would essay therefore to strain our own souls, in lifting up a prayer on their behalfe (withour offering to limite him) and seek so to save them if possible with fear, pulling them out of the fire; for they are more then halfe in hell already, when they are become dens for such a Devil, as dwells in them, and drives them. If we hereby obtained no more, yet our love to our blasphemed Lord Jesus Christ, and to these perishing souls, who, through Satans malice and their own madnesse, are thus acted, would be manifested; and our prayer, if it did not prevaile as to them, would returne into our own bosome. And besides, this might be the reward of serious wrestling with God on this behalfe, that that Devil, who drives them at this rate of opposition to his Christ, should be seen to be the Devil, and so the snare would be broken, and the elect preserved from falling in it, and the folly of these reprobats concerning the faith, these *Janneses* and *Jambreses*, who resist the truth, and withstand a greater then *Moser*, might be made so manifest to all men, as they should proceed no further.

*Secondly*, I judge this monstrous appearance of men, so madded against Christ, and the alone way of salvation by him, calls aloud to all, upon whom the blessed name of Christ is called, to fall a weeping and pouring out their hearts before him, in the remembrance of the procuring cause, whereby the just and holy Lord hath been provoked to let loose such a Spirit, and leave so many souls to be seised upon by him, as we see (O sad sight!) are become a prey to him in this generation, and are taken (and held by the cords of their own consent) captives of him at his will. Alas! we may read, in this allaruming and wrath-speaking dispensation, the high and hot displeasure of God at our sin, in not prizeing this glorious Gospel of the Grace of God, wherein life and immortallitie is brought to light; mens not *truthing it in love*, or receiving the love of the truth; mens pleasing themselves with names, and pursuing of notions, while Christ was not received to dwell in the heart by faith; their not departing from iniquitie, on whom the name of Christ was called, and who seemed to call on his name, hath been the bitter root springing up in these spruts of hell, whereby the Church is this day troubled, & so many are defiled with this leprosie and soul-destroying contagion. This, this is that root, which hath brought forth these cursed fruits; Because after all the pains he had been at, to reforme his Church, and setle pure ordinances amongst us; Yet our scum remained in us, and there were so few who made it their work, to walk worthie of the Lord to all pleasing, and to render unto him according to the benefite received; therefore he suffered *Abaddon* to plant that vine of Sodom, within the pale of his visible Church, and in that vineyard, on which he had taken so much pains; because it brought not forth fruit unto him, by whom it was dressed, and it hath been most fertil in bringing forth these grapes of gall and bitter clusters; and he hath conduced many traffickers for him (which he could not have found without

without the pale of the visible Church; nay which he could not have found in any Church, but in a Church, on which so much pains had been taken, and wherein ordinances had been settled in such puritie) to tread these grapes of gall, and vend this wine to poor souls, which is the poison of Dragons, and the cruel venome of Aspes; and they are hell-busie, for he must run whom such a Devil drives, though it be down a steep place, as is manifest in this *Barclay*, and his complices, who are long breathed in compassing sea and land, to profelyt poor souls, and poison them beyond the power of an Antidot; for then mercy it self is engaged to destroy them, by their trampling under foot that blood of the Covenant, whereby the blessed furtie was sanctified, or whereby he sanctified, seperat, and set himself a part for their sakes, for whom he became a propitiation; I say, we are to remember the peccant and procuring cause of all this. Alas! how may many remember their laughing, at the first appearance of this prodigie, and making light of the matter, with shame and confusion of face? How may they, under the conviction of their guilt in this matter, go groaning to their graves? O will it not be an indelible marke of infamie, and an evidence that we knew not the signes of the times, and what they called us to do? Will it not be a reproach never to be rolled away from this generation, that one day, upon the Devils appearance in this shape, to destroy the all of Christianitie at once, was nor set apart in all the Churches of *Brittan* and *Ireland*, to weep before the Lord; Yea day after day by common consent? Shall the posteritie heare that this was not done, and yet heare that we were alive when cursed *Naylor*, (whose name and notions will be for a curse to all that love the name of our Lord Jesus Christ for ever,) appeared upon the stage? Shall it be recorded how in his *Bristol-road*, and what followed upon it, he out-did the very Devil; and also heare, that what was acted against Christ the Lord, did not put us all to cry upon our knees and weep day and night before him, (and here by the way give me leave to insert a Parenthesis, this unhappie Author *R. Barclay* boasts in his *Univversal love*, that they have not the name of any particular person called upon them, as other sects (so he calls them) have: I shall not here tell him what of untruth is in this vain boast, for whose name is called upon the *Aninomians*, &c. nor shall I suggest the difficultie a person of as happie an ingine and invention, as he tells us he is, would have found, if he had set himself to essay the designeing of them by a particular name; seeing they have monopolized, and soudred into one masse, all the most damnable heresies ever came out of hell; and so in their Camp are congregat and mustered against Christ all particular heresies, whereby under several Leaders the Saviour hath been opposed from the beginning. But this I'll say and confesse unto him, there was a wrong done them, that they were not called *Naylorists*; i.e. the most perfect audacious opposers of Christ, that ever the Devil brought on the stage; and that their doctrine, in stead of *Quakerisme*, was not called *Naylorisme*, i.e. the purest blasphemie against Christ, that ever any of *Abbadon's* brood belched forth: And therefore hereafter I shall, since they are his very spawn, and as like him as if he had spitte them out of his mouth, doe them that piece of justice, as to designe them *Naylorists*, i.e. Blasphemers of Christ; for the

Devil should have his due) may not the very caul of our heart be rent in this reflexion? Gracious *Hezekiah's* zeal (and I dar say upon a lesse clamant emergent, and a lesse crimson blasphemie) will rise up in judgement against the luke warmnesse of this generation: and our living in such a day, and not lamenting before the Lord, will witness that we had outlived our zeal, and be too plain a proof that our holy fire was gone out, since our heart did not boile over at our eye, on the seeing and hearing of such a thing. Oh if at last we would awake and weep, that we had been a sleep, while Satan was so busie in sowing these tares!

*Thirdly*, We would labour each of us to have our souls deeply impressed with the preciousnesse of Christ, and the absolut necessitie of making use of him for salvation; for the Devils grear and manifest designe is by these his Trustees and Traffickers, to dispute men and debauch their spirits, into a contempt of the precious Saviour, and that great salvation, which is purchased by his death; and never since he began hath he made use of a mean, which hath so cleare and close a connexion with that end. Now Christ can be precious to none, he can be prized by none, who is not vile in his own eyes: he who lives not within sight of his own loathsome leprosie, and who is a stranger to the plague of his own heart, will reject the counsel of God against himself, and despise the great salvation. And it is cleare beyond debate, that the Devil, do his best, can never profelyt any man into this delusion and damnable hæresie of *Naylorisme*, (alias *Quakerisme*) till, as the God of this world, he have first perfectly blinded their minds, that he may harden their hearts, into a final rejection of the true Christ, the Saviour, as the alone and onely way to be clothed with a sufficient righteousness, and cleansed from all that filthinesse of the flesh and Spirit, whereby they are defiled; and from which they can onely be cleansed by that blood, which these blasphemers tread under foot. Let every one therefore, who would keep himself in the love of God and of Christ, keep his finger upon his fore, that his eye may be kept fixed upon the remedie; for if the Devil get not his finger into a mans eye, and blindfold him. as to the uptakings of his own miserie and the precious remedie, he will never turne him into a *Naylorist*, that he may turne and tumble him into hell with his own consent. Study thy self, till what thou seest force thee to say, *I am the cheife of all sinners*; and then all that the Devil can say to the contrare, will never put thee from thinking it is a saying faithful, and worthy of all acceptation, that Christ came in the world to save sinners. Growing in this grace of the right knowledge of a mans self, and of our Lord Jesus Christ, is the onely expedient to defeat the designe, he drives by these drivers, and to be preserved from being led away with the error of these wicked.

*Fourthly*, Study to know the great principles of the Oracles of God, and to have these impressed upon thy soul; that so, when assaulted by Satan, thou mayest hold fast that truth, which can onely make thee free: And let the fallings away of others make thee the more closely cleave to that blessed Guid, who leadeth in all truth. In a word. Let each one be busie in studying the word of God, and his own heart; and be much in holding up his heart to him, who  
writs

writs the Law in it, that so his heart may become the Epistle of Christ; and then he is guarded against taking on blasphemous and cursed *Naplers* blake marke. Let the sad sight of that swarme of Apostats put thee to studie to know the truth in its power and sweetnesse; And then, when by the fallings away of others, Christ is saying unto thee, *wilt thou also leave me*; thou wilt answer, with that man, *whither shall I go from thee, for thou hast the words of eternal life*? This will blessedly arrest the soul to an aboad with him, when others will be carried away, and never be seen any more to walk in Christs company.

Now to make thee give thy self in some seriousnessse to studie the precious Truths of God, and to know him, whom to know is life eternal; thou mayest observe (and be provoked to that exercise by thy observation) what the Devil, who is still going about as a roaring lion seeking whom he may devour, is a doing, and what he is thereby designing: When he had for a long time bawled and blasphemed in notour non-sense, lest his trade should decay, and the market of these traffickers for the souls of men (for the precious souls of men are the commoditie they deal in) should misse their marke, to the end that he may make merchandise still of such, with feigned and fair words, he prompts some to polish as well as they can with their parts and pen these blasphemies, and give them some colour; for which service, his Apostle, the Author of the *Thebes* and *Apologie*, is shaped and set apart, as the sharpest and nearest pen.

I shall not here, as I intended, digresse into observations upon the addresse of this book, wherein he Chartals all the learned men in the world; since it can escape no mans observation, who reads his book with judgement, and compares it with the addresse, that this novice, being lifted up with pride, is fallen into the condemnation of the Devil. Neither shall I take upon me to hint any thing, as to the bulk of the abominations, wrapt up in his voluminous fardell of blasphemie (that being so excellently handled by what thou hast read in this exquisitely cleare *Examen*.) Onely, as it seems, that as the Devil thought to serve himself by a *Barclay Argenis*, the scope whereof was to teach how effectually to destroy Protestant Religion, and swallow up the Truth in the See and sinck of *Romes* abominations; so we have a second *Barclay Argenis*, the scope of which is, under sceptick and introverted notions, and new coined names, to destroy Christianity, and introduce pure Paganisme; and thus with a confidence peculiar to that partie, and like him who prompted him to the undertaking, he would *rant* and *Romance* us into heathenisme.

But since he hath taken upon him to give us a Confession of a kinde of faith, (after he and his complices have made shipwracke of precious faith, and flout without fear at the faith of Gods elect) which is a systeme of Paganisme; And since he hath published to the world the *Naplorists Alcoran*, whereby he intends, as *Mabomes's Mustri*, to Muselman the Christian world, and Mancipat us to the Turks gallies or worse: The Good Lord, to prevent the Devil and this desperado's designe, hath found out and fitted for the undertaking amongst the men, whom of all others he most despiseth and abhorreth, the singularly *acute*, solidly *learned* and truly *gracious* Author, who hath in his Masters cause and strength undertaken the work, and taken this *Turke* to taske, and, in his convincingly  
cleare



cleare *examen*, so discuffed and dissected that carcase and carrion of all abominations, as by the light of that Spirit of truth, which hath led him in the *Examen*, he hath manifestly discovered *Barclay's* pretended Revelations to be the horrid illusions, and hellish suggestions of a Spirit of a blaker colour, then *Mahomet's* pigeon, and himself to be the Devil in *Samuels* mantle, perswading us by the assistance of his *Mephistophilus*, instead of putting on the Lord Jesus Christ, that we may be found clothed upon with that rob of his righteousness, that so the shame of our nakedness may not appeare, to put on I know not what, something common to us with heathens, who never heard of Christ, a *Japan* gown; and place ourselves when we have done, in the expectation of the Turkes Paradise, or of none.

When Satan, in pursuance of his project, having gotten possession of this poor *vainling*, and swelled him with the conceit of that felicitie of understanding, whereof he boasts in his *Vniuersal* love. (But more truly a plain discoverie of an *Vniuersal* hatred to the Gospel of the Grace of God) he puts him on, having puffed him up to publish to the world, what he had poisoned the poor creatures spirit with, thereby to leaven the spirits of men with this hell-hatched heresie. And now this parturient mountain, having with a great stridor and Nayloristick noise, to the end he may be heard in all *Europe*, peched our this Pagan mouse: Reader, there is no jest here. Alas! there is no matter of jest, when the Devil is in so nettle earnest to destroy all, and makes use of this poor creature for that end; I only make use of a known Proverb, commonly made use of, in the like case) he thinks by the felicitie of his ingine, he is able so to pourtrei and paint this Pagan birth, as to make poor simple and shallow us, short of his searching and soaring wit, belteve it is an Angel; and he endeavours to cloth this brat of his own deluded brain in such a buske, as will make every one, who sees its face, fond of it, and fall in love with its beautie. But he is mistaken; for so long as the light of this glorious Gospel doth shine amongst us, every one that is led by that true light will perceive by the face, feature and foaming of this brate, he hath brought forth, that it is hell-borne, and that it is a *Demon incubus*, who hath begotten it, to which the Pagan Parent hath prostitute his darkened understanding. Nay I suppose, and not without ground, that if the Devil, who drave the Author on, and was at the dictating of these dreames, had his *Doctors Dictars* againe in his hand, he would bury or burne them, ere he subjected them to such an *Examen*, whereby the Authors *Hell-Craft*, or to please the *Naylorist*, in speaking in their own dialect, *witchecraft*, is so manifestly detected, as Satan, who set him on, missed his marke in drivinge his deluded Trustee to belch forth what was so blake; as now, after the discoverie made by this *Examen*, it passeth the power of his blake art, to give it any colour, besides his own who is its true Father. Moreover, I doubt not to say, if the Author of these *Theses* and *Apologie* be not brought to see and acknowledge the blakeness and abominableness of his Errors, by the shining light and sharpenesse of this *Examen*, it is not because there is not a sufficiency of Scripture light, in what is by the judicious Author adduced; but because Satan hath engaged the Author of that *Apologie* in an opposition to the truth, beyond

beyond a retreat; and then what might otherwise prove a remedie, must fret the disease, and fire him into a heat of hellish indignation, to see his desperat designe so far defeat, as the light, which he intended to darken and extinguish, shines more brightlie, after the smoake of the pit which came out of his mouth is blown away, and the truth in its radiant beaurie and brightnesse is the more cleared up, that he essayed to overcloud it.

But that I may not exceed the length and limits of a *Postscript*, let me desire these things of every Professor of the name of Christ shortly; *First*, seriously to peruse and ponder this *Examen*, for thy own establishment in the truth: But more particularly (since the arrogant, here answered, did addresse himself to Clergiemen as he calls them and students,) let me beseech and obtest both Ministers and Students of Divinitie to a serious perusal and pondering of this piece, not onely as the most full, cleare and satisfying confutation of the hell-blake abominations of that prating and perverse gang of enemies to Christ, that hath, since the dismal appearance of that prodigious partie, come from any pen (for though I do not designe to derogar from the due praise of those worthy servants of Christ, who have stood up for truth, and withstood these blasphemers of Christ, for which their name shall be savourie, and their praise in the Church, yet none of them had a compleat systeme of all their wicked dreames to answer, till the Author of these *Thefis* and *Apologie* undertook to give it us, and now it is answered.) But also because the partie here dealt with having first swallowed down, and then vomit up what ever is mortal to the immortal soul amongst other Adversaries to Christ, beside these dottages peculiar to themselves, here thou hast a most learned and elaborat refutation of all these now grosse and grassant errors, whereby the souls of men are in hazard to be murdered, and the truth corrupted by these perversers of the Gospel of Christ; such as *Arminianisme* and *Socinianisme*, &c. And I am sure, by the diligent perusal of what is here brought to thy hand, and the blessing of God upon thy pains, thou maiest not onely be singularly edified, established and built up in the most holy faith, but put in case to speake with all the enemies of the Grace of God in the gate; and if this may excite thee, I professe that by the reading hereof I have found my self confirmed in the truth, and much established in that doctrine, which is according to godlinesse. And forget not to blesse the Lord for his goodnesse to his Church, in preserving beyond expectation the Authors life, and for enabling him and holding his hand, as in all the severall encounters he hath had, with the Adversaries to the truth, so in a remarkable manner and measure in this rancountre with the *Naylorists* Goliath, he hath been helped to dislodge over these depths of Satan, which are in their doctrine; so that this *Naylorist* may well hereafter sprawl & spurne, but a solid reply is beyond the felicitie of his understanding. And every on will judge, he hath but little reason to boast of that felicitie, if he be so unhappily dull, as not to understand this. But if he intend a reply he had better cause some bold bawler undertake it, and in stead of all other refutation, tell the learned and judicious Author, that he is in the *Imagination* and *Witchcraft*, and this will be the short cut: And if he will take my advice, he will finde it the safest course: onely let him remember that

this course will be a confession *in oblique*, that Goliath's head is cut off, and now the whole host of these uncircumcised *Philistims* must flee from the face and force of a little Presbyterian David.

But to such as are not able to follow & fathom the Authors reach, or have not so much time as thorowly to peruse this large examen (though I would have every one to have it by him, that he might, in their perversions of the Scripture, have recourse to it for a help to be cleared) I would besides other pieces particularly recommend a little piece lately published, called a *short survey of Quakerisms*, wherein the Author hath solidly and clearly said much in little, for guarding the people of the Lord against the contagion of these soul-murthering heresies. But above all (and with this I close all) that thou mayest be able to stand, when so many, once looked upon as persons of some understanding, have fallen, gird thy loins about with the truth of the Scriptures, O prize the word of God, that blessed word, which these men contradict and contemne, as if they would be avenged upon the Scriptures, *First*, for foretelling that such a race of Runagadoes from the truth would arise; whereby we are confirmed, that they are the word of the living God; *Secondly* because of their passing sentence upon them, when arisen, as seducers, and condemning their sentiments as the doctrines of Devils; *Thirdly*, because they most peremptorily inhibited us under the pain of his displeasure, who hath given us these Scriptures for our use, to converse with such deceivers, or receive them into our houses; and charge all, who would not fall into the same snare, and so bring fore and swift damnation on themselves, to stand aloof from the men of these abominable and damnable heresies. And you are the rather to observe, and do this, that you finde Satan rageth and goeth mad, if this be urged; and no wonder, since he knowes well what he hath gained by the contrarie practice, and is very sure that he, who breaks so cleare a command, hath wrested himself out of the hand of his guid; and so hath put himself out of case to pray or hope for leading, which Satan knowing and observing, way-lays him, when he hath him in his own Synagogue, or conversing unnecessarily with his domesticks, and thinks himself sure of him: And Alas! the successe often answers his expectation. And therefore he who put that deluded soul to draw up & deile paper with this systeme, and compound of all abominations, doth prompt him in the next place to penne & publish a piece, which he calls *Universal love*, just of a piece and complexion with cursed *Naylor's love to the lost* (for the men are of the same core and kidney, composed of hatred to the Gospel; so that if you receive their expressions of *love to the lost*, you are lost) however this is a prettie page and pimp to his Apologie, and weares its livery, and is calculat exactly for the designe of *Apollyon*. O so kinde as they will appeare! as kinde as the cruel spider to the flee, who, while it seems to embrace and kisse it, kills it with poison. Let them be but warinely welcomed, and have access to whisper you in the eare, and drop in their poison at that passage, it will quickly reach your soul, and flee up into your head, and so distract you with themselves, into a pure and perfect hatred of the way of Salvation; but I must tell you, he, who would not have the Devil run away with him to hell, should not throw himself in

his

his embraces, or suffer that evil one, that liar and murthrer to come so near him as to touch him.

Much about the same time also (at least much about the same time both came to my hand) his brother in iniquitie *George Keith*, in answer (as he calls it) to a Postscript to Mr *Rutherford's* letters, written on purpose to dissuade all the Lovers of Jesus Christ to converse with these his stated enemies, flies furiously into the face of that Author; and in his furious transport foams out in that piece his own shame. Concerning which at present I have onely this to say to the Reader, that he may expect ere long to have *G. Keith's* notions examined by the same person, who hath answered his brothers *Apologie*: and for what relates more particularly to the Postscript it self, against which he rageth, he may expect to have it considered by the Author of the Postscript. But not to detain thee longer, consider I beseech thee, and comply with that serious and seasonable exhortation given by this same Author, in the preface to this sharp discoverie and solid confutation of these damnable doctrines. If not, I must tell thee, this piece shall rise up in judgement against all, who over the belly of so cleare a discovery of the damnableness of these delusions and dreams, will without feare expose themselves to the hazard of being bewitched by the Seducers. But I hope better things of thee, though I thus speake, and so wishing thy soul prosperitie and establishment in the truth, I bid thee fareweel; and am

*Thy servant for Christ, and souls well wisher.*

R. M. C.

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# READER.

I intended once to have given thee some short animadversions on G. Keith's way cast up, so far as concerned matters of doctrine; but finding that they would make this book too big, I thought best to reserve these to some fitter occasion. Only to fill up some vacant pages, I shall present thee with some heeds of abominable *Quakerisme*, contained in that book, which, together with the *Index*, insert after the *Preface*, will give thee a fuller view of the many blasphemous heterodoxies, which the *Apostate Quakers* maintaine; The pages here cited are of his book, and such as have it may, if they please, see that I wrong him not.

1. Christ and his Apostles preached Christ within men, as well, as his coming in the flesh, in that prepared body, which was crucified 72
2. Christ, as Man, was and is before all, the first & the last 38, 93, 96, 97, 101
3. To say, there are three distinct persons in the Godhead, is to darken that mystery 86, 87
4. The Godhead of Christ is not properly a person, but an invisible power and life 89
5. It is a most foolish distinction, to distinguish betwixt the *Personality*, and the *nature of man*, in Christ 89
6. Christ as man excelleth all other men, in nature and substance, as far as heaven doth the earth 90
7. Of this distinction betwixt the nature and soul of Christ, as man, & the souls of other men, speaketh Paul 1 Cor. 15: 45, 47. 90
8. The man Christ influenceth all men by his life, and is in them 90, 106, 107, 108, 109
9. The Word made flesh created all things, and the Word only is not properly the Christ 93
10. Christ as Man came down from heaven 94
11. Christs flesh and blood came down from heaven 94
12. Thus Christ hath spiritual flesh and blood 94, 95
13. Of his spiritual flesh and blood did the saints of old eat and drink 95
14. The Man Christ Jesus is the mediator 96
15. The Man Christ is to be understood *Prov. 8: 23. Psal. 110: 1, 2, 3.* 97, 98
16. The Man Christ is God's High Priest 98
17. A measure of the life of the Lamb lived in Adam in innocency 99
18. This measure came to be slain by transgression, and to undergo deep sufferings 99
19. Thus Christ was the lamb slain from the foundation of the world 99
20. It was this life of Christ, as man, that was pressed as a cart, &c. *Amos 2: 13.* 99, 100, 108
21. Thus Apostats crucify to themselves againe the Son of God, *Heb. 6: vers. 6.* 100, 108, 109
22. Thus hath Christ been crucified by the wicked from the beginning 100
23. Christ the heavenly man lived in Abraham and Moses, &c. 100
24. Christ

24. Christ was true and real man  
before he was borne of Mary 102

25. The soul of Christ, or the inward man that dwelleth in the outward flesh, is the man 102

26. This is the man, that was seen Ezek. 1: 26, 27. Dan. 7: 9. Rev. 1: 13-19. Esai. 6. Gen. 3: 8, 9, 10. 102

27. The Word was made flesh from the beginning, and dwelt in us 103

28. The centre and spring of Christ's soul and life, was for the most part in heaven, until it descended and clothed it self, with the likeness of our flesh, in the Virgines womb 103

29. In all the Scripture it will not be found, that Christ became Man, and took to himself the soul of Man; but only that he took flesh 104

30. According to his heavenly nature, even as Man, he was the Son of God 104

31. Christ is not only in Men, but in all the world, else he should be discontinued, in & discontinued places 110

32. Christ is hid and veiled in unbelievers 112

33. Christ is otherwise in the Saints, then he was in that Vessel or Temple, that suffered at Jerusalem 113

34. The spring & centre of Christ's Soul, light & life, is in that Vessel 113

35. Christ hath given to all mankind eternal life, as to its seed & principle 115, 116

36. The Man Christ is the object of divine Worshipe, as well as the Father 118

37. Christ as Mediator is to be Worshipped 121

38. The Man Christ is every where 123

39. That is, his soul is extended in to all, in his divine seed and body, which is his heavenly flesh and blood 123

40. And this they prove by their Worshipping of this heavenly body, & praying to it 123

41. It is not enough to say, Christ is present as God; for if the Man be not present, he is not to be Worshipped 124

42. The Man Christ, could not know our inward prayers, if he were not immediatly present in us and with us 125

43. That which Christ hath left with us of his divine body, is God's throne of grace, in which we have access, Heb. 4: 15, 16. 126, 127

44. It is of the same nature and one entire being with that above, the altar, the mercy seat, the cherub Ps. 18: 9, 10. 127

45. This Cherub is the Man Christ 127

46. Christ is the heavens, that God boweth *ibid.*

47. Christ as Man knew the thoughts of men, in the dayes of his flesh 128

48. Christ as Man is omnipresent, and therefore omnipresent 129

49. Christ thus near us in his divine life, soul, seed and body, is the Incarnat Word 133

50. The word made flesh, which James calleth the ingrafted word, dwelleth in them 134

51. And that by way of an emanation 136

52. The blessed Deity is as centrally and essentially in us, as in the Man Christ Jesus 136

53. The soul of Christ is that ladder, Job. 1: 51. 142

54. This soul of Christ is not the Nephech of his soul, but the Neschamah 143

55. Even that divine Spirit of life, that

that God breathed into Adam, the  
candle of the Lord, the ingrafted word,  
the word made flesh *ibid.*

56. The Nephesh is that of the  
soul of Christ, which is common to the  
souls of other men *ib.*

57. By the Neshamah they under-  
stand the substantial dignity and  
excellency thereof *ib.*

58. Whether these two be two di-  
stinct principles; or two faculties of  
one principle, he determineth not  
*ibid.*

59. Christ cannot sanctifie us, but  
by his soul extended to us 144, 145

60. The Spirit or Soul, that was in  
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by emanation from him 157

61. And thus Christ is in us imme-  
diately, and God through him 157

62. If Christ be mediator in the  
Saints, then he is Man, and the  
word incarnate, in them 158

63. Christ sowed the good seed of  
Regeneration, in all ages, and in all  
places of the world, and not in some  
corners only 159

64. This seed is a measure of the  
same divine and heavenly nature, that  
is in himself *ibid.*

65. The universal presence of  
Christ, as Man, is proved from Luk.  
2: 49. 50. 160

By all which, considered and laid together, though mayest see,  
What the *Apostate Quakers* think of our Lord Jesus Christ; and  
how this Man more then confirmeth the charge given in against  
them, in that *Postscript* to Mr *Rutherford's* letters, Edit. 3. which  
I would desire all to read, and read over againe, that they may see  
their duty in this day, wherein the very aire of Christianity is made  
blak and infected, with *Quakerstick Antichristian Blasphemies.*

F I N I S.



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